HERALD

OF THE

KINGDOM AND AGE TO COME:

A PERIODICAL

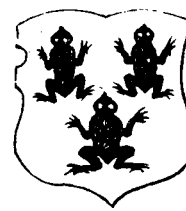
DEVOTED TO THE INTERPRETATION

OF

"The Law and the Testimony,"

AND TO THE DEFENCE OF

"The Faith once delivered to the Saints."



"I, John, saw that out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet, three unclean effluences like Frogs (for they are agencies of DEMONS—*ambassadors of the political aërial*—producing sign events,) issued forth to the Kings of the earth and of the whole habitable to bring them together for the war of that great day of God the Almighty." This sign complete, and then "Behold, I, Jesus, come as a thief. Blessed is he that watcheth."—Rev xvi. 13—15.

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PUBLISHER'S NOTE

This reprint of the Herald of the Kingdom and Age to Come has been produced by photo-litho process from one of the few copies of this valuable magazine, available in this country. The Publishers apologise for any imperfection there may be, but are sure that subscribers will appreciate these imperfections are due to the originals used, which in some instances were in a poor condition. Indeed, this reprint in many cases is better than the originals at our disposal.

We hope that this reprint of the sterling work of brother Dr. Thomas will serve another generation of believers in the Hope of Israel, and deepen their understanding and love of the Word of God and prepare them for the day of redemption soon to dawn.

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HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] : **Mott Haven, Westchester, N. Y. Jan., 1860.** [VOL. X. No. 1.

Man in Life and in Death.

Dedicated to Supervisor Campbell, President of Bethany College, Virginia, and author of the "Extra" entitled "Life and Death."

BY THE EDITOR.

MAN is either in life or in death. He must be the subject of the one or of the other; for there is, if we may coin a phrase for the occasion, *no betweenity*.

By *man* we understand that formation termed "*dust out of the ground*," and therefore called "*the Adam*" — אדמה ADAM-*ah* signifying "*ground*;" and אדם *Adam*, that which is translated "*man*" in Gen. ii. 7; or *the thing taken out of the ground*. This is the import of the word *Adam*—a thing *ex humo*, "out of the ground;" and therefore styled *human*, from *humus*, which signifies *ground*.

This formation, called *hah-Adam*, "the Adam," differs from all other formations from the ground, in that it was made "*in the image after the likeness of the Elohim*," or angels. The signification of this phrase is found in the use of it in Gen. v. 3, where, in speaking of Seth, it says, "Adam begat *in his likeness after his image*, and called his name Shaith." Hence, in the same sense that Seth was in the image after the likeness of the Adam, so was the Adam in the image after the likeness of the Elohim, or Mighty Ones, when the SPIRIT formed him through their instrumentality. The other formations from the ground had no resemblance in *form* or *capacity* to the Elohal Model. The Elohim are not in the form of lions, elephants, cattle, or reptiles. These are not their *image*; neither are such creatures *capable* of developing mental phenomena like theirs. The images, or forms, of the lower animals are after other models, and their mental manifestations according to the limited capacity of their own cerebral specialties.

All exhuman formations, including man, have, then, one common origin. They are all dust; but each species differing in image and likeness; the only one among them having the Elohal form and Cerebral similitude, being "the Adam."

Having cut, carved, sculptured, or created (ברא *bārā*) the Adam, after the Elohal model, YAHWEH *Elohim* "breathed into his nostrils;" that is, the RUACH *Elohim*, first mentioned in the Bible in Gen. i. 2., who afterwards imposed upon himself the name "*Yahweh*" at the bush, caused an expanding of the lungs and nostrils he had formed, by which an inrush of *the air* was induced. The expansion was produced by the electrical action of his own will upon the brain and nervous system of the Adam in concert with the inrush. Thus he was caused to inhale through his nostrils; and by virtue of the stimulant inhaled, to open his eyes in life upon the by-standing Elohim and their wondrous works. Had Job been the Adam he would have said, "*Spirit of* AIL (*ruach*-AIL) hath made ME; and *breath of* MIGHTY ONES (*nishmath*-SHADDAI) hath given ME life"—Job xxxiii. 4. The "*me*," the reader will observe, existed *before the* "*life*" *was imparted*. What else could that unvitalized "me" have been, but dust in form and organization? The "me," Job says, was "made by *spirit of Ail*;" but the "me" had no life until the *nishmath-Shaddai*, or breath of the Mighty Ones, entered therein.

Here then, Job and the "divines" and metaphysicians of this Aion are in antagonism, he affirming one thing, and they contradicting him in affirming the contrary. They agree with Job, however, in this, that whatever *essence* may be intended by the pronouns I, thou, he, she, they, me, you, him, her, them, there can be no doubt that the *real thinking being*, man, woman, or child, is signified; that "*I*" represents *myself who am thinking*; and who, if saved, am the subject

of the salvation; that "*thou*" is the same "I" in the second person; and "*he*" the same "I" in the third person. Thus we have "the thinking I," and "the thinking thou," and "the thinking he"—the real thinking being called the Adam, Abraham, David, Job, and so forth. There is no issue, I say, upon this point between Job and the "divines" and "philosophers" of the world. But here their agreement ceases; for as soon as they come to define the essence, or substance, of the "*thinking I*," they contradict one another in the plainest terms, and in language that cannot be misunderstood.

Job, as a champion of divine wisdom, and valiant for the truth upon the earth, stands forth and declares, that HE *had unbreathing existence before the breath of life entered into* HIM. He tells us how this "*he*" and "*him*" was developed from conception. Addressing his Creator he says, "Didst thou not make ME flow as milk, and thicken like the curd; clothe me with skin and flesh, with bones and sinews interweave me?" Ch. x. 10. This was his origin, as all physiologists well understand. When the "me" was thus interwoven, it was ready for "the breath of the Shaddai," which being received, the Job previously existing began a life independent of the mother in whom he was developed.

But here the "reverend divines" and learned metaphysicians interpose, and come down upon Job with great wrath and indignation; and tell him that he is nothing else than a *gross materialist*. That his doctrine reduces man to mere milk and curds; skin, flesh, and bones! "'Can milk and curds' think? *Matter*," say they, "cannot think; therefore, milk and curds cannot think; it is only that which is immaterial can think, therefore the thinking I is not milk and curds, but spirit; and because immaterial spirit, therefore an *immortal I* in mortal flesh." Such is the "wisdom" of Job's opponents! But Job is not dismayed; for he has a host on his side to confute these "foolish talkers."

The reader will perceive that Job and Moses stand side by side in this controversy. In Gen. ii. 7, the latter plainly shows that his friend Job is correct; and that *the real man* exists before the breath of life is received. The clergy and philosophers admit, that it was the real man who sinned. Moses accepts the admission, and from it argues, that the real thinking being who sinned is a material substance; for he says, YAHWEH *Elohim* said to the thinking and criminal "*thou*," "In the sweat of thy face THOU shalt eat bread, till THOU return unto the ground; for out of it wast THOU taken; for *dust* THOU art, and unto dust shalt *thou* return"—ch. iii. 19.

But, in effect, the "divines" and their faction say that Moses is altogether as far out of the way as Job. They teach that the "*thou*" under condemnation was the "essence"—*divinæ particula auræ*—"the particle of divine exhalation"—contained in the *nishmath khaiyim*, or breath of lives, breathed into the nostrils. According to them, the "*thinking I*" is in the nose; for, according to Moses, the breath of lives was still there at the time of the flood—ch. vii. 22.

Well, the proposition of the Old Adam, *alias* the Devil, is, that "*the Breath of Life*" in Gen. ii. 7, is a spark from the essence of Deity; that it is capable of evolving all divine attributes; that it is a thinking, free, and responsible agent; that it is the real man; that in the article of death, and at the last sigh, it leaves the body; that in this disembodied, or naked condition, it exists as the real man in heaven, or in burning and flaming brimstone; that, like the Deity from which it originally scintillated, it is undying, but nevertheless susceptible of intense torment; that this is "THE SOUL," and, being deathless, consequently, "THE IMMORTAL SOUL."

Look at it, O reader! There it is, the concentrated essence of the wisdom of all the "reverend divines," "philosophers," and metaphysicians of "the Synagogue of the Satan." Put all the volumes of their learned twaddle into reason's crucible together, and you can extract little else than the above. "The Soul," and "the Immortal Soul" in their technic are phrases that represent the ideas indicated in what we call *the Devil's Proposition*; and, we hesitate not to say, that it is blasphemy, falsehood, and absurdity of the baldest type, from beginning to end. The scriptures of the Old and New Testament teach nothing of the kind. The immortal soul of the Devil's proposition is the silly invention of "the carnal mind;" and the sandy foundation and rotten frame of all the forms of heatheuism, be they denominated Pantheism, Popery, Protestantism, or by any other name. Destroy this invention, blot it from the minds of men, and all the world's "religions" vanish into the weakest of all inventions of the flesh. It is upon this flimsy conceit of Sin's flesh rest the traditions of all its spirituals. Infant sprinkling, infant salvation, the worship of saints, purgatory, "the intermediate state," sky-kingdomism, necromancy, spiritualism, the apotheosis of the dead, and innumerable other fooleries, would have had no existence but for the invention of the fabulous immortal soul of the Devil's proposition. These "holy" speculations of the flesh all take root in this. Demonstrate its unscripturality and

absurdity, and the abandonment of the traditions will necessarily ensue.

In opposition to, and subversive of all these conceits flowing from the clerical assumption that the "breath of life" breathed into the Adam's nostrils is an immortal soul—is the teaching of Moses, that all animals have this *nishmath khaiyim* as well as man. For this reason it is that it is styled by the Spirit, "*breath of lives*"—it gives life to, and sustains it in, *all* the formations from the ground; deprive them of it, and they all return to dust.

In Gen. vii. 21, 22, Moses groups all that came out of the ground together, man included, and denominates them as "*all flesh*;" and then informs us, that in the nostrils of this "all" is the *nishmath ruach khaiyim*, or "breath of the spirit of lives." The same is repeated in chs. vi. 17, and vii. 15; but with this diversity, that the word *nishmath*, "breath," is omitted; and the phrase stands as *ruach khaiyim*, "spirit of lives," which is in the nostrils of all formations.

Now, if we accept the traditions of Sin's spirituals, as expressed in the proposition of their master the Devil, we are logically forced upon the conclusion, that "all flesh," cattle, beasts of prey, and reptiles, with all the fowls of the air, and men, are individually possessed of indwelling immortal souls. Admit their definition of "the breath," or spirit "of life," and this conclusion is inevitable; for Solomon, who was wiser than they, declares that men and beasts "have all *ruach echad* ONE SPIRIT; so that," saith he, "man hath no preëminence above a beast"—Eccl. iii. 18, 19. Whatever, therefore, is affirmed of man psychologically, be it high or low, the beasts must be allowed to come in and share with him in his pretensions. If they be not immortal, then is not man; but if he be, then also are they. The Devil's "divines" must accept this demonstration, or stultify themselves.

Heigh O! then, upon clerical principles, all snakes and toads, all hyenas and ladies' lap-dogs; in short, all *ex humo* formations that have a nose, or the rudiments of one, possess indwelling immortality; because they have therein the "breath of the spirit of lives," which in their verbiage is immortality. Admitting their definition, I say, this is very logical; but at the same time very inconvenient. Upon their premises they have now upon their "holy hands" immense multitudes of disembodied ghosts of all species of four-footed beasts, and winged and creeping things! Where are all these "immortal souls" to be sent to? Is there no "hell" for the souls of those wild beasts which devoured the bodies of the saints in the Roman amphitheatres, thrown to them by men more ferocious than themselves? And is there no sky-heaven for the souls of those noble-hearted lions, who refused to crunch the bones of Daniel, their companion in the den? In view of the teaching of Solomon, and their own traditions, they are bound to send them to one and the same habitation with men; for, saith Solomon, speaking of men and beasts, "*All go unto one place.*"

Now we think that the clergy with their foolishness have got themselves into a pretty mess! Here are immortal snake-souls, and toad-souls, and souls of all other species of immortality, in "the spirit-world!" Some in one department, and some in 'the other.' But, we would ask their reverences, if it be fair, if it be just and equal, that they should take so much pains, and make so much effort to save immortal man-souls, and not institute a mission, both home and foreign, for the salvation of immortal quadrupedal and creeping, yea, and flying, souls likewise! We protest, that many of these souls, or at least the formations to which they belong, are naturally more estimable than multitudes of men they seek to save. Or, do they send immortal souls of beasts and creeping things to sky-heaven *ex necessitate rei* without any risk of missing it; while immortal man-souls can hardly squeeze in with the most careful vigilance and self-denial? If so, were those things which Peter saw in the sheet descending from heaven the immortal souls of emancipated beasts, who had slipped off and left their "mortal coil" below? We have read of certain saints of the Romish calendar who preached to fishes; and if to these, why may not the clergy invent religions suitable to all other species of animated nature? They are equal to any absurdity, or piece of fantastic piety; and might possibly, if not "turn an *honest* penny," at least make it profitable in the way. We do not see any serious objection to it on the ground of its being ridiculous; their reverences are accustomed to playing the fool. Their lord the Pope blesses mules, horses, and donkeys in Rome; why should not they preach blessedness to the same elsewhere? Surely, it would be as rational a pastime, and as efficacious, and we are certain it would be as scriptural, as the sprinkling of an infant-immortal soul's face with holy water in the name of their trinity!

But irony aside, and to turn from the *reductio ad absurdum*—to the teaching of the Word. This clearly shows, that the "*me*" is the flesh, and that it is vitalized by the "breath of the spirit of lives," which is common to men and other animals; that these have all one spirit; that they have no preëminence over one another; that at death they all go to one place, and that that place

is the ground from whence they originally came; for Solomon saith, "all go unto one place; all are of the dust, and all turn to dust again." In all this there is not the least intimation of inherent immortality.

It is not, then, "the breath of lives" that thinks and is immortal, and the real man, as the heathen imagine. On the contrary, it is the flesh that thinks after life is given to it by respiration of the air. Metaphysicians deny that matter can, or rather does, think; but Paul, under the inspiration of the same Spirit of Wisdom that moved Job and Moses, convicts them of ignorance and untruth. He says that matter does think; for flesh is matter; and he affirms, that "*the thinking of the flesh* (το φρονημα του σαρκος) is enmity to Deity; for to the law of the Deity it is not subordinated, nor indeed can be"—Rom. viii. 7. Now, the reason of this perverseness of thought is found in the nature of the "*me*" which thinks. This "me," or *thinking* I in the objective case, has in it *no good thing*: "IN ME (that is," says Paul, "in MY FLESH) dwelleth no good thing"—Rom. vii. 18: no wonder, then, that left to its native ignorance, it always thinks in the wrong direction when treating of divine things. The cerebral flesh is the thought elaborating organization of the Adam—the "I" which is fleshly, "sold under sin." Its thoughts are therefore Sin's thoughts, which are in constant and direct antagonism to the teaching of the Word.

Such, then, is the thinking of the world's "divines" and philosophers. It is the thinking of Sin's flesh which is too proud and self-conceited to be "taught of God." There is no good thing in it. It is all redolent of flesh; and, therefore, those who walk in the flesh and after its lusts, hear it with delight. "They are of the world," says John; therefore speak they of the world, and the world hears them." The thinking of Sin's flesh is the popular thinking of the day. On the subject of immortality the world and its spirituals are all agreed; and in their concord all give the lie to God.

But, driven from one refuge of falsehood, they fly to another. If the phrase "*breath of life*" is found to be an argument good for nothing because it proves too much, they then pounce with their talons upon "*man became a living soul*," and rend it with all the torments of clerical inquisition into a confession that man is inherently immortal. There now, they cry, "do ye not see that as soon as 'the breath of life' was breathed into him, man became a living, that is, an immortal soul?" The "*living soul*" of the English version is equivalent with them to "immortal soul" or "never-dying soul;" so that their "divinities" read Gen. i. 26, 27; ii. 7, as if they had been written, "And God the Father, God the Son, and God the Holy Ghost, three persons in one God, said, Let us make an immortal soul in our image after our likeness: so the Holy Trinity created an immortal soul in his image, in the image of the Holy Trinity created he the soul; male and female created he them after this wise:—The Holy Trinity formed a corporeal soul-casket of the dust of the ground, and breathed into its nostrils a particle of his own divine, incorruptible and undying essence or breath of life; and it became for the casket an immortal soul." After this fashion the Devil reads scripture. "God," says he, "is without body or parts, therefore the man made in the image and likeness of the Holy Trinity must be the immortal soul, and not the material casket of the soul. The soul is in the image and likeness of the Deity; consequently the soul is without body or parts; in other words, "*thinking is the essence of the soul*"—*ergo*, upon this Cartesian principle of the Devil's theory, all beasts have immortal souls in the image and likeness of the Deity; for they think as well as man!

But Moses says, "male and female created he them." Hence according to the Devil's logic, "The breath of life" is male and female; for he says, that the breath of life is the immortal soul; and that the immortal soul is the real thinking man. But we read nothing about breath of life being breathed into Eve; are we then to conclude with Mohammed, that "women have no souls;" and that John might truly say he saw a wonder in heaven, when he saw a woman there? We are simply informed that a woman was builded from one of the Adam's ribs; and that when she was presented to what the Devil regards as the Immortal Thinking I in the corporeal casket, that same thinker said not a word about his immortal self. He only recognized in the woman a creature of bone and flesh. He did not say, "This is now spirit of my spirit, and soul of my immortal soul," as one might suppose he would had it been a fact. But, the Devil had not as yet taught the Adam to lie; therefore he did not make such a declaration; but contented himself with stating the simple truth, that she, like himself, out of whom she was taken, was simply *living flesh and bones*, and the future mother of mankind.

But, leaving the Devil and his foolishness to themselves, we turn to Moses, and inquire of him the import of the phrase "man became a living soul." In regard to this, we find Moses very communicative. In the text before us his words are ויהי האדם לנפש חיה *wa-yehi hah-adam le-nephesh khaiyah*, which signifies literally, "*and the groundling*

was for a body of life." This is a very simple and intelligible statement. He had told us before that he came out of the ground; and hence the propriety of translating *Adam* by "groundling." Then Job says, "the breath of Shaddai gave me life," which is also according to Moses, so that the groundling became "a body of life," which it was not before the breath, or air, entered into it.

Were Moses, then, now among us, and we were to request him to express our phrase "living soul" in Hebrew, he would utter the words *nephesh khaiyah*; and were we to ask him to bring it back into English, he would, we doubt not, write "*a body of life.*" "It is to be noted," says Gesenius "that חַיָּה *khaiyah* is the genitive of the substantive חַיִּים *life*, and not feminine of the adjective חַי *khai*, "living." Hence "of life" is the proper rendering, and not "living," as in the English version.

As to נֶפֶשׁ *nehphesh* from *nahphash*, which signifies to *breathe*, to *respire*, several meanings are attached to it in Scripture. It answers to ψυχη in the Greek, and *anima* in the Latin; and is variously rendered in English by breath, air, odor, perfume, life, animal, body, soul, etc. Of all these "animal" or "body" is the word to be used in Gen. ii. 7. In Numb. vi. 6, it is so used.—There the phrase is נֶפֶשׁ מֵת *nephesh maith*, literally, *a body of death*, which is equivalent to *a dead body;* and is so rendered in the English Version. The groundling becomes a *nephesh maith* when it ceases to breathe the *nishmath khaiyim*, or air of lives, or "the vital air." Thus, then, the *nephesh khaiyah* and the *nephesh maith* are expressive of the groundling in two states—the *breathing* and the *non-breathing*. Before YAHWEH ELOHIM had breathed into the nostrils of the groundling he had formed it was *nephesh maith*, "a body of death," in the non-breathing state; but after that operation was completed, it was *nephesh khaiyah*, "a body of life" in the breathing state.

Now the groundling, or ground soul, is styled a *nephesh* in Hebrew, because it is *a thing that lives by breathing*. It is a piece of mechanism which cannot work if the breathing be stopped. Put a permanent stop to respiration, and the blood itself becomes destructive of life in extinguishing the action of the nervous system. As the vitality, therefore, of the blood depends upon respiration, *nephesh* is used to signify *life*. Thus, in Lev. xvii. 2, the Spirit saith, "the *nephesh* or life, of the flesh is in the blood itself;" and in verse 14, "the *nephesh*, or life, of ALL flesh is in the blood thereof;" and because the *nephesh* is in the blood, therefore in Gen. ix. 4, the blood itself is styled the *nephesh* of the flesh.

The breath, or *nishmah*, becomes *life* to the groundling by chemical action in the pulmonary air-cells. The groundling is not continued in life by a solitary principle, called "the vital principle" by physiologists; and the "immortal soul" by the heathen "divines" of the apostasy. It is by a combination of principles, as the result of their action and reaction upon each other in and through the air-cells. The *nishmah* of Moses answers to the oxygen and nitrogen, which in combination we term *atmospheric air*, and his *ruach*, to what we call *electricity*, which, as a whole, the air and the electricity, he styles *nishmath ruach khaiyim*, or "air of spirit of lives."

The reader will therefore bear in mind that the life of the groundling is not oxygen alone, nor nitrogen alone, nor electricity alone, nor blood alone, nor the mere act of breathing alone; but a union of oxygen of the air with carbon and hydrogen of the blood, set free by elective affinity, and in their combination setting at liberty electrical currents, which course along the nerves in all the closed circuits of the body; and thereby setting into *motion* all its organs, which process, in the aggregate, we call LIFE.

A corporeal development of such life as this, constitutes the physical, the natural, or animal. The development is according to certain laws to which the Creator has subjected the body; and which, in scientific language, are styled "the physical laws," and "the laws of nature," or "the natural laws;" but in the language of the Spirit, "the law of sin and death," or "the law in the members." The flesh serves this law; for by it the flesh is *what it is*. The law of sin is the law of Sin's flesh, which works in it death and corruption unto a resolution into dust. It is for this reason styled "the law of sin and death;" and because this law reigns in the flesh, Paul styles the flesh "*the body of this death*;" from which there is no deliverance except by the Deity through Jesus Christ the Lord—Rom. vii.

A body developing life is "*a body of life*;" and a body developing life according to the natural laws, is a natural, physical, or animal body; and a body which has either not developed life (as the groundling before respiration) or having developed it in breathing, ceases to do so, is "a body of death." A *body of life* may be natural or animal, and it may not. Mankind in general have no experience of any other. In the present state, we all belong to "*this death*;" and as far as the conceptions of "the natural man," or *breathing groundling*, are able to reach, the idea of any other "body of life" elaborated from *the body of this death state*, has never invaded the horizon of his crazy thinking.

He assumes that the higher manifestations of life are developed independently of body. Hence, God, angels, and "saints in heaven" are with him *lives without body or parts!* Things through which you can wave your hand as through the air. Such is his immortal soul as well as his immortal gods, in corporeal or bodiless entities floating on seas of heavenly rest!"

But the Spirit in Paul reveals the great truth, that there are in relation to man *two bodies of life*—one the *natural;* and the other the *spiritual.* "There is," saith he, *a natural* BODY (*σωμα ψυχικον*) and there is *a spiritual* BODY (*σωμα πνευματικον.*") Here are two bodies whose existence is affirmed, or made the subjects of a logical thesis. This requires proof; and the proof is immediately adduced. In answer to the question, *What proof is there that there is a natural body?*—the apostle answers, "And so it has been written, "the first man Adam was for *ψυχην ζωσαν, a living soul,*" according to the English version. Here is the proof. Now, whatever dispute may exist about the propriety of the rendering "*living soul,*" amounts to nothing. Paul's proof of a natural body existing, is the writing recorded in Gen. ii. 7. He calls upon Moses to prove it; and if we admit the proof, we are bound to admit also, that Paul's "*natural body*" and Moses' "*living soul,*" are the same thing. If, on the other hand, they are not identical, then Paul failed to prove the position he affirmed.

But Paul did prove it by Moses most satisfactorily; so that we may boldly affirm in defiance of the Devil and all his spirituals and their inventions, that the "living soul" of the English version, is not "the immortal soul" about which the clergy are everlastingly twaddling and mouthing in "holy tone," with eyes upturned heavenward, and sanctimonious grimace. It is not this, but the "natural body," or "body of life," after "the law of sin and death;" and, therefore, "the body of this death." The very reverse of the clerical speculation; being a soul without a spark of immortality to boast of.

But, another member of Paul's thesis affirms that "*the e is a* SPIRITUAL BODY." He points to the resurrected and ascended Lord in proof of this. He styles him "the last Adam for a life-imparting spirit." This is the scriptural idea of an immortal soul. The first Adam was the figure, or type, of the second Adam; so that the living soul, or natural body, was only the type of the everliving soul, or spiritual body. The former is to the latter as the acorn to the oak; for without the seed, no tree will be produced.

What sad havoc the clergy have made of "the Deep Things of God." They have resolved, or rather dissipated, all things into gas; so that nothing substantial, or material, remains. In fact, of materiality they have the greatest horror. A spirit constituted of body and parts is a monstrosity—a conception of the grossest kind. The Devil hates materialism, because he has nothing to fear from any other source than this. It is the Material Son of the Deity, whom Paul styles "THE SPIRIT," who is to destroy the Devil and his works.—Heb. ii. 14; 1 Jno. iii. 8. He has no fear of "*immaterial immortal ghosts*;" for, if what the "divines" tell us is to be received, he has been so long roasting them upon his gridiron, that he knows precisely all they are capable of doing against him; for he is said to have billions piled upon billions within his gates! But for material spirits he has no relish; for by their power, he is to be hurled like lightning from his throne.

If any additional evidence were needed in proof of *nephesh khaiyah*, "a body of life," in Gen. ii. 7, having reference merely to the animal, and not to the spiritual, body, we might direct attention to Moses' use of the phrase in other parts. In Gen. i. 20, the creatures engendered in the waters are *collectively* styled *sheretz nephesh khaiyah*, "a moving body of life:" and in verse 24, all kinds of cattle, reptiles, and beasts, are styled collectively *nephesh khaiyah*. In Gen. ix. 10, 12, 15, 16, *nephesh khaiyah* is used four times, and in all cases applied to fowl, cattle, and beasts of all flesh; and in Rev. xvi. 3, we have the phrase, "*every living soul in the sea died.*" Had "living souls" in unfigurative language been immortal, they would not have been used as symbolical of things to die.

Thus then, dear reader, a little exercise of your rational faculties enlightened by scripture will enable you readily to perceive the foolishness of the wisdom of this Aion of the Gentiles. It is a wisdom from beneath, relatively to God's. It is dusty, pyschical, and daimoniodal. It is dusty, or *of the earth*, because it is the vain speculation of the groundling; it is psychical, because it has no higher origin than the thinking of the soul flesh, or body of this death; and it is *daimoniodal*, or demoniacal, because it is that thinking of the flesh which proceeds from the demons of "the synagogue of the Satan" —Paul's *daimonia*, or demons, who "forbid to marry, and command to abstain from meats" —"false apostles," and those who claim falsely to be "the successors of the apostles," and the "ambassadors of Jesus Christ." Consult the Greek New Testament at James iii. 15; 1 Tim. iv. 1; and 2 Cor. xi. 13, and you will see the appropriateness of these remarks.

This wisdom is the crazy thinking of pagan, metaphysical, and clerical flesh and blood. In its ludicrous and pious gravity, it oracularizes its nonsense to its unfledged and gaping nestlings, from the "chairs" of its professorships, and "sacred desks" of its "divinities." A "living soul," say these reverend wiseacres, in their blandest and holiest tone, and their longest facial grimace, is "an immortal soul"—"that vital, immaterial, active substance, or principle in man, whereby he perceives, remembers, reasons, and wills." *Epicureanly*, "it is a subtle air composed of atoms, or primitive corpuscles;" *Stoically*, "it is a flame, or portion of heavenly light;" *Cartesianly*, "it is thinking that is the essence of the soul;" and *Clerico-psychologically*, "it is simple, uncompounded, and immaterial, not composed of matter and form, for matter can never think and move of itself as the soul does"—*Bucks' Theol. Dict. Art.* SOUL. Thus, their reverences of 1860 have made no advance in soulology from the days of the old Epicureans and Stoics, who mocked at the doctrine of the wandering Jew, who taught that there was *no life without body*; and that the *post mortem* life of the dead, depended entirely upon *a corporeal resurrection*. The Satan's divines, true to the heathenism with which they have been indoctrinated, join in the mockery of the old fools of Athens, and while they profess to revere Paul, contemptuously repudiate his teaching as "Thomasism," and "gross materialism."

But, if "living soul" be granted to signify what they theologically affirm, then all fish, flesh, and fowl of the air, earth, and sea, must of necessity be immortal souls; for we have seen from the Mosaic use of the phrase, that *nephesh khaiyah*, rendered "living soul" in the E. V., which they use as authority when it is supposed to favor their speculations—is applied by him to all such. But this *reductio ad absurdum* they do not like. They do not like their absurdities carried out to their logical results; very well, then their absurdity must be abandoned as untenable. This we have proved it to be, as all must be convinced, who have more regard for scripture and reason than for the authority and "depths of the Satan as they (the divines) speak."

MAN, then, is either alive or dead; and the subject of no betweenity. The breathing thing called man, is either "a body of life," or "a body of death;" or nothing but dust. If after becoming dust, in which he is reduced to what the unbreathing formation was before its forming was commenced; if after resolution into dust, it were desired that "nothing," or *nobody*, should become something, it is indispensable that said dust and ashes should be caused to assume *form*,—to become *body again*. Then *nobody* would have become *somebody*. This can only be accomplished by the *formative energy* of YAHWEH ELOHIM; or "the spirit who is the resurrection and the life." When this operation is perfected—when the Lord the Spirit has given life to the body raised; when, in other words, the free electric spirit of the Deity, which is seen in the forked lightning, and heard in the thunder, is embodied in the original ashes of a man—he becomes a *Boanerges*, or Son of Thunder; he becomes *a body of life*—a spirit body—an *Eloah*, ισαγγελος, "equal to an angel"—a god.

Compare this "*New Man in Christ Jesus*" when perfected and bearing the image of the heavenly Adam, the Lord from heaven, with that miserable abortion of the Devil's called "an immortal soul;" and the reader will have God's conception of an immortal man, in contrast with the Devil's. When understood, who can hesitate which conception to embrace? The clergy and the world's philosophers, diabolonians all, prefer the Devil's, which neither he nor they can demonstrate from the word; we prefer God's, which is both wise, rational, and grand.

In the time, then, between these two bodies of life, man has no existence. There is nobody called man. In this dust-and-ashes condition, with nothing left of him but his name or character engraven on the memory of God, the scriptures testify concerning him, saying, "the dead know not anything; their love, and their hatred, and their envy, is now perished; neither have they any more a portion for the Olahm in any thing done under the sun." "There is no work, nor device, nor knowledge, nor wisdom in Sheol, whither thou goest."—Eccl. ix. 5, 6, 10. The reason of this is, because "the dust returns to the earth as it was; and the spirit (that contained in the *nishmath ruach khaiyim*) returns to the Elohim who gave it"—ch. xii. 7.

Again it is written, "*In death* there is no remembrance of thee, O Yahweh."—Ps. vi. 5; "Lighten mine eyes lest I sleep *the sleep of death*"—xiii. 3; *Sheol*, in lxxxviii. 3, is termed in verse 6, "the lowest pit, darkness, the deeps;" in verse 11, "destruction;" and in verse 12, "the dark," and "the land of forgetfulness." In Ps. cxliii. 3, it is said of Messiah, "The Enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness *as those who have been long dead*." Speaking of man in general, it says, "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*"—cxlvi. 4; if the *thoughts* perish in that very day, there is an end of all thinking; conse-

quently, the "Thinking I" is dead; and the Cartesian soul-essence is destroyed.

All the prophets agree with the teaching of these texts. They represent the dead as "*dwelling in the dust*," and shut up in the earth—Isai. xxvi. 19; and putting *Sheol* and *Death* for the subjects of them, Hezekiah saith, "*Sheol* cannot praise thee nor death celebrate thee; they that go down into the pit cannot hope for thy truth," or the fulfilment of the promises—Isai. xxxviii. 18: and Daniel testifies that the dead are *sleeping in the dust*—ch. xii. 2. The New Testament also is in harmony with these. "Lazarus sleeps, and I go to awake him," said Jesus; who afterwards said plainly, "Lazarus is dead." And by Paul it is said, "they who have *fallen asleep*, the Deity through Jesus will bring out with him; and in the next verse but one, he styles these sleepers "the *dead* in Christ"—1 Thess. iv. 14, 16.

But here we must leave the matter for the present, wishing the reader good speed in his study of the word; and happy deliverance from all the puerilities, traditions, and old wives' fables, of the sincere, pious, *dolce far niente* reverend respectabilities of that "Angel of Light" at whom Paul glances in 2 Cor. xi. 14; whose synagogue of righteousness, disowned of God, is coextensive with the "thinking of the flesh."

"What is Thomasism?"

In the *Christian Messenger*, the organ or an organ of Baptistism in Toronto, C. W., published Dec. 4, 1859, is an editorial under the question "*What is Thomasism?*" which the writer undertakes to answer as follows:

"Thomasism is a set of notions revived from among the long exploded errors of the past by a certain John Thomas, of Virginia, and taken up by a few ignorant and conceited followers in Canada. Thomasism is gross materialism. It denies the immortality and separate existence of the soul, because it cannot conceive of a soul aside from a body. For the same reason it should deny the existence of God and of angels; and probably it will do so ere long, for it is on the direct logical track to this conclusion. If man has no soul, as the Thomasites teach, he has nothing to lose, and nothing that can be 'converted.' Thomasism denies salvation through faith in the atonement of Christ alone—teaching that any one who should cling to the text 'the blood of Jesus Christ His Son cleanseth us from all sin,' and die without any other ground of hope than is here furnished, would be lost. It maintains that all the Christians who have ever lived since Christ was upon earth, and who did not believe the notions of the Thomasites, are lost!! Thomasism denies the perfect sinlessness of Christ, and denies that the dead are either happy or miserable till after the judgment. It maintains that the wicked will be annihilated at the judgment; that Christ is coming to reign personally at Jerusalem; and that people must believe and be baptized into this dogma, else be damned! Such is a brief outline of Thomasism. *It is in our view baptized infidelity.* We make this brief statement because we have been told that one John Williams, a teacher of Thomasism, claims to have converted Dr. Fyfe. If he has ever made any such claim, he has no foundation whatever for doing so, and his averments on this point are no more to be relied on than his religious teachings."

The writer of the above asserts that we teach that "*man has no soul!*" By soul he means a something having no body, essentially immortal, and separately existing. This is his conception of "a soul," an incorporeal abstraction, which he says we affirm man does not possess. In opposition to this, he affirms that man does possess it, and that to deny it is "gross materialism;" that is, *in his opinion*. So let it be. We do deny the existence of such a soul in man; and as the clergy are on the affirmative of the proposition, *the burden of proof* rests upon them. We therefore demand of them the proof. We call upon them, as the self-constituted conservators of orthodoxy and truth, to demonstrate from the teachings of Moses and the Prophets in harmony with that of Jesus and the Apostles, the existence in men or angels of such a soul as they have invented. We teach that man consists of "body, soul, and spirit, the whole person;" but we deny that either of them hath intellectual moral and deathless existence when separated the one from the others. The writer mistakes. We can "*conceive of a soul*," a clerical soul, "*aside from a body.*" We have seen many such in our dreams. We have talked with them, and heard them talk. We have seen the clerical souls of snakes and ferocious beasts; and have been terribly scared by them; so that we have uttered loud cries, to the great alarm of those that heard us. Dreamland is peopled with multitudes of such things; and it is in this fairy land of shades and fantastic shapes, "divines" have studied their "divinity;" and obtained the *immaterial quintessence* they style the inestimably precious immortal soul! A dream—and nothing more.

It appears from the above, that if the writer were convinced that no clerical ghost existed in man, he would deny the existence of God and angels! His God and angels are like his "soul," unsubstantial, immaterial

abstractions—entities and quiddities, without body or parts! Not so with us. We reject the soul-heathenism of clerical dreamers, with all their gods and angels; nevertheless, we have strong faith in the God and angels of the Old and New Testaments. We believe in a *substantial* Deity who is spirit; but not gas, or mere shade—a Deity of whose ὑπόστασις or *substance*, the glorified Jesus is the χαρακτηρ, or *exact representation*, "who dwells in light, whom no man hath seen or can see." We believe in angels who are bodily existences; substantial and powerful beings; as material as the mountains, and mightier than the sons of men—"public official spirits, sent forth for service on account of those hereafter to inherit salvation;"—celestial potentates, to whom are subjected the "Powers that be," that they may work out the purposes of God. Such are the angels in whom we believe; not in clerical phantasmata, or "little angels" fabricated from the wings of birds, and the "immortal souls" of squalling babes defunct! The editor of the *Christian Messenger* is desperately afraid of losing his "soul," or ghost, lest he should have "nothing to lose, and nothing to be 'converted!'" The existence of his god, his angels, and his religion, stands or falls with his imaginary "soul." No "soul," no god, no angels, no religion, or conversion! This is a desperate extremity, indeed. But it is inevitable. Baptistism, like Methodism, Campbellism, Presbyterianism, Episcopatianism, Romanism, and all other inventions ending in *ism*, is an ecclesiastical device for the conversion and salvation of this same clerical ghost; but should it be proved that the ghost is a mere fiction—a dreamy conceit of the natural man, then away go all these spiritual imaginations devised to save it, as the mere ill-contrived quackeries of the carnal mind. Their "soul" proved to be a conceit, and their "forms of faith" are vain.

But we are not in this unenviable predicament. Abolish the clergy, their religions and their "*soul*," and we have still *life to lose or gain*. "Whosoever will lose his *life* formy sake," said Jesus, "shall find it." Here is something to lose, and something to find, namely, LIFE: "I will raise him up at the last day." Here is *life by resurrection*; and that necessarily *of body*, for even the clergy are not foolish enough to talk of the resurrection of "the immortal soul." "He that raised up Christ from the dead," says Paul to the saints in Rome, "shall also make alive your MORTAL BODIES by His spirit:" and again he saith, "Our life (*the life of the saints*, not of the clergy and their people) is hid with Christ in Deity, when He who is our life shall appear, then shall we appear with him in glory;" and "be like him," says John, "and see him as he is."

"Nothing that can be 'converted!'" Peter said to the thousands in the temple, "Repent and *be converted*. They were "converted" in intellect, moral sentiments or disposition, and in state: and yet they had no "immortal souls." The editor of the C. M. does not know what "conversion" is. Being ignorant of it in theory, and being unconverted in fact, he cannot write intelligently upon the matter. He knows well enough what baptistic or clerical conversion means. He knows all about that sort of nonsense; but to the conversion resulting from the engrafted word, we can see clearly from his paper before us, that he is a perfect stranger, and knows nothing at all about the matter.

We *do* teach that "the blood of Jesus Christ, the Son of the Deity cleanseth us from all sin;" and we teach further, that he who doth not acknowledge this as the inestimable price paid for his redemption, although he might believe all the promises, and be immersed, could not possibly be saved. But, on the other hand, we do also teach that though men may acknowledge that the blood of Jesus is sin-cleansing; and that it is the procuring cause of man's redemption; still that acknowledgment will not save them unless they conjoin with the hearty acknowledgment of this, belief of "the things of the Kingdom of God and of the Name of Jesus Christ," and were baptized after the example of the Samaritans and others. The isolated and important truth that the blood of Jesus Christ cleanseth from all sin, is not the gospel. The gospel was preached and believed, and believers therein were immersed and cleansed, before that great truth was made known to men. This is easily demonstrated.

The "us" in the above text is a pronoun having reference to *a special class*—to John, and all of like precious faith with him. It does not comprehend the clergy and their flocks, because they are ignorant of "the faith originally delivered to the saints." The blood of Jesus does not cleanse men from sin who treat the promises of his Father with contempt; and by their vain traditions make him a liar. We deny that men may believe one truth, and deny or be ignorant of all others, and be saved. Christianity knows no such "*faith alone*" justification as this. We know that it is the very soul of the religion of the Satan's synagogue; but it has no place in "the righteousness of God attested by the Law and the Prophets." "He that believes the Gospel and is immersed shall be saved; he that believes not shall be condemned." He that conforms not to this must assuredly be lost.

We do not teach that "*all the Christians* who have ever lived since Christ was upon the earth, who did not believe our *notions*, are lost." This is like the editor of the C. M.'s "soul," a dreamy fiction of a wild imagination. A notion is an opinion, or matter of uncertainty. We have opinions upon divers subjects, as well as all others. We do not believe and teach that "christians" who do not indorse them are or will be lost. If men are christians, they have believed the gospel and been immersed. These are the only christians we find in the New Testament recognized as such after the day of Pentecost. We do not recognize the disciples of the clergy as christians; they are such neither in faith, practice, nor spirit. We say of them, not what the editor of the C. M. says for us; but that they cannot be saved unless they renounce the fabulous traditions of the clergy or "divines;" and with the disposition of little children, believe the gospel of the kingdom and be baptized. This is not our "notion;" but "the wholesome words of the Lord Jesus," which we believe "with true hearts and full assurance of faith."

We do not deny "the perfect sinlessness of Christ." This is another fiction of the baptistic editorial brain. We believe and teach that he was "holy, harmless, undefiled, and separate from sinners;" and that "he was in all points tried as we, yet without sin." This was his intellectual and moral status; yet was he not perfect. This he says of himself, and therefore we may safely affirm it with him. He tells us that he was not perfected until the third day; when he was perfected in recompense for his obedience unto death. That which was imperfect was *the nature* with which the Logos, that came down from heaven to do the Father's will, clothed himself. That nature was flesh of the stock of Abraham, compared in Zech. iii. 3, to "filthy garments," typical of "the infirmity with which he was compassed." For this "infirmity" called "*himself*," and for all of the same infirmity associated with him by faith in the covenants made with Abraham and David; and in Him as the Mediator thereof; he poured out his blood as a covering for sin. Upon this principle "his own self bare our sins *in his own body* to the tree." Sins borne in a body prove that body to be imperfect; and characterize it as *σαρξ ἁμαρτιας sin's flesh*. Sin's flesh is imperfect, and well adapted for the condemnation of sin therein. Sin could not have been condemned in the flesh of angels; and therefore the Logos did not assume it, but clothed himself with that of the seed of Abraham. Hence, "the Deity sent his own Son in the identity of *Sin's flesh*, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This condemnation accomplished, the body slain was made alive again, and perfected, so that it now lives for the Aion of the Aions, as "the Lord the Spirit."

Yea, verily, neither happiness nor misery for the dead till after resurrection, and sentence passed at the tribunal of the Christ, where we must all appear.

Nay, the wicked pass through war, pestilence, and famine, before they arrive at the consummation of the sentence written, that "*they shall not be.*"

Yea, verily, Christ is coming to reign in Jerusalem in person; and to sit there upon the throne of his father David; and to rule over the House of Jacob for the Aion. Yea, verily ye must believe this, for it is the truth of God; and ye cannot overturn it. You may style it contemptuously "*this dogma*," and in so doing proclaim your infidelity, but nevertheless, God's truth will stand; and all you editors and ministers of the Satan will be proclaimed "liars" and the inventors of lies, before the assembled universe of God; who has declared that "*unto them that look for him* Christ will appear the second time without sin unto salvation." This we believe and teach.

"*In our view*," says this editor of baptistism, "*Thomasism is baptized infidelity.*" If baptistism be the true faith, then truly are we infidels; for we have no faith in it at all. Between us and all immortal-soulists and sky-kingdomers, there is a great gulf. We know that we have the truth, and are able and willing to defend it against all assailants lay and clerical. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." This word condemns them, and convicts them of deceiving and being deceived. We are sorry for them, but much more for the unhappy peoples who barter their eternal interests for their trashy wares. It is, however, encouraging to know that the Lord's advent is at hand. His power will crush the clergy and emancipate the people. Glorious deliverance for an evil world; for so long as its spiritual guidance is with them, no folly will be too absurd to find currency in the public mind. God speed the day when the kingdom of the clergy falls, and all their foolishuess shall be destroyed. EDITOR.

Dec. 10, 1859.

THE righteousness of the law of Moses is fulfilled in those who walk not after the flesh, but after the Spirit—Rom. viii. 4.

Analecta Epistolaria.

"But Trash."

Dear Brother—Having five dollars in my possession, I herewith send it to you; I consider it but trash in comparison to your valuable expositions of prophecy, and so forth.

With best wishes for your prosperity in spiritual and temporal fartherance,

I remain

Yours in the One Hope,

JAMES STEPHENS.

Minnesota, Nov. 23, 1859.

☞ We are much obliged to Bro. S. for his kind remembrance of our labors, and for his good wishes so practically expressed. We would have no objection to some additional "*trash*" from all our subscribers for 1860; especially from those tenderly conscientious patrons of the truth (which has for years past been struggling for a precarious existence on the earth) who have not remitted us a solitary picayune for many years! We hope they will pardon our dullness in not having attained to the high and dexterious proficiency of fabricating books of instruction out of mere thinking, or Cartesian soul essence, without the material aid of something to eat, and something to wear, and wherewithal to pay the printer! We acknowledge, that we have not yet become skilled in this art and mystery; nevertheless, the Herald exists; but by whose aid? Not, we opine, by theirs, who year by year leave us in the lurch. To such the Herald comes *Cartesianly*. EDITOR.

Theiopolitical.

"Comfort for Italy."

UNDER the caption of "*Comfort for Italy*," there appeared in the *New York Times* certain editorial remarks elicited by a perusal of our recent publication entitled the "*Italian Crisis*," sent to the editor by a friend. They are as follows:

"Some very rational person who has evidently been dabbling with that Book of Revelations, which Dr. SOUTH declared invariably 'found its commentators mad and left them so,' has just solved the Italian question in a manner which can hardly fail to delight all our Anti-Napoleonic friends on both sides of the sea. According to this luminary, the result of the Italian war will be the 'roaring blast which uproots the giants of the forest and lays towers in the dust.' France has been at all and more than all the mischief which some of our astute cotemporaries snuffed up in the first moments of the Italian crisis; but her punishment will be as summary as her crimes have been subtle. 'Napoleon will fall, Sardinia will be plucked up by the roots, and the Mother of Harlots sit Queen of the nations.' This is a dark prospect, it must be admitted, for all concerned; and nobody need expect any better immediate fruits of the war, excepting England, who will enjoy the pleasure which perhaps Lord John Russell will fail to appreciate, 'of opening the way for *Russia*, who is to be brought into position as the Gog of the land of the Magog.' Nevertheless we are bidden not 'weep over the disappointments of Italy,' since one gleam of hope remains to us in the confessed improbability of Napoleon's being 'at once the Frog-Power, a Tenth Horn, and the Beast.' We do sincerely trust that the Emperor of the French may prove unequal to sustaining the complex honors of so fearful a trinity."

Our attention having been called to this by a friend, we considered that this very complimentary notice of our "rational," "dabbling," and "crazy" self, styled by this enlightened Raymondian writer "*this luminary*," was entitled to some little consideration in passing along. It seemed a pity that the editor's sweetness should be wasted on the desert air, as wasted it would be, if we allowed it to pass without note or comment; for he was careful enough to suppress even the title of this "luminary's" exposition of the Divine solution of the Italian Question; and all reference to where it might be obtained. This is the editorial policy, both of the spiritual and temporal or secular exponents of the darkness and wickedness in the heavenlies. These editors, lay and clerical, publish papers not for the enlightenment of the people and the development of truth, but as printing speculations for the pecuniary and potential profit of the speculators, and consequently, of the political and religious sects by which they are enabled to live and, glorify themselves. Hence they are careful to give the people no chance of satisfying themselves as to the correctness or justness of their notices of obnoxious writers. True, they will insert an advertisement in a crowd of others, where it has little or no chance of being seen, if you will pay them fifty per cent. more than it is worth; otherwise they will take especial care that their readers shall have no help from them for verifying their critiques. We know their policy well, for we have been its victim for twenty-five years. It is the policy of Satan; and this they know right well, as evinced by the epithets they bestow upon each other. They are the mere organs of what exists. They talk about progress, and human rights, and higher law, conscience, and duty to God;

but the talk all concentres in their fleshly lusts—"the lust of the flesh, the lust of the eye, and the pride of life" which it is the business of their lives to gratify. Their own personal and vested interests, not the truth or anything pertaining to it, are the highest law to which they can attain. Whatever directly or indirectly jeopardizes these, is proscribed or ignored by all politicals, secular and "divine."

Understanding, then, the craft of these gentlemen well, we determined in the case of the *N. Y. Times*, that their policy should not entirely succeed. Though "the saints are prevailed against" by the clergy and their allies, we have a little power left in the press we control, whose mission is to aid the truth and to destroy their influence to the utmost of our ability, however humble it may be. Accordingly, we penned the followiug letter to the editor of the *Times*, without the least expectation that he would publish it, but that we might read his notice and our reply at a public meeting about to eusue; and afterwards, give it further currency in England, Scotland, Canada, and the United States, through our own periodical. We read it to about a hundred people in New York City, a good deal to their amusement at the "Little Villain's" expense; to whom it was afterwards forwarded through a friend. But, as we predicted in the method of our alleged madness, he has been careful to exclude it from his columns, and to ignore it altogether. This was our prophesy, and it has duly come to pass. The following is a copy of the letter sent:

LETTER TO THE EDITOR OF THE N. Y. TIMES.

Mr. RAYMOND:

Dear Sir,—In your paper of yesterday you have a few remarks upon the pamphlet I did not send you, entitled "The Italian Crisis." The remarks, I presume, are peculiarly after your own taste, which has been evidently not formed by the study of the scriptures, but by that of such superficial and silly writers and "divines" as Dr. South, whose pious infidelity has manifestly more weight with you than the heaven-descended testimony of the Eternal Spirit.

I have no complaint to make of your sarcasm. It is, doubtless, the best you are capable of. You felt it necessary to say something; and as you had neither knowledge nor argument in the premises, you could only be sarcastic in the wake of "the witty" but weak and silly Dr. South, whose impiety you endorse. In view of this "a very rational person" is a madman; and "a luminary" is a dark body; and to expound any part of the Apocalypse is to "dabble!" This, however, with sensible men is all mere verbiage, used to mislead the thoughts and to veil a total ignorance of the subject in all its premises and conclusions. It is a great pity that it is so, for if you were intelligent in the things you condemn without understanding them, you would not as an honest man write such foolish editorials—political prophecies—concerning the future of Europe and Asia, and the important questions by which their civil and ecclesiastical fabric is stirred and shaken to its foundations. But what can we expect of editors whose divine luminaries and spiritual guides are Dr. South and the clergy, who (rare exceptions only excepted) have a mortal enmity to the Apocalypse because it baffles their "ripe scholarship" (!!!) and denounces them as "Nicolaitans," "holders of the doctrine of Balaam," the prophetess Jezebel and her children, "false apostles," "spurious Jews," "the synagogue of the Satan," and "liars." The clergy have a *traditional* dislike to this book; and have succeeded in transfusing their own hatred into the hearts of the foolish multitude who look to them for spiritual direction. According to the Apocalypse, all the nations or inhabitants of the earth have been made drunk—(ch. xvii. 2; xviii. 4;) such are its words, the traditions of the clergy of all the Names and denominations have intoxicated the people—and you, Mr. Editor, being one of those who endorse their traditions, must necessarily be spiritually intoxicated likewise. This is how the Book of Revelations finds you and them when you undertake to comment upon it, or to deliver an opinion concerning it—it finds you drunk and leaves you mad—mad-drunk! You can easily imagine how the Apocalypse, reduced to canvas by the painter's brush would affect the mind of a spectator befuddled and bewildered by the fumes of intoxication. When Dr. South *looked at* (for it was beyond his ability to *look into*) the Apocalypse, he was thus affected. He found the little intellect or brains he had all in a whirl, and every thing in his philosophy, which was his "theology," topsy-turvy. He felt either that he was actually mad or was becoming so; and it is presumable that when you read "The Italian Crisis," your feelings were *en rapport* with his; and hence your refuge in his blasphemy.

Well, sir, you have given us Dr. South's opinion, endorsed by your own sapiency, respecting myself and others untraditionized by the clergy and the politicians who worship them and their folly; let us now "hear what the Spirit saith to the seven Churches of Asia Minor," and through them to all of the true christian faith in all ages who have

ears to hear what he saith. Hear him, O thou disciple of Dr. South! "Blessed," saith he, "*he that readeth* and they that *understand* the words of this prophecy, and *keep* those things which are written therein." In effect Dr. South and you, say that this is false; that there is no blessedness to be found in any such reading, understanding and observance; but only madness! Are you not ashamed of yourself? Is not the *N. Y. Herald* justified in denouncing you for "a Little Villain," seeing that in effect you proclaim in your columns that the Eternal Wisdom is a liar? Shame upon your impiety and ignorance!

Well, you say I am mad. If you are sane I prefer my madness. Now there is said to be method in some madness; perhaps there may be a little in mine. Allow me then to prophesy, and to say with tolerable assurance of its fulfilment, that you will not venture to permit this communication to appear unmutilated in your columns; but that you will either ignore it altogether, or simply say you have received it, and under the irritation of it (though it is by no means intended to irritate, or to be received with any other feeling than that which actuates the writer, which is deferential respect for you in all other known relations than those of politician and theologian) — express some contemptuous opinion of the writer and its contents, taking special care that the public shall have no chance of judging for themselves. This is clerical policy secularized by political editors. But you can, and of course will, do as you please. If it does not appear in the *Times*, it will elsewhere. Do with it as you like, only be assured that Italy and her comforters are proved by the Apocalypse to be liars; that the policy of Napoleon can settle nothing; and that Italy, in Church and State, the murderess of the saints in past ages, and the fell destroyer of liberty, intelligence and all moral worth, will be finally blotted out from the political geography of the earth—not, however by Red Republicans or the Powers; but—and hear it, O ye pious infidels of the Kingdom of the Clergy—by Jesus Christ, the resurrected and living Saints, and the Jews, then obedient to their behests in all the wor d.

Wishing you, dear sir, a happy deliverance from all your clerical delusions, illusions and hallucinations, with all due respect I subscribe myself,

Yours, ect.,

Nov. 24, 1859. JOHN THOMAS, M. D.

"The Hour at Hand."

"Prepare war, wake up the mighty men."—JOEL.

"A CHANGE is now coming over the dream of nations; and it may be that the hour is at hand when their many wrongs may meet with redress. THE TIME IS FULL OF WARNING AND PREPARATION: scarcely a day passes, but some new phase of events is developed, and every such phase is an instalment of the debt which despotism owes, and must pay, to the cause of humanity."—LONDON LEADER.

"*The Hour*" alluded to above is doubtless "at hand." It is that fearful "*hour of God's judgment*" proclaimed in Rev. xiv. 7, in which the power of the oppressor will be broken; nations will be subjected to the will of heaven; and the many wrongs which the truth and its advocates and adherents have endured, and are suffering, shall be redressed. Even political writers, without any reference to Revelation, perceive that the present is no ordinary or common time: "IT IS A TIME," say they, "FULL OF WARNING AND PREPARATION;" while, on the other hand, the reverend sin-spirituals of the day are preaching "peace and safety;" and dreaming of a millennium of gospel influences, as the result of their ministry! Be warned, then, reader, that the hour of judgment is at hand; and that the "*preparation*" now advancing is for its development; and that none shall escape who do not acknowledge God according to the "Great Mystery of Godliness;" and obey not the Gospel of Jesus Christ.

EDITOR.

Nov. 25, 1859.

Miscellanea.

On the Text of the New Testament.

BY S. P. TREGELLES, LL. D.

THOSE who wish to cast doubt or distrust upon the records of Revelation, have habitually represented the text of the New Testament to be such as is involved in entire uncertainty; so that, in fact, we are told that we have no evidence by which we can show what is the true text of the New Testament books.

Those who are unacquainted with the subject have not unfrequently been at a loss how to answer the strong statements that have been made on this point; and, on the other hand, defenders have sometimes taken a very imperfect view of the facts of the case; so that a brief statement of the whole matter will not be, I believe, unsuitable in this place; for this will show that the question of the *true text* does not in the least affect the evidence to the books themselves as to their general character and texture; and, also, it may make it clear to Christians, that so far from the subject being one from which they

ought to shrink, it is that which they should regard as peculiarly their own, and that if they reverence the word of God, so far from fearing textual criticism, they ought (if possessed of the needed requirements and abilities,) to understand and use it, in order to uphold the existence of the New Testament against those who would envelop everything relating to it in a cloud of negations.

Every ancient work has been transmitted to us by means of MSS. We possess the original autographs of none; so that we are indebted to copyists for the exemplars that have been handed down. The process of transcription is always one by which errors naturally creep in; and thus, the oftener an ancient writing was copied, the more danger was there of departure from what the author originally wrote. Similar words and phrases would be substituted for others; copyists would accidentally omit words or sentences, or they would insert in the text something which had been noted in the margin, or they would try to correct what they thought to be wrong: so that, while the general texture of a work continued the same, it might abound in *slight* alterations; such, for the most part, as would but little affect the actual sense.

Now, this has been the case with regard to the New Testament, in exactly the same manner as other books. Some have thought that such an idea would cast a kind of reflection upon God—as if He would permit the perfection of Scripture to be impaired. All we need say is, that the fact *is such;* Scripture has been subject to just the same casualties as other books; copyists have made mistakes (just as compositors in printing may do) in transcribing Scripture, exactly the same as if they had been engaged on secular writings. As things are so, we know that God *has permitted* this to take place.

After the invention of printing, ancient works were multiplied by means of the press instead of the pen: the early printers (just as the transcribers to whom they succeeded) took whatever copy of a work came first to hand; and this, whether correct in its readings or not, became the basis of the first printed text. But when the increase in the number of books caused a similar increase of thought and attention to be paid to literature, the business of critical editors gradually arose. It was found that copies of the same work differed in many respects; and hence they were compared throughout, and the variations were noted,—a process to which the term *collation* is applied. The earlier the MSS. of an author, the more closely do they approach, in general, to what he wrote; since each successive transcriber was sure to add something (however little) to the amount of mistakes. The comparison, then, of the more ancient MSS. together shows how much or how little of the text of an author can be considered as uncertain, and also how great or little (as a balance of probabilities) the uncertainty may be, and also how far the *sense* is affected by such variations.

So far from a recurrence to ancient readings being considered to cast doubt on ancient authors, which were at first printed from later MSS., the reverse is notoriously the fact; for it is thus that critical editors have rejected erroneous readings which were found in early editions, and hence they are able to give forth the authors of antiquity far more genuine in condition.

With regard to the New Testament, it is in vain for an objector to say, "Such a MS. reads such a passage differently," or, "Such copies omit or add such and such words:" for unless the objector has some knowledge of ordinary textual criticism, and unless those whom he addresses have at least some apprehension of what are the grounds of difficulty, the whole argument, as bearing on the authenticity of Scripture,* has as little meaning as if one sought to prove that one of the heavenly bodies *does not exist*, because of some observed variation in its orbit. The true readings of any ancient book must always be discussed as an inquiry wholly distinct from that of the external evidence to its genuineness. Because a planet exists, an astronomer may calculate its orbit; because we have evidence that St. Paul wrote an Epistle to the Romans, and that Epistle has come down to us in ancient copies, we may examine the copies in order to learn what is the true text.

The New Testament, like all other books, was first printed from such MSS. as came first to hand; they were modern copies, and from these the common text has proceeded. Now, while other ancient works in general have been for many years published in texts far more correct than those that proceeded

* No uncertainty, as to the reading of *present copies*, can affect the *original authority* of a document: it is not customary to confound such things. Thus we know that the authority of an Act of Parliament is derived from the Legislature which enacts it, and that this is not impaired even if such an Act be copied inaccurately: we use proper means for knowing that we have correct copies. It is true, that for convenience' sake, the Law declares that the copy of an Act, as printed by the Queen's printer, shall be taken as possessing the same authority as the original Act engrossed on parchment; but even this does not prevent examination in case of error. Thus, a year or two ago, in the "Health of Towns Act," it was found that, *by a single erratum*, the Queen's printers had excluded graduates of the University of Edinburgh from being appointed as medical officers under it; the mistake was soon discovered, and the Queen's printers issued a reimpression of the Act. This is just a case in which a judgment would have to be formed as to the *true reading* of a document whose authority was not at all in question.

from the first printers, the Greek New Testament long remained (and as far as England is concerned may be said still to remain) almost unimproved. And repeatedly have attempts to show how it might be rendered more critically correct, called forth denunciations on the part of those whose defence of revealed truth was characterized by more of zeal than knowledge. If such defenders had interfered with *Bible printing*, and if they had denounced the press-correctors, who were engaged in rectifying the errors of the compositors, their proceedings would have shown an equal amount of intelligence.

And it was the inconsiderate zeal of these defenders, who attacked textual criticism in order to uphold the New Testament, that put this weapon into the hands of objectors. Such were able to say, "The text of your sacred books *is* rendered utterly doubtful by various readings:" and they were able to cite the language which had been applied to critics, by those who little thought what use might be made of their words. If the objectors really used this argument as supposing that it was forcible, then they must have been as unacquainted with the whole subject of the readings of ancient works, as were the too zealous defenders from whom they borrowed it.

It is difficult to explain the subject of the text of the New Testament in such a manner as not to be misunderstood. On the one hand, it may seem as if the variation of copies is so great, that it can hardly be overstated; on the other hand, this variation is often spoken of as though it were of comparatively little importance;—as though, in fact, it were some theoretic point, rather than one of any practical value.* I wish, if possible, to guard against *both* these errors. As to the *first*, it may, I believe, be plainly said that the New Testament has come down to us with about the same amount of transcriptural injury as other ancient works; and as to the *second*, I shall not be supposed to regard the textual criticism of the New Testament as of small moment by those who are aware, that for years the business of my life has been (and still is) the collation of ancient MSS. and versions of the New Testament, in order to publish a critical edition.

If, then, it be said that transcribers have so altered the books of the New Testament that they are wholly different from what they once were—if it be alleged that the doctrines laid down in it have been changed by design or by ignorance—the assertion may be met with a direct negative. We may point to the ancient MSS. of different countries in proof that the substantial texture of the books has not been tampered with by any fraud; we may turn to the ancient versions as witnesses of the same facts. And, as to the observed various readings, we may show that they *commonly* relate to the order of words, to synonymous expressions, and the like. When greater variations, such as the insertion or the non-insertion of sentences, are objected, then we must say, "Well, it is a question to be determined, not by previously formed opinions, but by evidence; let us consult the MSS. and versions; let us see if any light is thrown on the point from the citations of early writers." If, then, we find that the words are not found in the oldest MSS., if they are equally excluded from the versions, and if the early writers do not cite them, then of course we must know that this is not a debatable point, but that we possess that certainty which clear lines of distinct evidence can give. An objector cannot say that he has thus extruded a doctrine from the New Testament, for there is not a single point of dogmatic teaching which rests merely on any one passage of doubtful authenticity, or such as is infirm as to evidence.

In cases in which authorities differ, their testimony must be balanced; and if we cannot arrive at absolute *certainty*, we shall probably be able to say that all the range of doubt lies within somewhat narrow limits. We shall thus learn not to *magnify* the importance of New Testament variations.

We must not forget that even works written since the invention of printing are not necessarily certain as to their text:—how remarkably is this the case as to much of the English poetry of two centuries and a half ago! and yet who would say that this affected the general complexion of the poems? One might have thought that doctrinal statements would have been guarded with peculiar care, and yet it is not particularly easy to determine the genuine text of the Augsburg Confession, of the Thirty-nine Articles, or of the Documents of the Council of Trent. It is not that there is any uncertainty as to the *doctrines* laid down. As to

* This tendency has often exhibited itself in English minds. Writers have spoken of MSS. as if they were in general pretty correct, and as if no doctrinal statement, and no fact stood differently in any MS. whatever: this misapprehension is indeed most strange; it is applying the *general* evidence to the *general text* to all the *particular parts* of which that evidence is composed. We might as well confound the arch with the single stones of which it is formed, and thus affirm that *each* of them safely spans the stream. The "Edinburgh Review," No. 191 (page 5 *note*), goes so far as to say, "In point of fact, the doctrines of the English Church would not be affected even if the worst readings of the worst MS. were in every case to be purposely adopted." To this strong statement, I briefly reply that MSS. contain mistakes of quite as much doctrinal importance as that in the printed Bible, which omitted "not" in the seventh Commandment; or that which read in 1 Cor. vi. 9, "Know ye not that the unrighteous shall inherit the kingdom of God?"

the Augsburg Confession, it cannot be said that the *true text* had ever been published till a very few years ago; while, as to its definitions of doctrine, there had not been the slightest doubt or uncertainty.

Those who exaggerate the magnitude of various readings in the New Testament, commonly attach a vast importance to a few passages: they have, perhaps, heard that 1 John v. 7, is spurious;* they therefore imagine that the rejection of this passage impugns the doctrine of the Trinity—as if that doctrine had not been maintained by those that never heard of this verse, absent as it is from every Greek MS. older than the 16th century, and from every *ancient* MS. of every ancient version: or, perhaps, they charge the maintainers of orthodox truth with fraud; because the passage acquired a place in the printed text, not knowing (or else concealing the fact) that its place there was objected to from the first.

It is thus by resting on a few points, that an effect is produced, as though something wide-spread and universal could be brought forward, which would cast doubt or uncertainty over the whole of Scripture. This has, I believe, produced a contrary tone of mind in this country on the part of upholders of Christian truth: they have often either shunned the subject, or else they have reduced its magnitude and importance as much as possible. Instead of this, they ought to have taken the facts as they are; the question is not whether the various readings in the New Testament are many and great, but whether (knowing their existence) we will weigh the evidence, as if we had to do with any other ancient work, and see what the honest result may be.

The consequence of the subject having been avoided in this country, has been that passages have been *habitually quoted* for what they do not contain, if read properly;† difficulties have been *explained* which only exist in the reading of later copies;‡ and if a writer spoke of the critical reasons for not believing in the genuineness of a passage, he was sure (unless he had veiled his words in Latin) to be charged by some with want of reverence for the word of God;—a charge which only showed the well-intentioned ignorance of those who made it.*

Some have shunned textual criticism as though it were opposed, in some mysterious manner, to orthodox truth; in this way they have given a vantage-ground to heterodoxy. It is quite true that some few passages which bear on the proper Godhead of Christ, are read differently in the best critical documents; but what then? These passages are not the *only proofs* of that cardinal doctrine; and, further, they were not *at all* the grounds on which it was held fast in the midst of the early controversies; for there are quite enough passages free from all difference of reading in which it is set forth. It might also be well for those who shun textual criticism on such grounds, to know that MS. authorities will *give* quite as much as they *take away*; so that if any fear the application of sound principles, it should be those who disapprove of the *doctrines* taught in the New Testament *in its common text*; for they will find the same doctrines supported, not by a mere traditional text bearing date since the introduction of printing, but by MSS., versions, and ancient citations, which lead us back to the early centuries.

In defending the common printed text, as such, against the just demands of criticism, advocates have so acted as would weaken all Christian evidence, if the defence were accepted as legitimate; for they have confounded the proofs in favor of that which is infirm with the evidence which is absolute in upholding that which is certainly genuine:

* It is, in fact, most of the 7th, and a few words of the 8th verse that are not supported by any evidence: "For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth], the Spirit, and the water, and the blood, and these three agree in one." The words in brackets have no ancient authority whatever; and they were equally rejected by Luther, and by our reformers in this country. They seem to have originated in a marginal note in some Latin copies.

† Thus, in discussions on baptism, we still, sometimes, find those who cite the words of Philip and the Ethiopian, Acts viii. 37, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God." This appears to be done in entire unconsciousness that no part of this verse is given in critical texts.

‡ In Acts xiii. 19, 20, in our version, St. Paul says, "And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot: and after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." All kinds of endeavors have been made to reconcile this term of *four hundred and fifty years* with other Scripture dates; it has furnished enough material for whole volumes, and this period is still called "*the computation of St. Paul*," in the title of Sir Henry Ellis's new edition of "Blair's Chronological and Historical Tables." Now, in the most ancient copies, the period of four hundred and fifty years stands in quite a different connection: "He destroyed seven nations in the land of Chanaan, and gave them their land by lot about four hundred and fifty years; and afterwards he gave unto them judges," etc. Attention ought to have been paid to *this* reading, instead of its being wasted on one more recent.

* Dr. Routh ("Reliquæ Sacræ," I. p. 39) discusses the question, whether the narration contained in the common text of John viii. 1–12, is the same as the history of a woman accused before our Lord of many crimes; and he concludes thus:—"Evidenter constat, etiamsi suspecta hæc evangelii pericope eadem, esse censeatur atque historia Paphana, nondum eam codici Novi Testamenti tempore Eusebii insertam fuisse." This remark, *in English*, that John viii. 1–11, was not *yet* inserted in the New Testament in the time of Eusebius, though perfectly true, would have been sure to have called forth severe remark. Critics who *state* evidence, are treated as if they ought to have invented counter-evidence.

in bringing all to the same level, it has been impossible really to elevate what rests on no just basis, and thus all has been lowered to the same ground of uncertainty, or even worse. And, then, when attempts have been made to use the condition of the text as an argument against Revelation, dogmatic assertions have been made, such as would not really meet the difficulty; and there has been no firm footing against those who would represent the text as wholly precarious and uncertain, and who therefore would select whatever readings they chose, and give the sacred documents whatever complexion they could, so far as they were supported by *any* evidence, either good or bad.

And yet this country was once the locality in which Biblical scholars paid particular attention to textual criticism. In the latter half of the seventeenth century, and the former half of the eighteenth, much was done amongst us; but the remembrance of this seemed to be the only thing left, while a kind of dogmatic ignorance usurped the place which ought to have been held by intelligent and sober criticism. It is not my present concern to detail the history of the application of criticism to the New Testament; suffice it to say, that such labors were carried on in other countries, while but few amongst us—such as Principal Campbell, of Aberdeen, and Professor White, of Oxford—understood or valued what was accomplished.

Griesbach had, on a system of his own, restored the ancient readings of several passages; this was felt to be an innovation; so that when Professor Scholz of Bonn published the first volume of his Greek Testament, in 1830, it was hailed, in this country, by many, as an important defence of the common, later text. The leading principle of Scholz is to follow the mass of later MSS., instead of the few* very ancient documents which have come down to us. If this principle of following the *many* recent copies, instead of the *few* ancient, be sound, then let us apply it to printed books; and instead of adhering to the readings of the few scarce copies of editions almost coeval with the authors, let us concede all to the *authority* of the mass of modern copies, got out, perhaps, as trade speculations by mere booksellers.

The true principle is surely that of adherence to the ancient copies, irrespective of modern readings, and it is to this that New Testament criticism has now arrived.† Bentley laid it down, and proposed to edit a text thus arranged.

The first who acted on it fully was my late friend, Dr. Lachmann, of Berlin: he published the text of the New Testament, founded on ancient authorities, in 1831. It was accompanied by no preface, and in the explanatory note at the end, he so mentioned *oriental* authorities, as if he had used the term in a sense in which others had previously adopted it. As he only developed his principles in German, a language of which I then knew nothing, and as his text was accompanied by the authorities on which i rested, it is not surprising that it was some years before I understood his general plan.

Meanwhile, I was led to adopt critical principles in some respects very similar. I say this, not as claiming any merit on the ground of originality, but rather, as it may be satisfactory to some, to find that the same (or nearly the same) end has been reached through different paths of study. After the publication of Scholz's first volume, I gave it a pretty thorough examination, and I soon saw, even with the incorrectness and the omissions as to the authorities, that the ancient MSS. were in general a line of witnesses *against* his text. I went all through St. Matthew's Gospel, writing in the margin of a Greek Testament those well-supported readings which Schloz repudiated. This was of course wholly for my own use; but I saw that, as a general principle, the modern MSS. have no authority apart from ancient evidence, and that it is the ancient MSS. alone which show within what limits we have to look as to the real ancient text. A few years after, (in 1838,) I drew up a plan and specimen, the execution of which was the object which I kept before me, though possessed of but little leisure for the purpose.

In 1844, I published the book of Revelation in Greek and English; in this there was a Greek text, conformed as far as then appeared practicable to the ancient copies; the English translation of this volume has since been published separately, so closely following ancient authorities, that *not one word* rests on the modern MSS. This translation will show a mere English reader how far sound criticism will affect the sense of Scripture, and how far the text of the Greek Testament, which I hope to publish, will

* Few in themselves, but still more numerous, as well as more ancient, than the MSS. of other works of antiquity.

† It is worthy of observation, how early this principle was admitted, with regard to the Septuagint Greek version of the Old Testament. This book was first printed from the later MSS., but from the time that Pope Sixtus V. caused it to be published, in 1586, mostly following the text of the Vatican MS., this Roman edition was tacitly admitted as the received text, and thus this Greek version has, from that time, been read in a text of the *fourth* century, while, as to the Greek Testament, we have followed the readings of the *fifteenth*.

differ from that which is commonly used in *this* country.

I need not here go into minute details to show wherein I differ from Lachmann, Tischendorf, or others, as to the application of ancient materials,—it may suffice to say, that I rest exclusively on the authority of ancient MSS. and versions, using the important aid of early citations.

Most of the ancient MSS. I have found it needful to re-collate; this, together with the arrangements of the collected materials, has engaged me for years.

A list of the ancient Greek MSS. of the New Testament will give ample proof how the sacred writings have come down to us through this mode of transmission. In mentioning these MSS., I will divide them into two classes; 1st. The more ancient, written from the fourth to the seventh centuries; and 2nd, Those of the three next centuries. Some of these MSS. are but fragments, but that does not render them less important as witnesses to the transmission of the books, nor, in the parts which they contain, are they the less valuable in their evidence to the text.

The more ancient MSS., containing the *Gospels*, are—

The Codex Vaticanus, B,* at Rome.

The Codex Ephraemi, C, at Paris.

The Codex Alexandrianus, A, in the British Museum.

The Codex Bezæ, D, at Cambridge.

Fragments of St. Matthew's Gospel, Z, at Dublin.

Fragments P and Q. at Wolfenbüttel.

Fragments I, N, and Γ in the British Museum, Vienna and Rome.

Fragments of St. John's Gospel, T, in the Propaganda at Rome.

Other ancient MSS. containing the Gospels, are—

E at Basle, F at Utrecht, G in the British Museum, H at Hamburg, K, L, and M, at Paris, S in the Vatican, U at Venice, V at Moscow, X at Munich, Δ at St. Gallen; also the fragments O, R, W, Y, Θ, and Λ.

The more ancient which contain the Acts are—

A, B, C, and D, mentioned before.

The Codex Laudianus, E, at Oxford.

The other ancient MSS., containing this book, are—

The Codex Passionei, G, in the Augustine Monastery, at Rome.

H at Modena, and the ancient fragments F at Paris.

Of these MSS. A, B, and C contain also the Catholic Epistles, which are also in K, a Moscow MS.

The more ancient MSS. of St. Paul's Epistles, are—

A. B, and C, as before.

The Codex Claramontanus, D, at Paris.

Fragments H, at Paris.

Also of a later date, F at Cambridge, and G at Dresden; E, a copy of D, at St. Petersburg, J at Rome (the MS. marked G in the Acts), and K at Moscow.

In the book of Revelation there are but three ancient MSS.,—A and C, mentioned before, and the Codex Basilianus, B, now in the Vatican at Rome.*

For the Herald of the Future Age.

Proposition Stated and Proved.

LOOKING FOR THE MESSIAH FROM HEAVEN IS A CONDITION OF SALVATION.

Brother Thomas:—If the proposition at the head of this article be true, what must be the condition of those who, so far from believing in the Messiah's Second Advent, denounce it as an "unprofitable" or "useless" speculation? Are they not *hopeless?* May God save me from their destiny!

But let us see if we can sustain our proposition by the Scriptures.

Paul, in his letter to the Hebrews, chapter ix. 28, observes that "Christ was once offered to bear the sins of many; *and to them* THAT LOOK FOR HIM *he will appear the* SECOND TIME, *without a sin-offering, in order to salvation.*"

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* Roman letters are used to designate the different MSS., simply for convenience of reference; their order bears no reference to the goodness or importance of the MSS. themselves. The *same letter* is used in *different* parts of the New Testament to designate *different* MSS.

* Of these MSS., the text has been published of A, C, and D (of the Gospels and Acts), the fragments I, N, Γ, P, Q, T, Z, Θ, Δ, and the MSS. L, Δ:—of E and the fragments F of the Acts:—of G, of St. Paul's Epistles, and the fragments H:—and of B of the Apocalypse:—the *readings* of F of the Gospels, and of one or two fragments, have also been published; these, therefore, I have been able to collate in the printed editions:—all the others I have collated (at Paris, Rome, London, Basle, Munich, Modena, Venice, Cambridge, and Hamburg), except the three MSS. in Russia (the readings of which I take from others); S in the Vatican, and B, THE Codex Vaticanus, the most ancient and important of all, from the use of which, alas! critics are excluded: all that I can do as to this MS. is to use the three imperfect collations as far as they go, unless, indeed, Cardinal Mai's edition of this MS., printed, but long withheld from the public, should be published in time.

Besides these ancient MSS., I collated one at Paris (33), containing all the New Testament, except the Apocalypse; and the Gospels in one at Basle (1). These, though more modern, are important witnesses to the most ancient text. As to all the MSS., I have uniformly compared the compilations made by others, as well as examining for myself.

From this quotation we learn,

1st. That Messiah was once offered as a sin-offering for the sins of many;

2d. That he will appear the second time, but not as a sin-offering;

3rd. That the salvation of those who are looking for him will be one object of his coming; and,

4th. That NONE but those who look for him will be saved.

Now, if none but those who are found looking for the Messiah are to be the subjects of this salvation, how few will be saved! The hope of the whole protestant world will be wrecked! Their prospects forever blasted! Let me not be misunderstood; this looking for the Messiah is not the only condition of salvation. Looking for Messiah from heaven, if available to salvation, must be predicated upon a possession of the "Hope of Israel;" for, without this hope, there can be no rational expectation of Messiah's Second Advent. Those, therefore, who make the Second Advent of Jesus their central idea, err egregiously in not "making themselves ready."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, *when he* (the Messiah) *shall appear, we shall be like him;* for we shall see him as he is. AND EVERY ONE THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF, even as he (Christ) is pure." 1 John iii. 2, 3. Who are those that shall "see God?" The PURE in heart! Who are those that *purify* themselves? "*Every one that hath this hope*—the hope of the glorious appearing of Jesus and his Kingdom—*in him*, purifieth himself, or makes himself ready for the marriage supper of the Lamb." Of course, those who deny the doctrine of his "appearing," are not in possession of this hope, do not purify themselves by obeying the truth, and, therefore, will not be saved. "For they themselves show of us what manner of entrance we had to you, and how ye turned to God from idols, to serve the living and true God; *and to* WAIT (or to a waiting) FOR HIS SON *from heaven*, whom he raised from the dead, even Jesus who delivered us from the wrath to come." 1 Thess. i, 9, 10.

Here we learn *from* what, and *to* what, these Thessalonians were turned. They were turned from "idols;" and secondly, they were turned to God—the living and true God—*and to* A WAITING *for his Son from heaven*. This *waiting* for Christ, then, was a cardinal principle in the apostolic proclamation; and upon its apprehension and practice, salvation was predicated.

Now, we can see the reason why the Apostles kept this doctrine so prominently before their hearers; for in all their addresses and epistles they never failed to give it its due weight and importance. They never told their hearers that they should gain kingdoms beyond the skies; they did not preach *ghosts* to heaven or hell at death. These vagaries never entered into their minds. These were the "useless speculations" of Hymeneus & Co., which the Apostles branded as a "damnable heresy!" Instead of alarming their hearers by preaching about "damned ghosts," or comforting them by preaching a *ghostly salvation*, or a translation to heaven on angels' wings at death, they proclaimed the second appearing of Jesus Christ from heaven, the establishment of an everlasting kingdom, and the subjugation of all authority to Israel's King. Immortality, glory, honor, power and majesty, in connection with this kingdom, was the reward offered for their acceptance. All was real, substantial and tangible. Animated by this hope, the ancient worthies, Apostles and Prophets were prepared to endure all things—to suffer all things, and to account all things but dross, if by any means they might attain unto the resurrection of the just. It prompted them to deeds of valor—of heroism—unequalled in the annals of the world!

The moderns are void of this hope; they are without hope and without God in the world; hence they mind earthly things, are under the dominion of the carnal mind, sow to the flesh, and must reap corruption. This, Brother Thomas, is the destiny of those who are not animated by the "Hope of Israel." What, then, are we to think of those men who, while they profess to advocate ancient Christianity, are found denying the hope of the gospel, and substituting for it their own vain and useless dogmas? Truly did Jesus say, "In vain do you worship me, teaching for doctrine the commandments of men." But their systems will perish with *them* when the Lord comes. That will be the day of their damnation; they will then learn by their own sad catastrophe, that what is highly esteemed among men is an abomination in the sight of God.

Yours in hope of a kingdom that cannot be moved, JNO. T. WALSH.

Richmond, Va.

REMARKS.

The writer of the above is known to several of our readers; and we wish we could add, "favorably known:" but that is impossible. Better for him that he had never been born than that he should occupy the position he does in relation to the truth. The last we heard concerning him was in 1856, when he was living in Kingston, Lenoir County, N. Car., and coöperating

with E. E. Orvis, G. Plattenburg, W. H. Hughart, and other hired preachers of Campbellism, which he renounced and denounced in 1854, being shortly after re-immersed; but into which, in a few years after he wrote the above, he lapsed again, as "a dog returned to his vomit, and the sow that was washed to her wallowing in the mire." 2 Pet. ii. 22.

But we introduce him at this time not for criticism. His day for that is not yet come; nor will it till "the Great White Throne is set in the heaven." Before that he must appear and give an account of himself to God. This is the criticism to which he is reserved —to the examination of the Judge of the living and the dead; before whom he must answer for publicly confessing the truth, and afterwards, in word and works, denying it. The commendation and patronage of Alex. Campbell and his denomination will avail him nothing in that day. Their mutual flatteries may gild the present, but the end will be the ashes of Sodom and bitterness of mouth.

No; we resurrect him not for criticism, but for the sake of the article to which his name is appended. The truth is still the truth, though written by an apostate. The "Proposition" is true, and this son of Judas has proved it by the Word. It is, therefore, worthy of all reception by those who rejoice in truth for its own sake, without regard to the channel through which it flows. It was written in 1846 or 7, but has not been published till now. It had been stowed away among some long-forgotten manuscript for twelve years past; but on overhauling the pile, it turned up with all its painful reminiscences; and, though written for the "Herald of the Future Age," it will do equally well for the "Herald of the Kingdom and Age to Come." EDITOR.

Mott Haven, N. Y., Dec. 8, 1859.

☞ Will bro. J. M. Stone, of Henderson, copy that artice in the "Apostolic Advocate," written by the present editor of another Campbellite periodical, on the conversation between Christ and the Sadducees, and forward it to us for publication? It is signed "A. B. Walthall," or by his initials; and it is perhaps in the third or fourth volume. He is another who sold the truth to the Dutch for the loaves and fishes. It is well to confound such out of their own mouths, that the unwary may be preserved from their influence, which is only evil, and that continually.

Mahomedan Agitation.

THAT there has been for some time past a considerable degree of agitation among the Mahomedans in all parts of the world where the religion of the Prophet has taken root is apparent to every one who has regarded with attention the nature of the events which have been taking place both in Asia and nearer Europe. There can be but little doubt that the mutiny and rebellion in this country, and the recent plot discovered in the Punjaub, were more or less connected with this unquiet spirit: we believe that we are destined to see more of it before tranquillity is restored. Meantime, anything that throws light on the subject should not be neglected, and at the same time the Government should be on its guard. The following letter will be read with interest:—"Some time since a disturbance took place in Lahore, occasioned by the supposed appearance of the Imam Mehndi. The whole affair seems to have been passed over rather lightly; but a few authentic particulars with regard to the advent of the Imam make the expectations of the Mussulman world respecting him of some importance. 1. I will first refer your readers to the *Friend of India* of June 16th of this year, and in page 554 of that number they will find an article headed, "A Native Leader on the Mutinies.' This article contains the substance of several conversations held between one of the late leading rebels and a European, and the evidence it affords is all the stronger for being undersigned. I quote the following passage from that evidence:— "The minds of the people are still very unsettled, and will remain so for five years, till 1280 Hijree, when *it is predicted there will be great changes.*" What changes? I endeavoured in vain to draw out any explicit information from Mussulmans on this point, until I asked a certain Munshi, "who the Imam Mehndi was?" He replied that "the Imam was lost at the age of four years, and was supposed by the Shiahs to be concealed in a cave, whence he would in due time come forth, and first appear on the roof of the Caaba at Mecca. At the same time Christ would come and destroy Antichrist, who should appear as a vast beast, and melt away at Christ's presence. The Shiahs believe that the Moolvies deny this. However, all are agreed that when the Imam shall appear there shall be but one Din on the earth." So far the Munshi said. Now turn to the preliminary discourse to Sale's Koran, and in Section IV. you will find the various events mentioned, which all Mussulmans regard as the signs of the last day. Of these read No. 16—"The coming of the Mehndi, or director, concerning whom Mahomet prophesied that the world should not have an end till one of

his own family should govern the Arabians . . . . . *who should fill the earth with righteousness.* This person the Shiites believe to be now alive, and concealed in some secret place until the time of his manifestation. For they suppose him to be no other than the last of the twelve Imams, named Mahomed Abu'lkasem, as their prophet was . . . . . He was born at Termanrai in the 255th Hijree." The inference I would draw from this testimony and from late events is as follows:—1. The Mussulmans are looking for the advent of the Imam Mehndi. 2. They expect he will make their religion universal at his coming. 3. Notwithstanding late events, the Mussulmans of Lahore were violently agitated at a mere report of his appearance. What, then, if some impostor should rise in India or elsewhere and declare himself to be the Imam? The whole Mussulman world would rise as one man to receive him. Ought not Government, then, to put down any impostor at once, and with a strong hand?—*Delhi Gazette.*

Latest American Religious Novelty.

Dr. Bellowes, a leading unitarian minister of New York, in delivering an address before the graduates at Harvard, in the chapel of the university, chose for his subject lately what he termed the "suspense of faith," or, in other words, the existing religious apathy so prevalent among all classes and creeds, but above all among the members of his own denomination. He declared the right of private judgment, the worship of intellect, to have been pushed to their extreme limits; that the result was, the mass of men were sick of their liberty, and longed for something to rest on, for some "authority" that would deliver them from the tyranny of their own doubts; that he believed the time was come for exalting the church organization, exalting the sacrament, binding marriage and baptism more closely to the altar, and substituting for the lifeless forms of worship and intellectual indifference of the mass of professing unitarian Christians, a stirring ritual and a living creed. The discourse created immense excitement all over the country. Every one recognized the truth of the picture which the reverend gentleman drew of the actual condition of the religious world, but the nature of the remedy he proposed excited general astonishment and alarm. Great numbers saw in his proposed "broad church" an avowed desertion to Romanism or Swedenborgianism, and the press and the *salons* teemed with remonstrances, reproofs, ridicule, and encouragement accordingly.

A New Year's Salutation from Brethren in England.

To the called Saints in New York and throughout America, their brethren in Halifax, England, wish grace, mercy and peace, from God our Father, and the Lord Jesus Christ.

Dear Brethren, we offered you our greeting at the opening of the last year. The favor with which that was received emboldens us to repeat the salutation in the spirit of true brotherhood. It is written: "Then those that feared Jehovah spake often one to another; and Jehovah hearkened and heard, and a book of remembrance was written before Him." For the prospect of being enrolled therein would we labor; hoping also that we may be written in your hearts and remembered in your prayers.

Dearly beloved, we wrote to you exhorting to zeal because of the excellence of the hope, and because of the speedy appearing of our Lord. We knew not that that very New Year's day would witness the Prophetic Word made more sure. But as the meteor-flash has the second stage of the inbringing of the great day of God Almighty come and passed, and the mutterings of the last storm are now distinct. The warning voice is ringing, "Behold, I come as a thief;" shall we not then watch, and keep clean our garments?

Desiring that we may all unitedly "hasten the coming of the day of God," we reiterate the exhortation to earnest effort in setting forth the Truth. We know that without the warmth of love which seeketh not its own—without that ardent desire to spend and be spent for Christ—there is small prospect of fruitful Christian graces. Brotherly love is a propaganda element reacting upon its source in increased love to God, and consequently inciting to a more careful endeavor to keep his commandments. "This we desire—your *perfection,*" and, therefore, are always pleased to see any display of that zealous, engrossing love which energized Jesus and his apostles. "He who dwelleth in love dwelleth in God, and God in him."

The experience of our own and other churches during the year has added to the proof that the cold and indifferent to the service of God are ready to fall into the snare of the devil; and that a warm, loving faith, and zealous attention to the feeding the flame of love, by prayer, scripture study, diligent attendance at the Lord's table, and the society of the Brethren, are needful to ensure moral purity and perseverance. Can we lay too much stress upon this matter? We think not. We know the painful result of "*taking cold*" in its entail-

ment of disease; let us all then be careful of our spiritual health, and take for our mental diet that which will give us the best nourishment, even the Word of God.

An examination of our Calling will show us that we are beset with duties, and have labors to perform which can only be accomplished with strength from God. We are commanded to "be strong in the Lord, and the power of his might;" this strength can only be obtained in its appointed way. Let us then be diligent in taking God's tonic. Especially let us examine our engagements, so that we may do our utmost to fulfil them, and not be condemned as unprofitable servants.

Being as we are CANDIDATES FOR IMMORTALITY, shall we not do our endeavor to walk worthy of our high calling? Hoping to reap eternal life by the Spirit of God, shall we not diligently sow to the Spirit in holiness of life and conversation? Alas, that so many who have enrolled themselves on the lists, should be careless of the duties of their covenant! Oh, dearly beloved, let us all, remembering that we have entered into a *life for life* covenant with God, the service of this life for the riches of life eternal, do our duty strenuously; for can we expect Jehovah to reward us for unfaithfulness? One duty there is, which is, alas, too much neglected, yet it is a most important one, being the test of our desire for the society of God and His Christ,—the thermometer of the love we have. Paul's connection of wilful sin with the neglect of "*assembling ourselves together*," is no chance grouping, but a logical sequence of dangers. Brethren, let us all be more punctual in our observance of the Christian Passover.

We are now serving our APPRENTICESHIP TO THE KINGDOM; or, in the words of Paul, are "co-workers to the Kingdom of God." Whether an easy, quiet, careless service now is a fitting preparation for holding the iron sceptre of the heavenly dominion, judge ye. Christ's co-rulers will have to second him in the suppression of iniquity and in teaching the nations righteousness; what great need there is, therefore, for our constant vigilance against evil in and among ourselves, and for our glorifying God by pure and exemplary lives. With the Apostle we "pray that your (and our) *love may abound* yet more and more *in knowledge* and all judgment; that ye may approve things which are excellent; that ye may be sincere and without offence till the day of Christ; being *filled* with the fruits of righteousness, . . . to the glory and praise of God." If we have tasted the Power of the Age to come, let us be as we ought—"guides to the blind, lights to those who are in darkness, instructors of the unwise, . . . having the form of knowledge and the truth in the law."

Already adopted SONS OF GOD, and expecting incorporation into the DIVINE NATURE and the Elohic rank, how ought we to be holy, how much ought we to display the sanctification of the Faith we have! Oh, brothers and sisters, because of this "*add* to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love." God is Love; and if we would have the divine nature we must partake of that self-denying, sanctifying love which Jesus displayed as the embodiment of the Divine basis. Let us love one another to provoke to love and good works. Let us show our love to our fellow-men by teaching them the words of eternal life. Let us hate, also, but let it be sin, which we must "resist even to death." He is coming who bringeth salvation; let us strive earnestly to have ready "crowns of rejoicing for the day of Christ."

Kinsmen in Christ, we know not how soon he may come and proclaim the end of all things. Oh, then, let us be watchful. May we not be overtaken by that day unawares, but be found ready, vigilant sentinels in full marching order. Let the summons find us working and waiting; and we shall then enter with joy into the joy of our Lord.

Till then may our God and Father keep you all in His tenderest care, and grant to you every good thing which He sees will purify and strengthen. May we, unknown to each other in the flesh, have a joyful meeting before the face of our coming Brother, Jesus Christ.

Signed on behalf of the Church.

Jan. 1, 1860. J. WILSON.

The Law.

"THE Moral Law is a transcript of the relationships necessarily subsisting between the Creator and his creatures; and between themselves in the several orders in which he has placed them. With respect to the remainder, it is but another unfolding of the same truth, which is inculcated by all nature and by all God's operations: namely, the possession of the Earth; alienation from that possession; and subsequent resumption of it. In this view, Moses and his law comes in like a great parenthesis, not altering the sense of the narration, which is complete without it, but only expressing the one great truth in another and insulated form."

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elohah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y. Feb., 1860.** [VOL. X. NO. 2.

Some of the Results of the Genuineness of the New Testament.

BY S. P. TREGELLES, LL. D.

THERE are certain consequences resulting from the *proved authorship* of the books of the New Testament, which may be briefly indicated. They may be regarded as plain corollaries to the points already demonstrated.

Since, then, we possess in the New Testament genuine historic monuments of contemporary writers, who were perfectly competent to bear testimony to the *facts* of which they were cognizant, we must give their evi dence full weight as assuring us of the truth of those facts. And, further, as the books of the New Testament were not, when written, laid up in secret, but were from the first widely circulated amongst a body of persons who were themselves possessed of a competent knowledge of the facts, it is plain that this body of persons, the Christian community of the first century, consisting of believing Jews and believing Gentiles, are corroborative witnesses to the truth of the historic monuments.

We possess, therefore, every conceivable ground of certainty in regard to the New Testament as giving to us a narrative of real historical occurrences, presented to us by a body of such witnesses, that if we reject their evidence, we must also say that all testimony is unworthy of credit. These witnesses, moreover, so lived and acted, and (in many cases) so laid down their lives, as to give, if needful, a yet further confirmation of their testimony.

It follows, therefore, that Christianity, as based on the facts of the incarnation, death, and resurrection of the Son of God—whatever be its doctrines or its duties—*must be true*. Its truth is a proved historical fact.

We must bear in mind that the *nature* of the fact proved makes no difference whatever; it may be a thing wholly void of importance, or it may involve considerations of the most solemn moment. If the historic proof be sufficient, no after-considerations can be admitted to counterbalance such proof. The case before us is not merely one of historic probability, but one of demonstrated reality; we need not, then, raise a question as to any balance of probabilities, as must be done in many cases.

We have no occasion, therefore, to consider the antecedent probability, or the contrary, of the *facts* to which the New Testament bears testimony: no such considerations can affect the force of the absolute evidence which we possess. How continually do we find that we are obliged to admit the *reality* of facts which, in themselves, seem most improbable! We know the origin of the book of Mormon,—How it was originally written by Solomon Spaulding, as a kind of romance; we know how Joseph Smith and Sidney Rigdon interpolated it, and then gave it forth as a divine Revelation; we find, besides, in the book itself the most contemptible absurdities; so that on the antecedent mode of argumentation, we should, of course, conclude, that the Book of Mormon was regarded by all as simply the production of Spaulding's idle hours, and that Joseph Smith and Sidney Rigdon were universally looked on as impostors so low as not even to possess the talent of invention. Therefore, it might be concluded that Mormonism as a system *could* not exist,—that it *does* not exist,—and all who maintain that there are or ever have been such a body of persons, are assuming a ground wholly untenable. And yet, look at what occurred in the States of Missouri and Illinois; look at what now exists in the Utah territory; or, let attention be paid to the labors of Mor-

monite missionaries in this very town. We have proof sufficient that we must admit facts on evidence, irrespective of our antecedent thoughts.

Difficulties are not unfrequently raised by objectors on the ground of supposed discrepancies or contradictions of the New Testament writers. We may, however, inquire whether the alleged discrepancies are such as would invalidate the historic authority of *other* writers; if not, then they must be allowed no more weight when they are objected against Apostles and Evangelists. But, again, are the discrepancies *real*, or only *seeming?* Are they such as admit of *no* explanation or reconciliation? Perhaps we may not perceive the true mode of explanation, but can we be *sure* that none is possible? Unless we *must* give an unfavorable answer to these inquiries, we may safely dismiss them as not being of such a character as ought to trouble us in the least. But, further, we may ask objectors, Were those to whom the New Testament writings were first addressed, wholly destitute of discrimination? Were they, when they received the Gospels, and added them one to another, so as to form our collection, incapable of perceiving the difficulties which some would regard as so formidable? Is it not certain that those who were best acquainted with the *facts*, held and transmitted our four Gospels as the histories of those facts? who then can say that they, having done this in spite of any supposed difficulties, are not in a manner the guarantees to us that none of the alleged difficulties are *really* inexplicable?

Perhaps no historical difficulty, connected with the Gospels, has been so much relied on as that relating to the taxing, in Luke ii.,—"And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria." This "taxing," then, is said by St. Luke to be anterior to the birth of Christ, and yet Cyrenius was not governor of Syria till about twelve years later. "What a contradiction!" an objector might say. But let us apply to this difficulty the circumstances of historic transmission, and then let us see whether they do not rebut the force of the difficulty. We have seen that we have good grounds of evidence for acquiescing in the common belief, which assigns the authorship of our third Gospel, and the Acts of the Apostles, to Luke, the companion of St. Paul. The Gospel was, therefore, written about sixty years after the events which are described in the opening chapters. The "taxing" was an event peculiarly well known to all the Jews, as it was the incident which affixed the actual mark of subjection to Rome on them as a nation, and which sealed the transfer of Judæa to those Western rulers. Now it was *impossible* for those at large, for whom Luke wrote, not to be acquainted with these things; and, therefore, their reception of this Gospel, as an authentic history, is a *proof* that they did not see anything insurmountable in what the Evangelist had stated. If any one were now to write about the events of the French revolution, 1789—93, he might so take for granted that his readers knew the leading events, that he would not be afraid of having his meaning misconceived even though his words were *capable* of a construction opposed to open and notorious facts: if any one were to object either to the veracity or accuracy of such a writer, who is there that would not see that the objection was utterly futile? The public notoriety of leading facts must often be our guide in understanding what is written about them. We must not look merely from the present day at ancient writings and events, but we must make our point of view the actual time when we prove that the books, which we examine, were written, and *from that* we must look at the events described. We must then inquire whether what we *suppose* to be discrepancies were *really* such to the first readers, and whether their having transmitted the books as authentic, in spite of such difficulties, does not in itself remove the greater part of their alleged force, and whether the difficulties do not afford some proof of the truth, honesty, and absence of all imposition in the whole matter.*

We need not undervalue the pains which have been taken to discuss each particular

* The solution of the difficulty in Luke ii., appears to be found in two things; the force of the word rendered "taxing," and the full import of "was made"—"this taxing was *first made*." The word "taxing" is quite as extensive in its import as our term *assessment*, we may say that an assessment has been made, as soon as it is determined how much must be paid by each individual; but the thing is not complete until the sum assessed has actually been paid. Just so the taxing, or rather *enrolment*. The expression "was made" seems to be equivalent to "was carried into effect," or "was finished" (as in Heb. iv. 3). "This enrolment was first carried out when Cyrenius was governor of Syria." It is in vain to say that this rendering would not have been thought of except to avoid a difficulty. We know that St. Luke was perfectly aware of the facts; we know, therefore, that he *could* not have intended to say that Cyrenius had been governor of Syria prior to our Lord's birth; he could not, therefore, have used these words unless they admitted truly of a different sense. When words are capable of divers senses, that must be taken which we know to be the writer's meaning. Who imagines that St. John (vii. 39) teaches the non-existence of the Holy Ghost prior to the glorification of Christ? If any one were now to write that "the French revolution was completed in the empire of Napoleon," who would charge him with confounding 1789 and 1804, or with representing Bonaparte as an actor in the scenes of the former period?

difficulty, and to show that each is really groundless: but in doing this we must not forget the *antecedent vantage-ground* which we possess in the evidence of *historic transmission;* this meets many a difficulty: this enables us to say (whether we can *explain* the objection or not), the contemporaries of the writer received the record such as it is, and *they* have thus transmitted it as authentic to us; they had all the facts before them, and they are authorities to us that the difficulties are no impeachment to the authenticity. Thus will evidence of historic transmission from them *remove* objections even before explaining them.

But from the proved historical fact of Christianity, as recorded in the New Testament, other consequences result. Christianity must be a revelation from God, authoritatively confirmed to us by Him. The whole of the miraculous impress which the New Testament history bears is a proof of this;—a proof which can only be avoided by denying that the events took place: that is, by denying that the New Testament presents to us historic realities. If the according testimony of competent witnesses be not a sufficient proof of the reality of the New Testament miracles, then is no conceivable degree of evidence sufficient to persuade men that God has thus confirmed a revelation of His will, intended to teach the way of forgiveness and salvation.

But the character of the facts does not really affect the evidence; if it be good in so far as it testifies that Jesus Christ was crucified, it is equally good in its attestation that He rose from the dead: if it be good in its testimony that Jesus was a teacher, then it is just as valid in declaring that, in proof of his mission he did such works as no other man did. And further, the living multitude of Christians, when the New Testament books were written, were themselves witnesses to the signs and wonders wrought by the Apostles, in the name of Jesus Christ of Nazareth.

Thus, then, did the writers of the New Testament *claim* the place of authoritative teachers of the revelation which God had given, and thus fully did they substantiate that claim. The New Testament professes an authority, that though written by men, yet that it contains not the mere words of men, but the words of God Himself. The Apostles claim nothing short of this; the promises of Christ to this effect are recorded in the Gospels, and in their authoritative teaching they show that they claimed *inspiration.* This may briefly be described as being such an operation of the Holy Ghost on them, that they wrote not as mere men, but as those whom He qualified and endowed for the writing of Scripture; so that, without their individuality having been at all destroyed, they wrote those things which *God* saw fit that they should write, and in such a way as He was pleased to appoint.

Inspiration may or may not be accompanied with a communication of new truth; in the former case there would be *revelation;* but inspiration is as much needed to write *authoritatively* known facts as it is to communicate new truth; else why should such and such facts be selected, and others be passed by? To record precepts and doctrines *authoritatively* inspiration was as necessary as it was to declare things before unknown to man; and this inspiration the New Testament writers claim; this inspiration was confirmed by the miracles which they wrought; this inspiration was promised by our Lord when He unfolded to his Apostles the relation in which the Holy Ghost should stand to them; and this inspiration was owned by contemporaries as attaching to our New Testament books, inasmuch as they received them, making as they do such exalted claims.

One important consequence, flowing from the proved authorship of the New Testament books, bears directly upon the authority of the Old Testament. Our Lord and his Apostles constantly refer to that collection of Hebrew Scripture as being *authoritative.* They appeal to them as being so fully from God, that their statements could in no way be set aside. "The Scripture cannot be broken," was the declaration of the Lord Jesus Christ, with which he met the opposition of the Jews. "The Law, the Prophets, and the Psalms," were alike brought forward as direct declarations of the truth of God, through his ancient servants. "*The Holy Ghost saith,*" introduces a passage from a Psalm. Thus, *if* the authority of the Old Testament be impugned by any, it is incumbent on them *first* to disprove the revelation which God has given in the New. If the books of the New Testament are indeed genuine, they contain a revelation from God confirmed by miracles, especially that crowning miracle of the resurrection of Christ,—a *fact* which was believed on testimony, and which raised up in the world the body of men called Christians; but if the New Testament be a revelation from God, then it confirms the Old, and sanctions as divine those very books which the Jews then held, and still hold fast as having been written by inspiration. The sanction given by Christ and his Apostles to particular books is a sanction to the collection *as such*; it is, however, interesting to see that particular books, which some have opposed are *distinctly* men-

tioned in the New Testament as possessed of full authority. Thus, some have chosen to deny that the book of Daniel was really the production of a prophet in Babylon, in the days of Nebuchadnezzar and his successors, and they have *assumed* that the book must have been written in or after the days of the Maccabees. But this theory is at once set aside by our Lord's declaration, "When ye see the abomination of desolation, *spoken of by Daniel the prophet* (let him that readeth understand)." So too as to the Pentateuch, which some have chosen to assert was a work of an age long posterior to that of Moses; but our Lord says of Moses, "He wrote of me."

It is when the testimony of Christ and his Apostles to the Hebrew Scriptures is borne in mind, that we are able fully to understand the extent of their confirmed declarations of the inspiration of Scripture. They teach the inspiration of the Old Testament in the highest sense; they claim no less authority for the writings of the New. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Thus, we have direct teaching as to the authoritative inspiration of Scripture, and also as to its *sufficiency*. No communication of facts, doctrines, or precepts can pertain to the thorough finishing of the man of God which is not found in the treasury of Holy Scripture, or which may not be clearly exhibited therefrom.

These considerations as to the authority and sufficiency of Scripture are deeply important at the present day, when so many efforts are made, clad in a garb of seeming wisdom, so-called *spiritualism*,* and profound philosophy, to set aside one or the other of these vital truths.

There are those who stigmatise a right and reverential regard for the authority of Holy Scripture as "Bibliolatry;"† and then we are told by such that their faith requires living realities, and not dead histories. But what is meant by "living realities" as opposed to "dead histories?" It almost reminds one of the contrast drawn by Festus, when he spoke of "one Jesus that was *dead*, whom Paul affirmed to be *alive*." Our object of faitlr is not a mere *history*, but it is that Person of whom that history teaches. What do we know of any Christ, unless we receive the Scripture testimony to Him who laid down his life as a sacrifice, and rose again? The Scripture, even though it may be termed "a dead history" by scorn or ignorance, is that which authoritatively teaches us living realities; it presents to us the living person of Jesus, the Son of God, as the object of faith; it points us to Him as the Saviour of all that come unto God by Him. It is in vain for "spiritualism" (as it is called) to ask for something more "refined" than this; the cross of Jesus Christ is still the real offence, as it was of old, and thus it is that all that relates to a *crucified* Saviour is depreciated as a *dead history*. Oh! that "spiritualists" would be content to learn from God, instead of forming their own thoughts as to what religion ought to be!

There are some who, without professing to object to the doctrines of Christianity as commonly held, speak in a lax and derogatory manner of Scripture. They represent it as though it were true and useful, but still not of paramount importance. Amongst these, such expressions may be heard as "a *dead* letter" applied to the Scripture; and this is contrasted with the *living* Spirit, by whom souls must be vivified. Now it was that same Spirit who Himself gave forth the Scripture, and who has embodied therein the whole compass of that truth which infinite wisdom has seen fit to reveal. Why should we be told of "a *dead* letter?" The hearts of men may be unable to receive and use the truths of Scripture, but *this* is no reason

* The use of terms is often strange: "spiritualism" is now used to signify an *-ism* from which all Christianity has been spirited away.

† Perhaps the word "Bibliolatry" would not pass current if it were remembered that it seems to have originated with Lessing, the publisher of the once celebrated "Wolfenbüttel Fragments." Lessing held the post of Ducal Librarian at Wolfenbüttel, and he published at Brunswick, between 1773 and 1781, a periodical, entitled, "*Contributions to History and Literature, out of the Treasures of the Ducal Library at Wolfenbüttel*" (Beiträge zur Geschichte und Literatur, aus den Schätzen der Herzoglichen Bibliothek zu Wolfenbüttel). In the fourth volume (principally) of this work (1777), he gave, as if from a MS. found in the Wolfenbüttel library, fragments of an anonymous writer, the object of which was to represent the Evangelists as wilful and intentional deceivers. In these "fragments" almost every sceptical objection might be found gathered together, and thus they have formed an arsenal for later opposers. Lessing, in publishing the fragments, professed that the objections were inconclusive, etc., but this was a mere piece of policy, as was his statement that he published them to show his impartiality. It has since been ascertained that, so far from the fragments having been the production of an unknown writer of an earlier age, they were written by Reimarus, at Hamburgh; and so far from their having been deposited (as some supposed) in the library of Wolfenbüttel, to be *found* by Lessing, Dr. Schönemann, the librarian at that place in 1850, informed me that Reimarus sent them from Hamburgh to his friend Lessing, and that thus they never had any actual connection with the library at all. Such were the deceptions connected with this attack on the Bible. Writers like Lessing and Reimarus, who sought in underhand ways to destroy the authority of Scripture, might fitly term any respect for the word of God "Bibliolatry;" but let none use such a word as this, unless they wish to be identified with those who desire secretly to undermine all Christian belief, and dishonestly to introduce a mere negative deism.

for depreciating the Scripture itself; it is the heart, the feelings and the spiritual affections of the reader that are *dead*, and not that record of God's truth, which testifies how life and healing are imparted to the dead and sin-stricken soul.

Sentiments sometimes appear to assume a form which has been embodied (perhaps with the desire of giving definiteness to the opinions of *others*) in the sentence, "If every Bible were destroyed to-day, there would still be as much vital piety in the world to-morrow." If this thought has in this form actually passed through any mind, it can only arise from great inconsiderateness, or from great misapprehension,—misapprehension both as to what the authority of the Bible is, and as to the meaning of "*vital piety*." If any one were to say, "if all the food in the world were to be destroyed to-day, there would be as many persons as before alive to-morrow morning," it would be felt to be an assertion true in itself, but still utterly meaningless as an argument that we are not sustained by food. God, if he pleases can maintain natural life without natural sustenance, and so He *can* keep his people in spiritual well-being without Scripture; but still the constituted relations of things, in the spheres of what is natural and what is spiritual, are not at all disproved. If it would be an act of madness to cast away food because God, the Omnipotent, *can* sustain our life without it, must it not be a proof of yet deeper blindness if we despise holy Scripture, from which cometh our spiritual sustainment? If God sent Elijah forty days' journey into the wilderness, where there was no food, He miraculously upheld him; so if *God* places any of his people where they are deprived of Scripture (whether as *read* or *heard*, it matters not), *He* can supply the need. If every Bible in this land were destroyed this day, what would the spiritual condition of England soon be? Would vital godliness increase or decline? Let the condition of countries deprived of the Scriptures, or let the condition of England before the Reformation, supply an answer. Instead of thus speculating, let us be humbly thankful that God, in his good providence, permits us the free use of his holy Word, and let us desire and pray that its true and living power may be more known.

A right apprehension of the evidence which authenticates the New Testament books, and which shows the plenary character of that revelation which they contain, would do much to hinder the reception of the lax sentiments to which reference has been made. Indeed, it is not a little remarkable, how sensitive on the subject do those show themselves to be who seek to depreciate Scripture; they habitually represent Christian evidence as unsatisfactory and inconclusive. They make some spiritualized notion of what is true and divine, which they hold in their own minds, the ultimate standard. But is Christian evidence unsatisfactory? It may be so to those who have never rightly directed their attention to it, and who feel that to *them* it would be most unsatisfactory to receive objective truths bearing on their *conscience*, and humbling them in the dust before God as sinners condemned and lost, instead of their being allowed to speculate freely on questions of religion, as though they were known intuitively. Is Christian evidence inconclusive? If it be, then must all other evidence be inconclusive likewise: he who is ignorant of any science may pronounce all proofs connected with it to be inconclusive, because he possesses no competency of mind to apprehend their force; and just so as to Christian evidence, it can only be inconclusive to him who understands it not. It is worthy of note that the very persons who complain of the inconclusiveness and unsatisfactoriness of historic truth, are themselves by no means void of confidence in the certainty of the thoughts which they maintain from their own feelings, without any proof at all.

Partial views of truth and of Christian doctrine sometimes tend, in their results, to the rejection of some part of Scripture, and to laxity with regard to all. In opposition to this it may be said, that a firm grasp of the authority of Scripture, on grounds of historic evidence, may be an important means of hindering partial views of Christian truth.

Partial views of truth sometimes show themselves in the importance attached to the New Testament system of ethics, forgetful that *doctrine* is there always the basis of instruction; so that it is impossible to own Christ as an authoritative teacher, without acknowledging Him as a Divine Redeemer.

It is in vain for any to speak of "Christianity" as "a system of morals, destined to renovate human nature by its elevating influence;" it is not intended to enable man to raise himself to the presence of God by his own powers; it does not regenerate man by teaching him morally to reform himself, but its basis is *redemption*,— a work performed by the Son of God according to the appointment of the Father; a deliverance wrought *for* us, and not any mere influence brought to act *on* us. It is in vain to speak of Christian principles moulding the hearts and feelings of any, unless they first of all are brought to rest upon the sacrifice of Christ

for them, as that alone by which guilty man can be accepted by God the holy and just.

The results flowing from partial views of Christian truth may be easily illustrated. Some have regarded the revelation of God in the New Testament as wholly a declaration of *love*;—so much so as to deny that there is properly on God's part actual wrath now against sinners. "God so *loved* the world, that He gave his only-begotten Son," is the one truth which they would press, forgetful that the same chapter in which this is written contains also, "He that believeth not the Son shall not see life, *but the wrath of God abideth on him.*" If there be no *anger*, properly speaking, on God's part against sin, all doctrinal statements which represent this as the fact are looked on, of course, as antiquated delusions. Thus, the second article of the Church of England, that Christ "truly suffered, was crucified, dead, and buried, *to reconcile his Father to us*,"* is set aside as superfluous and incorrect. They say that *man* needed to be reconciled to God, not God to man; and thus, instead of seeing the perfect truth of the doctrine of the article (though *God* might have been more precise than "his Father," as it is here no question of *personality*,) one part of God's revelation as to reconciliation is set aside. It is quite true that the Scripture teaches that man's heart is enmity against God; and that if there be reconciliation, the enmity must first be removed; but it is equally true that a real sacrifice of propitiation must be made in order that God's wrath may not fall upon the sinner. But if reconciliation be looked on as only on the part of man, what becomes of the reality of a *sacrifice for sin* in the death of Christ? And this is, in fact, the turning point of the whole matter as to God's revelation. Was the death of Christ a *proper sacrifice* or not? The Scripture leaves us in no doubt. He died as bearing the weight of our sins: He received the wrath (real and actual wrath) from the hand of God, as our substitute and surety; and it is on Him that his believing people confide, knowing that as He is God, so all that He did has an infinite value, and as He also is man, He was capable of dying in the stead of men.

The moment that any deny that it was needful for God to be reconciled to man, the *reality* of the sacrificial character of Christ's death is affected, and thus all that relates to his having given Himself for us becomes somewhat metaphorical.

Results soon follow: the propitiatory sacrifice of Christ is let go; for if there be not real anger on God's part, why could it be needed?† The reality of his Godhead and incarnation are then loosely held, and He is regarded either as divine only in some sense, or else as a mere man.

Forthwith *the Scripture* is set aside: all that describes Him as God over all, blessed for ever, is rejected, either by the denial of its authority, or else by such a perversion of words as would be inadmissible on any other subject.

But besides this laxity of mind as to all Scripture, another *definite* result *has* followed. It has been felt that if atonement and sacrifice are not Christian ideas, then the Law of Moses could be no revelation from God, and therefore it has been distinctly denied to be such. This denial is indeed an unconscious testimony to the actual unity of mind which pervades Revelation.

What is this but taking from our hands both chart and compass and leaving us to float as winds and waves may guide? In another country the result mentioned *has been reached* through the steps described: may all such conclusions be a warning to us, and may we learn so to hold fast intelligently the authority of Scripture, as to reject with enlightened consciousness whatever theories would lead to such results!

On the one hand we see how Rome-ward tendencies are at work, leading minds into subjection to mere authority which is not of God;—on the other hand we see opposing tendencies to cast off the acknowledgment of all actual authority—of all objective certainity in religion. Historic evidence presents us a ground on which our feet may rest firmly, rejecting alike subjection of mind to papal claims, irrespective of individual conscience before God, and the rationalistic, Straussian system, which leaves but a religion of negations.

Let the authority of God in his word be upheld; let the grounds of this be intelligently stated, and then it may be a safeguard against both these forms of error; and thus many may continue to prove, through the mercy of God, that holy Scripture is able to make wise unto salvation, through faith which is in Jesus Christ.

* This proposition is utterly at variance with scripture; on the contrary it teaches that the Father out of the abundance of his love for the race sought *to reconcile the world to himself* through the death of his Son—2 Cor. v. 18—21—*Editor of the Herald.*

† What anger had God against those of the 19th century who believe when he condemned sin in the flesh in the first? His displeasure was against sin as indicated by its condemnation; but that condemnation was an *act of love* in making it a *covering for sin* to all who believe into Christ. See Rom. v. 8—*Ed. Her.*

A Voice from Genteel Society!

THE following remarks appeared in the "*Gospel Advocate*," a paper edited by T. Fanning, of Nashville, Tenn., and devoted to the dissemination of the traditions popularly styled "Campbellism." They appeared under the caption of "*Dr. John Thomas, and his Theology again.*" The mention made of us is about as decent as might be expected from the orthodox and cultivated heart of an incarnation of "the ordinary refinements of genteel society." We don't think, however, that our genteel friend, the editor, has treated his correspondent, Mr. H. Oatman, genteelly. We think Mr. O. behaved like a very civil and painstaking gentleman; and if his "production possessed not the merit of respectability," so much the worse for his side of the question. This weakness would have afforded scope for our refined and cultivated friend to have displayed his own strength and "respectability;" and by so doing, to have materially damaged us in the estimation of his readers, and all admirers of "the ordinary refinements of genteel society." We think he might have "let them see it," and judge for themselves. But, perhaps our "respectable" friend does not consider his readers capable of judging for themselves. In this case he did well not to let them see it. No doubt, "he had good grounds for not publishing the document." All sectarian editors have "good grounds" for not permitting their readers to peruse anything but their own twaddle, and we doubt not that our genteel contemporary's grounds are as good, if no better than theirs. The Pope and his priests have "good grounds" for not permitting their "children" to read the scriptures and judge for themselves of their contents! Mr. F. has "good grounds" also; and he and they are all "honorable men," and every one of them evinces in his deportment "the ordinary refinements of genteel society!"

In attending to the request of our friend with a cultivated heart, we have thought proper to pursue our "*usual*" course. We shall put "*Campbellism*" in such a shape before our readers, that when they come to see it in all its deformity, they will perceive that the doctrine we unfold is altogether "beyond" its conception; and therefore to it "*a discovery*" from beginning to end. But, having said this, we must let our readers see Mr. Fanning's remarks.—EDITOR.

"Some months past," says he, "we called attention to a visit of our friend, Dr. John Thomas, to Tennessee, and stated, 'That while the Doctor and his admirers boasted of "discoveries" and "progress," we had not found one able to define the new acquisition, and if there is any person competent to define the position of the party, as different from the disciples of Christ, our columns are open for respectful statements.' Not long afterwards, a Mr. Hardin Oatman, of Llano county, Texas, sent us an elaborate article which we did not publish. This article now appears in the 'Herald of the Kingdom and Age to come,' with the usual comments of Dr. Thomas, who takes the liberty of reading us a lesson on the subject of 'Editorial politeness.' We make but one remark in reply to the Doctor, viz.: That while we are free to admit some intensity of thought in his writings, his views have never manifested anything of a systematic or comprehensive character; and nothing in his manner has impressed us with the idea of a cultivated heart, or even the benefits of the ordinary refinements of genteel or Christian society.

Should our readers, however, desire a reason for not publishing Mr. Oatman's *expose* of the new discoveries, we reply that had the production possessed the merit of respectability, it would have afforded us pleasure to let them see it. We earnestly desire to let all our friends have whatever may seem valuable in the system. That the reader may be satisfied we had good grounds for not publishing the document, we will give two or three brief extracts, as specimens of the taste and good sense of the party.

Mr. Oatman sets out thus: "To begin," says he, "we boast only of our persecutions; for verily we are hated of all men." We felt no ambition, if Mr. O. spoke the truth, of coming in contact with a people who "could boast only of persecutions." We had heard of no persecutions, and knew that all such glorying was vain. For the charge of being "hated of all men," there may be some adequate ground. The rudeness of all the advocates of the peculiar discoveries, we should consider quite sufficient to bring upon their devoted heads, if not hatred, at least the disrespect of all good men.

Secondly, Mr. O. gives a long history of Dr. Thomas, his notions relative to the re-immersion of such as were immersed in ignorance, in all of which there is not a truthful suggestion which all Christians do not believe. This part is interspersed with coarse talk about Bro. A. Campbell, and a people he is disposed to stigmatize Campbellites; and thirdly, closes the drama thus: "We believe that the scriptures teach that he who after hearing the gospel, believes the same, and is immersed into the name of the Father, Son, and Holy Spirit, for the remission of sins, receives the pardon of all past sins, and is introduced into the body of Christ." We gravely ask, what truth is there in this which the despised Alexander Campbell has not

taught for more than thirty years? Yet they tell us of discoveries!

We have a plain proposition to make to Dr. Thomas, viz.: If he will give us a brief statement of any discoveries beyond what the disciples do acknowledge and teach, couched in respectful language, we will gladly lay it before our readers. Will the Doctor reciprocate?" T. F.

CAMPBELLISM UNVEILLED.

I. NOTIONS AND CONTRADICTIONS OF ITS PATENTEE.

1. "*Professors* of repentance towards God, and faith in Jesus Christ," says Mr. Campbell, "are the proper subjects of baptism"—Chr. Syst. p. 59.

2. *Repentance*, he defines to be, "actual amendment of life from the views and motives which the Gospel of Christ exhibits"—or, "sorrow for sins committed; a resolution to forsake them; actual ceasing to do evil, and learning to do well." "This," says he, "is repentance unto life," or what is truly called *reformation*. Such is the force of the command, "*Repent every one of you.*'—C. S. p. 55.

3. "*Faith in Christ*, which is essential to salvation, is not the belief of any doctrine, testimony, or truth, abstractly; but belief *in* Christ; trust or confidence in him as a person, not a thing."—p. 55.

4. "Many of the Corinthians hearing, believed, and were baptized;" upon which very correctly remarks, "not many of the Corinthians were baptized and *then* believed, and *finally* heard the gospel! For without faith it is impossible to please God."—p. 59.

5. "The only apostolic and divine confession of faith which God the Father of all has laid *for the Church*—and that on which Jesus himself said he would build it, is the sublime and supreme proposition: That Jesus of Nazareth is the Messiah, the Son of the living God;" and he refers to Rom. x. in proof—p. 60, 61.

6. He restricts "regeneration" to an individual's "change of state" by immersion—p. 63; and the apostolic era—p. 273.

7. "Hope is the assurance of future good in expectation." "But *the things hoped for* by the Christian are beyond description." In support of this notion, he cites "Eye, indeed, has not seen," &c.; and remarks, "It lifts the beggar from the dust, and the wretched from the dunghill, and sets them among princes, amongst the nobles of the universe; the thrones, hierarchies, and *lordships of the skies*," &c.—p. 71.

8. The judgment consequent upon death is not the general, but *the particular judgment of individuals*, whose spirits returning to God *are judged and instantly rewarded*, so far as in a separate state they can be the subjects of reward or punishment"—p. 72.

9. All the particular congregations of the Lord are *one kingdom*, or church, *of God*—p. 76.

10. "*The belief of one fact*, and that upon the best evidence in the world, *is all that is requisite*, as far as faith goes, *to salvation*. The belief of this *one fact*, and submission to *one institution* expressive of it, is all that is required of Heaven to admission into the church, or kingdom of God." "The one fact is expressed in the single proposition—*that Jesus the Nazarene is the Messiah*: the *one institution*, baptism into the name," &c.—p. 127.

11. "He is now the hereditary monarch of the universe, as well as the proper king of his own kingdom. He now reigns as absolutely over all principalities, hierarchies and powers, celestial and terrestrial, as did the great God and Father of the universe, before he was invested with the regal authority"—p. 153.

12. The whole earth is the *present* territory of the Kingdom of Heaven, but the new heavens and earth are to be its inheritance." "But the *joint-heirs of Christ are never taught to regard the earth as their inheritance*"—p. 165.

13. As to the kingdom now existing in this world, Jesus himself taught that into it no person can legally enter who is not born again, "or born of water and the spirit." "There is a being born of the flesh—born of the spirit—born of the Grave; and there is a kingdom for the flesh—a kingdom for the spirit—a kingdom for the glorified man—p. 167.

14. "In naturalizing aliens, the commandment of the King is first—submit to them the Constitution, or preach to them the *Gospel of the Kingdom*. Soon as they understand and believe this, and are desirous of *being translated into the kingdom of Christ and of God*, "that they may receive the remission of sins and inheritance among all that are sanctified, they are to be buried in water into the name of the Father, Son, and Holy Spirit; and raised out of it confessing their death to sin, their faith in Christ's sacrifice and resurrection; and thus they are born of water and the spirit, and constituted citizens (or "subjects"—p. 161) of the Kingdom of Heaven," or the church—p. 168.

15. The Reign of Heaven commenced on the Day of Pentecost. Under him his people, saved from their sins, have received a kingdom which cannot be shaken nor removed"—p. 178.

16. The wicked never cease to exist; but are cast into hell and there "suffer an everlasting destruction from the presence of the Lord, and from the glory of his power;" and in that state "the worm dieth not and the fire is not quenched"—*Extra on Life and Death*, p. 531.

17. He believes "that a future state is neither clearly nor fully set forth in the Law of Moses, nor in the Jewish prophets;" and that all questions concerning the state of the dead, a future judgment, and the world to come, must be learned from the New Testament, not from them—Ibid. p. 573.

18. "There are Christians among the Protestant sects. Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will, is a christian"—Mill. Harb. 1837; p. 411; p. 506.

19. "I cannot make any one duty the standard of christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy spirit; and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent as aliens from Christ, and the well-grounded hope of heaven"—p. 412.

20. All individuals of Adam's race, man and woman, infant and suckling, will be raised from death in dust, and be judged—Extra, p. 573.

21. There are two classes of men in this world, the righteous and the wicked, the saints and the sinners, the holy and the unholy, the good and the bad—Chr. syst. p. 71.

22. "Immortality, in the sacred writings, is never applied to the spirit of man. It is not the doctrine of Plato which the resurrection of Jesus proposes. It is the immortality of the body of which his resurrection is the proof and pledge. This was never developed till he became the first-born from the dead, and in a human body entered the heavens. Jesus was not a spirit when he returned to God. He is not made the Head of the New Creation as a spirit, but as the Son of Man. Our nature in his person is glorified; and when he appears to our salvation, we shall be made like him: we shall then see him as he is. This is the Christian hope."—See No. 7.—Sixteen lines after this Mr. C. says, "We know not what we shall be."—Ibid. p. 281.

"The spirits of men are judged and instantly rewarded at death"—See No. 8.

23. The present earth shall be converted into a lake of liquid fire—Ibid., p. 304; also No. 12. When the bodies of the saints are immortalized at resurrection when Jesus comes, he will escort "them to kingdoms beyond the solar system.

II. THE WRITINGS OF CAMPBELL AND SCOTT THE ONLY AUTHORITY IN CAMPBELLISM.

Such are the unscriptural, crude, and contradictory notions of which the thing currently and popularly, and very appropriately, denominated "Campbellism," is composed. We have extracted them exclusively from the writings of Mr. Campbell, the principal partner in the firm of Campbell, Scott, & Co., who claims to be the patentee of the invention, because he sets up for "THE SUPERVISOR" of the concern, and may therefore be regarded as an authority in the case. In the denomination, doubtless, there are many who hold notions not in exact accordance with those of the patentee; these, however, are not to be regarded in the question of "What is that thing before the public styled Campbellism?" The answer to this question must be sought for, not in the writings of the "Gospel Advocate" of Tennessee; nor in the "American Christian Review" of Cincinnati; nor in the "Christian Intelligencer" of Virginia; nor, in short, in any other writings than those of Messrs. Campbell & Walter Scott. These are the *fontes et originés* of this notable modification of "AMERICAN CHRISTIANITY," primarily imported from "Babylon the Great" by its clerical emigrants to the wilderness of this transatlantic world.¶ But for the speculations of these ingenious gentlemen from the land of Tam O'Shanter and Souter Johnnie, we should have had none of the many periodicals, which, as meteors of the mist, have flit athwart the fog and died. These, whether dying or dead, have added nothing to Campbellism worth remembering; nor are their readers a whit more intelligent in Moses and the Prophets than those who confine their reading to Messrs. Campbell & Scott.

III. "THE CAUSE."

In tracing out Campbellism, therefore, we go not to partisan papers; for, knowing what Campbell & Scott taught in their "better days;" and knowing, too, that the natural tendency of things is to degeneration—we should only find the turbid waters made muddier by what friend Fanning very appropriately terms "POLICYISM"—a zeal for "THE CAUSE" to the artful promotion of vested interests. Thus B. F. is a printer in Ohio. He has embraced Campbellism, and is possessed of great zeal for its notions. Not all of them, however; for "the Supervisor" used to declaim against all sorts of extraneous societies; and to maintain that "the church" was sufficient for all converting purposes. But to adhere to this would bring no grist to the printer. Societies must therefore be got up, and a modified Camp-

bellism patronized, which should be more profitable in its working. Accordingly, a few convenient notions, leading characteristics of the invention, are adopted, combined with flatteries as incense to the patentees, tricked off with all that pietism the old man of the flesh so well knows how to blend with all his devices; not forgetting a dash of zeal against factionists and all opinions calculated to disturb, or excite, as the nucleus, or foundation, of the novelty. Having settled down upon this, position is secured; and the speculator is prepared for business. All at once he is seized with a powerful inworking called "love of souls," and zeal for "the conversion of the heathen," and the "conversion of the Jews," and "home-efforts," and all sorts of collateral pietistic demonstrations, by which money is made to flow into the treasury, and the press is set to work. "American Christian Reviews," and S. C. M. Societies, and Jerusalem Missions, and American Bible Societies, and so forth, are started, with all their usual fussiness, and grafted upon the nucleus, which thus encumbered becomes "the cause," for which no one has so much and so intense a zeal as B. F., the printer. We have been much amused at certain Campbellite editors, who are opposed to this Cincinnati Campbellism in that intense form, which might be appropriately termed Ben-Franklin-Campbellism, not meaning any offence to him of '76. They have been contending against the "Missionary Society;" he works for and seeking to convince him of its unscripturality! Verdant gentlemen of Canada, Louisville, and Tennessee, if you would convince B. F. of Cincinnati, you must strike at the vested interests; and when nothing more in the way of printing is to be made by the extra-church speculations, he will be converted to your arguments, and not before.

Now, we do not go to such to learn the theory of Campbellism; we only go to them to see how the original invention has been worked by speculators for their own profit and glorification. We first learn the principles from the fountain-head, and then see how those principles work in the words and practices of the undistinguished mass—the people, who have no interest in the loaves and fishes of the sect—that is, in "the Cause;" who have no printing offices to make work for, no papers to sustain, no colleges to uphold, no professorships to glorify, no profitable offices to fill; people, whose only privilege it is to pay the piper and *encore* his tunes.

The 23 Items, or paragraphs, above recited, are what "the despised Alexander Campbell," as our politic friend Fanning styles him, has taught "for more than thirty years." In passing, we would remark, that we do not despise Mr. Campbell. We regard him as completely in the dark with respect to the truth; but we neither scorn nor abhor him; and we believe, that notwithstanding all our encounters, there is more latent mutual respect and good-heartedness between us, than exists towards him on the part of many who flatter him and call him brother; or on his part towards them. He has had, he thinks, sufficient reason to be offended at us. He had built himself a house he much prized, and had just finished painting it off, when we stepped in and accidentally, as it seemed, set it on fire. He considered that we did it wilfully; and it has been impossible, with the unpropitious influences around him, to persuade him otherwise. We admit that we have greatly damaged his building; and are sorry that, with all the patching he has been able to put upon it, he is incapable of making it anything but an eye-sore and a folly to passers-by. We pity, but do not despise, him; for pitiable it is, that a man of talent and good intentions should have been working his brains "for more than thirty years," and at the end thereof be no nearer "the truth as it is in Jesus" than at the beginning.

IV. THE SYMBOL OF CAMPBELLISM.

Now, this labor of thirty years and upwards, is reducible to a very few elements when stripped of all superfluousness. Campbellism, rudimentally exhibited, teaches the following dogmata:

1. That there is in every individual of Adam's race an Immortal Soul which is the REAL MAN;

2. That there are but two classes of immortal souls; which by nature are all sinners:

3. That death is a separation of the immortal soul from the mortal body at the last sigh;

4. That at death immortal souls are judged and instantly rewarded or punished;

5. That righteous immortal souls are then set among the thrones, hierarchies, and lordships of the skies;

6. That wicked souls never cease to exist; and at death are cast into hell and there suffer everlasting destruction in fire;

7. That Hell is that prison in Hades in which Dives is now being tormented;

8. That Hades is "that portion of the future state lying between the last breath and the first blast of the archangel's trumpet—the interval between death and judgment, or the state bounded by these two events."

9. That the dead ashes of all mankind are formed into bodies which become immortal—

or immortal souls in immortal bodies, at the appearing of Jesus; who then wraps the earth in flames, leaving the wicked to its liquid fires; and then "escorts" the saints to the tran-solar region of the unknown.

10. That religion is the salvation of the immortal soul from its sins and the consequences thereof;

11. That the condition of the soul's salvation is belief in the heart that Jesus of Nazareth is the Messiah, the Son of God; and repentance of its sins, with just so much "obedience" as comports with sincere ignorance.—See Parag. 18, 19.

12. That faith in Christ is trust or confidence in him as a person—a principle compatible with the profoundest ignorance. See No. 3.

13. That the things hoped for by the soul when christianized are beyond description; therefore they are no part of the faith that justifies;

14. That immersion is "baptism:" that it is for the remission of the sins of immortal souls; but that souls of the paidorhantist order, have the remission of sins without it! See Nos. 18 and 19.

15. That "the church" is the Kingdom of Heaven; and the transolar region of the unknown, the Kingdom of glory; and Hades, between the two, in relation to disembodied immortal souls, is a kingdom for the Spirit:

16. That "the Gospel of the Kingdom" is glad tidings of forgiveness of sins by the belief of one fact, and repentance for sin; and that sin being remitted, the subject of said remission is in the kingdom of heaven, whether he know it or not.—See Nos. 10, 14, 18, 19.

17. That the earth is not the inheritance of those who are joint-heirs with Christ.—*See* No. 12—a principle which falsifies all the Law and the Prophets.

V. The Above are the Symbol also of all Clerical Heathenism.

Such is the result of President Campbell's learned labors "for more than thirty years!" It is a tissue of heathenism, and nothing more. By heathenism, we mean, a system elaborated by Sin's flesh. It is in direct opposition to the Word; and in the logical working of all its propositions, utterly subversive of the teaching of the scriptures from Genesis to Revelation. We risk nothing in boldly affirming, that all the 17 dogmata are false, not one of them can be sustained by a consistent interpretation of the scriptures. By a consistent interpretation, we mean, such an interpretation of the New Testament as will harmonize strictly with the Old. We put all its adherents to the proof; and in the most earnest and "respectful" tone, spirit, and manner they wish, tell the whole hierarchy concerned, that they cannot establish a single item from the Word. The purpose Mr. Campbell had in view when he commenced his agitation, was not the changing of the faith of men; but the uniting of them together upon what they already believed in common, by a general abandonment of their sectarian peculiarities. Hence the 17 items before us, not only define "Campbellism" but all the other forms of heathenism constituting "the depths of the Satan as they teach," It will not do for Mr. Fanning to deny the correctness of our analysis. The proof is not only before the reader in the actual words of President Campbell, but if he converse with the generality of the sect, upon religious topics, he will find that their ideas are all resolvable into these 17 items. Their minds are bound by them as by a chain—it is the magic circle from which they cannot escape.

VI. Campbellites not the Disciples of Christ.

Now, our friend Fanning, who lauds and fellowships Mr. Campbell as a brother, sound in the faith, etc., wishes us to regard him and all the like, as "the Disciples of Christ!" Why the thing is preposterous! Jesus Christ never taught the dogmas they rejoice in. To be his disciples, or scholars they must believe his teaching, and not traditions subversive of it. We are willing to designate them by any name they may choose, provided it only expresses the truth; but to call them "disciples of Christ" contrary to all evidence of the fact, is "a refinement of genteel society," and a stretch of courtesy, we can by no means be guilty of. We prefer to be honest and candid and straightforward, and plain spoken, at the risk of being stigmatized by the fine, polite, sensible, and genteel Mr. Fanning, as "coarse," "vulgar," "rude," wanting in taste and good sense, and "of an uncultivated heart." We desire to speak and write so as to be understood, and to call things by their right names; which we admit, is very ungenteel in the estimation of the Old Man of the flesh. But we can't help it. If he will believe in Campbellism and patronize it, we must call him *a Campbellite;* if he do not like the name, let him be exorcised of the thing. We believe in the teaching of Christ and understand it; and until he come to believe and obey it too, as we have done, we shall not permit him without protest to share in our reality.

VII. A Plain Proposition "Respectfully" Considered.

The editor of the *Gospel Advocate* makes "a plain proposition', to us, wherein he asks

us for "a brief statement of any discoveries beyond what the Disciples do acknowledge and teach." Taking the foregoing 23 paragraphs and the 17 items as their acknowledgment and teaching (and if they are not according to these, who can say what they are?) we remark that our teaching in whole and part is "a discovery" beyond the circle of their thoughts. We refer Mr. Fanning to the 21 Propositions on page 272 of our Dec. HERALD, as an instalment of "discoveries" which Campbellism has no scope for; which neither he nor any teacher in his fellowship, from the President to the humblest unknown among them, can refute. This may be called "boasting;" but that will not alter the fact. We do boast in the truth, and are exhorted so to do; and we say to Mr. Fanning "in respectful language," that he cannot make our boasting *vain*.

When he shall have digested these "discoveries," (and "*discoveries*" they are, indeed, to the Old Man of the Flesh, blinded by his 23 paragraphs, and 17 items, although luminously set forth in the scripture in days of old) we would direct his attention to 53 paragraphs published in the HERALD for July 1855, under the caption of "*Summary of the Christianity Revealed in the Bible.*" We set this off against the foregoing 23 and 17, in the same "respectful language" so soothing to the flesh. This "*summary*" sets forth "a systematic and comprehensive" statement of the truth. It is a document Mr. Fanning, nor any other leader of the people, can possibly invalidate. It destroys Campbellism root and branch, without naming it, and is as unsparing of all other kinds of heathenism. Try it, Mr. F., and see what you can do.

But, if the 21 propositions and 53 paragraphs, with the scriptural examination they involve before they can be rejected or approved, still leave him in bondage to Campbellism, or by whatever "respectful," pleasant, and genteel name, he may prefer to call it, then we invite his attention furthermore to the article he will find in the HERALD of Feb. 1852. But lest he may not have this, we have forwarded it to him, as it exists under the title "*What is the Truth?*" And what we have said of the other writings, we say of this. We have no fear of the result. Mr. Fanning, well skilled, doubtless, in "policyism," may blow upon these writings, and tell his readers he has perused them, but that they contain nothing "valuable;" and that his readers "may be satisfied that he has good grounds for not publishing them in his paper;" and that they are only worthy "the disrespect of all good men," but let him remember that there are some that even he considers "good men and true," judge differently. Let him eschew "policyism," and act like a man that really desires the development of truth, come what may. If he exclude our writings from his pages forever, the loss is his readers', not ours; and as they come to discover the true cause of their being left in the dark, the opprobrium will descend on him with interest. We offer Mr. Fanning and his readers the truth, which he nor they can set aside. We offer it to them without fee or reward. If they reject it, that is all they can do; if they embrace it, the benefit is all their own. The carefulness with which editors and preachers seek to keep their peoples in ignorance of our writings is a high encomium in their behalf. If they were worthless and partizan they would be puffed off from Dan to Beersheba; for the world delights in its own foolishness. It therefore hates the HERALD, because it testifies against it, and hews its folly in pieces; which makes the gentilities and respectabilities flutter with the most "refined" indignation permissible in "genteel society!"

VIII. WE DO NOT COMPLAIN OF PERSECUTION.

For our own part we have no complaint to make about persecution. We know what it is, but we don't regard it, neither do we fear it. Our opponents have done their worst, and their doing has only issued in their own confusion, and our improvement. We leave all lamentation to the Old Adam, who is very sensitive and easily offended. He requires to be approached with the most punctilious and obsequious deference. If you tell him the truth, it must be "couched in respectful language," with the blandest indirection; that when it falls upon his ear, it would require an acuter sense than his, to discern the truth at all. We have no taste for diplomatic talk. The Old Adam is "hard of hearing" and intoxicated withal. We care not what he says of us, nor how he speaks it; nor do we permit him to dictate to us how or what we may speak to him. We speak as we conceive his case requires. We do not wish to irritate, nor to insult persons; but if these link themselves to things contemptible, they demand of us too much in requiring that we should speak of said things "respectfully." We have no respect for heathenism, new vamped, or old.

Dec. 24, 1859. EDITOR.

The School of the Prophets.

(*From the London Times.*)

THERE has arisen, during the stirring years which still run their course, a very wide-spread attention to the study of unfulfiled prophecy. Books on the subject are

in great demand, and the supply apparently meets the demand. It is not unnatural to expect this. The last ten years, dating their beginning at the great European convulsion of 1848, have, without doubt, witnessed so many national complications, social changes, and individual sufferings—event has so rapidly thundered on event, and scene flashed on scene—so altered have the face of Europe and the relations of Cabinets become, and so unsettled is the European sky at this hour, that intelligent and sober-minded men, with no spice of fanaticism in their nature, have begun to conclude that the sublime predictions uttered on the Mount 1800 years ago are being daily translated into modern history. Students of prophecy allege that they see the apocalyptic "vials" pouring out, and hear the "seven trumpets" uttering their voices and pealing in reverberations through Christendom.

From the earliest times there have been students of prophecy. Bishop Newton, Bishop Horsley, Mede, and others, are names familiar to every reader. In recent times the authors of *Horæ Apocalypticæ*, *The Great Tribulation*, and many others, have at least awakened an interest on this subject in the popular mind. The last, and not the least, noteworthy student is Lord Carlisle, the present Lord Lieutenant of Ireland. He has translated, or rather turned a whole chapter of Daniel into metre, but evidently with the intention of introducing under this disguise, learned and elaborate notes and opinions. Substantially, Lord Carlisle concurs with the writers whose names or works we have referred to. In his preface he expresses his belief that we are now on the verge of stupendous events, and, "in all probability, approaching the close of this dispensation." This conviction his Lordship draws from his own well-ascertained coincidences between the prophecies in the Apocalypse with the book of Daniel, and the phenomena recorded in history and in the daily journals.

Many people denounce all prophetic investigation as *a priori* unnecessary and injurious. This is hardly fair. On the assumption that these persons are protestants, it strikes us that they must abjure the Protestant rule of faith, which is not, as we understand it, the Bible without the Books of Daniel and Revelation, but with these books as integral parts of it. These books are entitled to study in virtue of the character they have in common with all Scripture, and which is declared to be "profitable," and of the special blessing pronounced in them on those that read and understand them. We do not think that rational interpreters of prophecy do in fact or of necessity set up to be prophets. They foretell what is written, rather than attempt to foretell what is about to come to pass. They state their conclusions as inferences from the inspired record, accepting it alone as their only premises, and leave to their readers to acquiesce or otherwise in their deductions. They pretend to no interior inspiration. They may be mistaken, but certainly they are not fanatics. There are three schools of interpreters. A few—and these very few and feeble—believe that the Book of Daniel was exhausted and absorbed in the Book of Revelation, and that the Book of Revelation was all fulfilled in the days of Nero. This theory is discarded by every rational writer from the days of Bishop Newton and the learned Joseph Mede to the laborious Elliott. A second class—far more numerous, learned, and intelligent—incline to believe that the Apocalypse has not yet begun to be fulfilled, and that in a very short time all its prophecies will develop themselves in portentous proportions on the stage of European Christendom. This system, which is going out or receiving many modifications, assumes that the whole period of 1800 years, replete with moral and social and religious phenomena of no ordinary nature, is wholly overlooked and ignored in a prophecy written in the first century, and proclaiming itself to be the record and history of things that are, and "things that are to be hereafter."

The most able and laborious school consists of those who believe that the Apocalypse is a continuous prospective history of Christendom from the days of St. John to the close of this present *'aioon*, or dispensation, of course necessarily not so clear as history. These divines hold that the seven seals, already broken and done with, are a history in symbol of the fourth great kingdom, or Roman Empire, in its Pagan and persecuting character, down to the conversion of Constantine—the depression, if not entire annihilation of Paganism, and the elevation of Christianity to national place and power. The "horse," which is the basis of each seal-symbol as sacred to Mars, is regarded as the representative of the *Proles Mavortia*, just as in Daniel the Persian Empire is represented by a ram, and the Macedonian by a he-goat, and the color of each horse denotes the material condition of the empire in historical succession; the "white" describes the prosperity of the empire from A. D. 96 to A. D. 180; the "red," bloodshed from A. D. 192 to 284; the "black" denoting famine, and the "pale horse" representing plague and pestilence and death. It would be impossible, within a short space, to show the very remarkable coincidence between this interpretation and the historic

facts recorded by Gibbon. The one almost seems the literal translation of the other. The infidel but brilliant historian is made the unconscious amanuensis of Providence, writing out the historic facts that respond to the inspired prophecy as echo to sound. Be the system true or false, the coincidence is striking. The second series of symbols consists of the "Seven Trumpets." Those writers whose interpretations appear beyond comparison the most plausible, say the first trumpet was fulfilled when Alaric the Goth burst upon the Roman Empire amid "hail and blood;" that the second after Alaric was Genseric, meetly represented by "a mountain burning with fire cast into the sea," and so on to the sounding of the last trumpet. Here, again, the historic facts, too numerous for our space in date and character and succession, are so parallel that one is almost driven to accept the interpretation.

The last of the three great divisions of Apocalyptic symbols are the Seven Vials, there being in all twenty-one great symbols from Patmos to Paradise regained. The Rev. E. B. Elliott and Dr. Cumming believe that these began to be poured out—that is, that their effects began—in 1792. Passing over the illustrations of the first five, we read in the sixth that when it was poured out, "the waters of the great river Euphrates were dried up." Lord Carlisle, in common with the writers we have quoted, refers this symbol to the Turkish Empire, which, from 1821 to the present hour, has been manifestly in a condition of steady decadence, or national evaporation,—the old Turks crossing the Bosphorous every day to find graves, and all that is characteristic of Mahomedanism waning, and "Turkey dying from want of Turks." The *Times'* correspondent writing in 1859, states:—

"The alarming state of the Ottoman empire, which country seems going through a succession of financial somersaults, from which, however, somehow or other, it manages to alight, with only an additional contusion, renders the accounts from the province truly deplorable; extra taxes being levied on the unfortunate populations, to be redeemed by the imports of future years, while hordes of Albanian Irregulars render the provinces bordering on Greece insecure, and expose the poor inhabitants to every species of extortion and injustice. It is not to be wondered at that the old feeling of hatred to the Turkish yoke, which dates from the day that Mahommed II. took possession of Byzantium, should be as much alive as ever. The Christians are replacing everywhere in the East, by a constant and unperceived effort, the Mahommedans, who are disappearing; and, under these circumstances, those of the Christian elements, which offer some guarantee for the future must naturally attract the attention of Europe. Owing to their religion the Christian populations of the East consider themselves specially placed under the protection of Russia, and the influence of that power with the Greeks has been generally considered all-powerful."

There seems to be a very general belief in the application of that symbol and the accuracy of this view. From the battle of Navarino to the present war with Morocco the Crescent has uninterruptedly waned—the sick man has died down, and in the words of Lamartine, already quoted, "Turkey is dying for want of Turks."

It is said in the sacred passage that this evaporation of the Moslem nationalities from their channels is in order to prepare the way for "Kings of the East;"* literally *ap' anatoloon* from "the sun-risings." These Royal personages, Elliott, Bickersteth, Cumming, and others, understand to be the Jews, the ancient nation of "Kings and priests," and that the recent sympathies felt towards the Jew, his gradual emergence from oppression, and the growing interest which he and we cherish in regard to Palestine, are the stirring of national life in the heart of that race. As soon as the Moslem recedes from Palestine, the best writers on this subject believe that under a supernatural inspiration the sublimest exodus of the Jews will begin, and Jerusalem be again their capital and "the beauty and the joy of the earth."

It is during the action of the "sixth vial" that "three unclean spirits like frogs go out to deceive the nations, to gather them" to a great and sanguinary battle which, when it comes, is the alarm bell of the close of this economy. It would be impossible to enter minutely into this matter here. The prophetic writers before us understand by these "unclean spirits" one or other of Infidelity, Popery, Lawlessness, Tractarianism, Mormonism, Spirit-Rapping, and every other "ism" except Calvinism, to which most of them incline. Mr. Elliott fixes the character of each "spirit" from the character of his source, and does not hesitate to name them as Romanism, Tractarianism and Scepticism, each "frog" comprehending in its bosom many tadpoles. These systems gathered force from the first French Revolution, or rather from 1821 down to the last revolution in 1848. The dregs of them still exist. Occasional spasmodic struggles prove alike their vitality and their dying. It is a singular fact, on which Mr. Elliott particularly dilates,

* *The Kings of the East*," are not the Jews; but *the Saints risen from among the dead*, who are kings of the Jews, and lords of the nations during the Millenium.—*Editor Herald.*

that the ancient arms of France were not the *fleur de lis*, or the tri-color, but three frogs, and on this ground it is argued that France is to be most conspicuous in gathering the nations of Europe to this great war, and hence the writers before us daily expect a European war kindled by our ally across the Channel. No man, whether he accepts these prophetic interpretations or not can fail to mark the stormy nature of the political sky, or to expect from existing complications some gigantic outburst. Every Cabinet in Europe is agitated. Every King has his hand on his sword-hilt. Statesmen's hearts literally fail them for fear of the things coming on the earth at the present hour.

Dr. Cumming states in his recent work—*The Great Tribulation*—that the 7th vial was in all probability poured out in 1848; that its being "poured into the air" denotes the universality of its influence—affecting physical, social, and moral interests—its bific miasma prevalent during the last ten years in unprecedented intensity and area, and showing its force in the potato, the vine-cholera, and an altered normal condition of human health and disease. He also regards the "Great Earthquake," with which it begins its action, as the "shaking (*seismos*) of the nations," which has spread over India, China, Russia, the Crimea, France, Spain, and Austria, and that each new complication issuing in a new conflict is another shock of the same earthquake. He also thinks that the great panic in the commercial world in 1857, called at that date by the *Times* "a commercial earthquake," when houses old and prudent as well as rotten fell, and bank exploded after bank in overwhelming crashes, was another heave or shock of the same earthquake. He thinks England, for reasons it is unnecessary here to enumerate, is to emerge from the "great tribulation," and her sun not to disappear till lost in the greater splendor in which "there will be no need of the sun."

The leading article in the *Times* of Thursday records as an actual and visible fact what students of prophecy have been expecting for years:—

"Is ours a condition of profound peace? Certainly not. We have not done with India. In China all our work is to be done again; we have stumbled on a new race, and, for aught we know, on foreign and more civilized auxiliaries. No one may pretend to place limits on the war which has broken out, or on its bearings upon our European alliances. A fraction of the Americans is, as usual, provoking a quarrel, which their Executive may not be able to avert. There is something amiss going on opposite Gibraltar. We are called in to assist in restoring peace to Italy, disturbed by our good neighbors. At home ten thousand poor simpletons are struggling and perishing, with their wives and children, for an 'idea.' There are some other uncomfortable things which, like distant thunder, are felt rather than heard or seen. We talk, and talk, and talk about rifle corps, manning the navy, coast defences, new guns, and floating batteries. Of course the talk is not without occasion, but the things are not done. On the whole it must be said there is an uncomfortable feeling, something like the distress of nations, men's hearts failing them for fear."

It is, then, a very general belief that we are on the very verge of a gigantic struggle; that France is to originate, ride, and, if able, overrule the storm; that England, because of her free thought, free speech, and free press and Protestant religion, the spring of them all, is to have directed on her the concentrated fire of Europe; and we must do them the justice to add they patriotically urge, on their ground, and from their point of view, what sane politicians uphold on theirs, an instant and powerful preparation on our part at any expense to defend Old England's shores. In *The Great Tribulation* the writer observes:—

"France, the great actor in the prophetic outline, flushed with her Italian conquests, is reposing in her short bivouac, in order to enter on the arena refreshed and strong as a giant to fulfil her destiny. Austria, furious at defeat and disappointment, longs to avenge her wrongs, and tries by sacrifice to conciliate, and perhaps is making ready to receive into her bosom the papacy, with all its spoils of plundered nations, and injured kingdoms, and violated rights, and all its sins and its crimes inexpiable forever.

"Our own beloved land may soon be girdled with a belt of fire. Her freedom, her faith, her prosperity, her accessible asylum for the refugees and the oppressed, her gigantic power, her outspoken independence, her treasures, her triumphs are the hate of despots, the envy of courts, and provocatives of hostility on the part of nations that remember her past superiority, and long to measure swords with her once more. No ordinary events are looming up from every point of the European horizon, like strange birds of evil omen. All the ten years that have passed away, and the seven that still remain of the era of the "Great Tribulation,' will cover a time of trouble unprecedented since there was a nation. It is the time when there 'shall be great distress of nations, with perplexity,' political, social, commercial and moral, the disintegration of political party,

the distrust of trade, the dereliction of moral obligations, confusion of principles, and collision of passions, 'the sea and the waves roaring." Then also shall be fulfilled and felt what is written.

"The lull that now exists among the nations of Europe is very much like that of 1851. It is the eve of more terrible disturbance, and the time of preparation for it. Science and art, and national resources are tasked in all directions, in order to make the most formidable weapons for offensive and defensive war. The discoveries of modern science, as embodied in the iron rail, the ocean steamer, and the electric telegraph, will lead to such military gatherings, such concentration of troops, such lightning-like rapidity of action, such shocks of armies, as never were equalled in the history of the world. Everything seems to make ready for no common crisis, no ordinary issue. In the words of Daniel, 'there shall be a time of trouble, such as never was since there was a nation.' In the words of St. Matthew, 'there shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.'"

It is under the action of Vial 7, according to the views we are now dealing with, that "Great Babylon," in the words of the sacred text, "comes into remembrance to give her the cup of indignation." Certainly this was never so intensely true as at this moment. Pio Nono stands shivering in his slippers, holding in his trembling hand a cup of no common bitterness. The waters on which he sits "peoples and nations" are being literally dried up. The extremity must be great that summons through his episcopal trumpeters in Ireland an Irish Brigade to his help. Never was the "barque of St. Peter" in so troubled waters, or its skipper in greater distress. It is during the influence of this vial that a "great northern hail" bursts on Christendom. This is interpreted by the students of prophecy as a Russian descent on Europe, as indicated by collateral prophecies in Ezekiel, and in all probability in conjunction with France. Not a year ago the best informed portion of the press alluded to a secret compact between France and Russia. It is very singular, to say the least, in whatever light we regard it, that inferences from prophecy should shadow out what is still strongly suspected to be fact.

We now turn to the most remarkable and difficult subject—the prophetic dates. In a chapter, in *The Great Tribulation*, headed "1867," it is attempted to show, and with some success, that, however much our best interpreters of prophecy differ in details, they all agree that in 1867—if their views be correct—must prove a great determining crisis in the world's history. There are certain dates in the Books of Daniel and the Apocalypse expressed in various formulas. One is, "Time, times, and half a time—that is, a prophetic year, two prophetic years, and half a prophetic year, or 1,260 literal years. Another form of the same period is 42 months. This is a governing period, but its commencement is the difficulty. It describes the dominant duration and tyranny of a great apostasy in Christendom within the ten kingdoms, and at the running out of these 1,260 years, that apostasy is steadily to begin its decay. The authors of the *Horæ Apocalypticæ* and *The Great Tribulation* incline to date the beginning of this period in A. D. 532, when Justinian gave his vast prerogatives to the Bishop of Rome. On this hypothesis, the 1,260 years run out in 1792, and certainly at that date Romanism began its decadence in a baptism of blood. One remarkable proof is the following:—Sixty years ago, there were 5,000 priests in Paris. The population has doubled since that time. There ought, therefore, to be now 10,000 priests in Paris. The actual number is 800.

To this period of 1,260, ending, as we assume, in 1792, Daniel adds a period of 30 years. This would bring us down to 1822. Then, also, and that very year, was the beginning of a great change in Eastern Christendom, "The drying up of Euphrates," or progressive decay of Mahommedanism, at its fountain. What goes far to confirm this is the fact that another period given by Daniel, called 2,300 years, on the end of which the "cleansing of the sanctuary," *i e.*, the preparation of Palestine for its people, was to begin. Dating this period at what has been, if not clearly, at least probably assigned, before Christ 478, we find its termination in A. D. 1822. To this period, Daniel adds another of 45 years. This brings us down to 1867. Daniel says he is specially "blessed" who arrives at 1867. Supposing this correct, 1867 would be, in the words of Lord Carlisle, "the close of this dispensation," and, according to others, the restoration of all things, the baptism of the earth, and the regenesis of nature.*

Another class of interpreters dates the 1,260 years at the decree of Phocas in 607, which they think was the real transformation of the western Church into a corporate apostacy. If so, they would end in 1867. The same writers also hold that Daniel's great epoch, ending in the restoration of the Jews, began before Christ, 433, and ends,

* The Resurrection of the Saints.—*Editor Herald.*

therefore, in A. D, 1867, and that then, as they believe, the crescent in the east and the crucifix in the west will both disappear, and Christianity, the light of a few, be then the glory and the gladness of all mankind.

What casts some light on this subject is the ancient, and, as Bishop Russell has shown, almost universal belief that the week of Creation was in brief the type of the great week of the world—that is, that the six working days of the Creation-week corresponded to the 6,000 working years of the world, and that, as the former ended in the Sabbath-day rest, the latter will culminate in the Sabbath of a 1,000 years,—what St. Paul calls "*sabbatismos*, the rest that remaineth for the people of God."

Now, the question occurs—have these 6,000 years nearly run out? According to the vulgar chronology, they are short of their end by at least 140 years. But Fynes Clinton, followed by others, has proved to demonstration that there is a mistake in the vulgar era, and that the birth of Christ must consequently be put forward to the year of the world, or Anno Mundi, 4132.* This is really brought out with immense force, and in all likelihood it is correct. If so, we are are again brought down to 1867, as the close of the world's long working week, and the eve of its magnificent and long-predicted Millennial Rest. Dr. Cumming quotes, in his chapter of *The Great Tribulation*, headed 1867, an array of names who concur with him in looking forward to 1867, (not, as ignorantly charged, prophesying the end of the world) as a great crisis—a testing crisis—intersected by the lines of prophetic dates.

It appears from all this that these writers on prophecy have handled this branch of investigation as others treat geology, chemistry, or astronomy. It is a legitimate subject of research. The errors of geologists and chemists do not fairly militate against their respective fields, and we do not see why the errors of interpreters of prophecy should be adduced as a reason for ignoring what is difficult, but divinely commended to our study. We do not discover any fanaticism in the works on prophecy referred to. The writers constantly guard themselves against misapprehension, repudiating the claims of the prophet, and accepting only the relation of the student. Some of their works are very learned. The *Horæ* of Mr. Elliott does credit to the theology of the age. Others are very popular. It is not, therefore, fair in rash and reckless writers to confound the sober, even if mistaken, students of a grand text with fanatics and enthusiasts.

*This is shown to be incorrect in my chronology at the end of Elpis Israel. Jesus was born A. M. 4066 and 9 months.—*Editor of the Herald.*

But, whether these interpretations be right or wrong, there is no doubt that the barometer of Europe singularly—it may be accidentally—corresponds with their deductions from prophecy.

Address to the Readers of the Herald.

Dear Friends:—The time is short, and the days are few and evil. A voice has resounded through the world, calling your attention to the fact, that the dispensation of the times under which we Gentiles live, is fulfilled. Whether it be consummated immediately, or within the life-time, at most, of the generation now existing, is a question, which, at present, we intend neither to discuss nor determine; but, from the events, which we see transpiring in relation to the ecclesiastical and secular affairs of men, collated with the things noted in the scriptures of truth, we are satisfied that the time which remains is brief, and that our eternal well-being demands that we not only believe that He will come, but that we PREPARE *to meet the Lord.*

Dear Friends:—Eighteen centuries have rolled away like a vapor since the banks of the Jordan resounded with the proclamation, PREPARE *ye the way of* YAHWEH, *and make his paths straight!* This was *the voice* of the Elijah, whose appearance was predicted by Malachi, *crying in the wilderness* of Judea; whose mission was of God, who sent him to revive the fathers' dispositions in their descendants, (*epistrepsai kardias pateroon epi tekna;* Luke i: 17.) and to bring back the disobedient to the wisdom of just persons; and thus, *to* MAKE READY *a people* PREPARED *for the Lord.* To carry this into effect, John, the son of Zacharias, commonly called *the Baptist*, and by the Prophets *Elijah*, because he came *in the spirit and power of Elias*, made his appearance in the fifteenth year of the reign of Tiberius Cæsar. The grand purpose of his mission was "to make ready a people prepared" for the reception of the Lord Messiah *at his first coming.* This he accomplished by traversing "all the country about Jordan, announcing "the baptism of repentance for the remission of sins," in consequence of which, multitudes flocked to him from Jerusalem and other cities, "and were all baptized by him in the river Jordan, confessing their sins;" Mark i: 5.

Dear Friends:—This is the manner in which that "burning and shining light" prepared Messiah's way; and made ready "a people" to receive him, giving them *the* knowledge *of salvation by the remission of their sins.* Now, ponder well, we pray you, this question; if *such a preparation were necessary to make ready a people prepared to re-*

ceive the Messiah at his first coming; is not a preparation equally dsmanded, by which to make ready a people prepared to receive Him at his second appearing? This is our firm conviction, and, believing assuredly that "the day of Christ" is at hand, we address you all, without distinction of name, party or denomination, in the words of sacred text:

> "Come out of Babylon, my people,
> That ye be not partakers of her sins,
> And that ye receive not of her plagues.
> For the sins have followed her into the heaven,
> And God hath remembered her iniquities."

Say not to yourselves, we are Protestants, and therefore not in Babylon. Dear Friends, Babylon is a system of things, made up of every departure from the positive institutions and practices of the New Testament. Original Christianity, which is as pure in the sacred writings as when first delivered to the Jewish nation by the Apostles, recognizes only "one Lord, one Faith, one Baptism, one Body, one Spirit, one Hope, and one God and Father of all," but, if you lift up your eyes, and contemplate the aspect of the ecclesiastical world, you will behold lords many; faiths or gospels, without number; baptisms seven; as many bodies as there are sects; spirits of all kinds but "the Spirit of Christ;" and more fears than hopes. The present religious system of "Christendom," in whole or in part, can nowhere be found in the Scriptures, except as "the Apostasy," which they declare would arise, and cover the face of the nations as with a veil of "strong delusion." The morality of the social system is vicious, giving countenance to all unrighteousness, viciousness and malice; and judging from what comes out of their mouths, the hearts of all kinds of religionists are full of envy, deceit and malignity; being whisperers, backbiters, slanderers, haters of truly good men, despiteful, proud boasters, volatile, and so forth; being lovers of trifling more than lovers of God. Upon such, his law pronounces Death.

This being the obvious condition of the world, *is it prepared to receive Messiah?* The Scripture says, that "the unrighteous shall not inherit the kingdom of God." Now, when He appears, it is to introduce that kingdom in all its glory; therefore, the "unwashed, unsanctified, and unjustified" will have no share in his dominion, for it is such only, whose characters are defined in the Book of Eternal Life, who will partake in the honors of the Age to come.

DEAR FRIENDS:—Do you inquire what you must do, that you may inherit eternal life? That you may be prepared for Him at his coming? We answer, that the Scriptures teach, that we must *return to first principles:* to those institutions which are sanctioned by the apostolic writings. We must obtain "the knowledge of salvation by the remission of sins." This is the first step; for having before proved, that by practice, as well as nature, all are under sentence of death; it behoves us first, to be released from sin, that, in the act of release, we may pass from the sentence of death to that of life. The instant therefore, that a man obtains the remission of his sins, he acquires, in that act, *a right and title* to eternal life.

DEAR FRIENDS:—Do you inquire what you must do to obtain his right and title to eternal life in the remission of sins? Permit us to quote a few passages from the New Testament in reply to this question. First, then, it is written in Mark xvi: 15, 16, "He that believeth (the gospel) and is baptized shall be saved" (from his sins); again, in Acts ii: 38, "repent and be baptized every one of you upon the name of Jesus Christ, for the remission of sins;" verse 40, "then they that gladly received his word were baptized;" again, in chapter iii: 19, "repent and be converted, that your sins may be blotted out;" again, chapter viii: 12, "when the Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women;" again, chapter viii: 38, "and Philip and the Ethiopian went down both into the water, and he, Philip, baptized him;" again "in chapter x: 43, "to Jesus give all the prophets witness, that through his name whosoever believeth into him shall receive remission of sins." And Peter said, "Can any man forbid water that these should not be baptized?" None objecting, "he commanded them to be baptized in the name of the Lord;" again, in chapter xiii: 38, "Through this man is preached to you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses;" again, in chapter xviii: 8, "Many of the Corinthians, hearing, believed, and were baptized;" and again, lastly, in chapter xxii: 16, "Arise, Saul, and be baptized, and wash away thy sins, calling upon the name of the Lord." Why should we darken counsel by appending comments to these simple and emphatic replications; we will only add the reply of Jesus to the young rich man, who demanded of him, "Good master, what good thing shall I do, that I may have eternal life?" Jesus said, "If thou wilt enter into life, keep the commandments;" these are contained in the passages we have quoted, and in the "all things" which Jesus commanded his Apostles to teach those who were baptized in his name.

DEAR FRIENDS:—If you inquire, is this all that is to be done to acquire a right and title to eternal life? We answer, *it is.* But you

will observe, that to obtain a right and title to an estate is not the same thing as to obtain possession of it; a right and title may be acquired, but, under certain conditions it may be forfeited. No one can enter the Kingdom of God, or possess Life Eternal, without first obtaining a right and title; though vast numbers, it is to be feared, who have acquired a right and title, will forfeit them; and consequently, never realize any share in the glory and renown of the future age. You will perceive, therefore, that in order to enjoy or possess the things to which we obtain a title by obeying the Gospel, we must also patiently continue in well-doing till the Lord comes, be that event sooner or later; in other words, the interval between believing the Gospel and being baptized, and our departure hence, must be occupied in forming our characters after the model of Jesus; "who is the exact representation of the character of God," and therefore, the very best after which we can aspire. Character and not opinions will be the test of our admission into the Kingdom of God; let us form, then, such a character as we have delineated in the Lamb's Book of Life—the New Testament; and be assured, whether our names be repudiated by our contemporaries, or ourselves persecuted to the deprivation of the means of subsistence, we shall be invested with incorruptible life, and crowned with glory and honor in the future age.

DEAR FRIENDS:—The character we are required to form, that we may realize the "one hope of our calling," must be inspirited by the truth; that is, the law of the Lord must dwell in us, with the courageous determination to obey it, or live in conformity to it, and to contend earnestly for it, at all hazards. God must be in all our thoughts; and our actions must be shaped with a view to his approbation alone. How will this or that be approved by our Father in Heaven, and not what will the people or their leaders say, should be the only question permitted to stand up between our conceptions and the practice of them. In short, "the grace of God that bringeth salvation," teaches us, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world: looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works:"—it charges "them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, *that they may lay hold on Eternal Life.*" Such are the things which constitute the character of the man, whose religion is pure and undefiled, and who will be accepted when the Day Star shall illume the world.

DEAR FRIENDS:—When the ancients had obeyed the Gospel, they did not insulate themselves; on the contrary, attracted to a common centre by the love of the truth, they associated themselves together into communities, that they might continue in all the things enjoined upon them by the Apostles. They met together every first day of the week, termed the Lord's day, because he rose from the dead upon that day. Being assembled, they sang his praise, celebrated his death, supplicated his favor, exhorted one another to love good works, and a patient continuance in well-doing; they searched the Scripture, and in proportion to the strength of their affection for the common truth, so they were knit and compacted together in the bonds of love and brotherhood in Christ. Their hope was one. They earnestly desired the appearing of Jesus Christ, because thay expected then to be raised from the dead; or, if alive at his coming, to be transformed into the similitude of his glory. Their love was perfect; and they loved one another in the ratio of their love to God, who first loved them; there was no fear in their love, "for perfect love casteth out fear;" and, unlike the worldly-minded and false-hearted religionists of this Laodiccan age, as they conceived in their hearts, so with their tongues did they the truth express. In those days of primitive simplicity in the faith, they did not worship God by a proxy, whom they hired at so much per annum to preach the traditions of men; nor did they masquerade, or "trip it on the light fantastic toe," like an opera *danseuse;* but they walked as becometh saints, ennobled by the truth, and destined for the good society of the Messiah's age.

DEAR FRIENDS:—In the Scripture of truth, God has set out our destiny before us in the most intelligible terms. He pronounces us *sinners by nature and practice;* and because sinners, corruptible and mortal "in body, soul and spirit, the whole person;" as it is written, *the wages of sin is death.* This life is probationary. We are placed here to prove ourselves worthy of the destiny we may choose. "The gracious gift of God is Eternal Life through Jesus Christ the Lord." Which will you? *Life* and *Death* are set before you; will you strike for freedom from the law of sin; or choose ye rather to fret out the "few and evil days."

which may remain to you as the bond slaves of this perishing state, and "die accursed?" God invites you to reconciliation, "come unto me," says Jesus, "all ye that are weary and heavy laden, and I will give you rest." Have you no ambition beyond the mean and grovelling aspirations of this animal life? Are the glories of personal decoration with silks and velvets, and gold, and precious stones, &c., the choicest brilliants after which you sigh? Is the honor which comes from vain and foolish man, corruptible and defiled in all his parts, your highest aspiration? Is the immortality of fame with future generations, the most renowned for which you long? Fellow mortals! Of what value are baubles, such as these, to tenants of the tomb? Are the particles of dust which once rejoiced in the glory and renown of a Nebuchadnezzar, a Cyrus, an Alexander, a Cæsar, or a Napoleon, more happy or estimable than those of a Lazarus? All these things perished in the using, and now are equally valueless to all; both of high and low degree.

DEAR FRIENDS:—Being destitute of all true riches and good things by nature, our Benevolent Creator has offered us "glory, honor, incorruptibility, and Eternal Life," with an "inheritance which is incorruptible, undefiled, and that shall never fade away." He invites us in the Gospel to becomes *heirs* of these things; and, by our future conduct, to prove ourselves worthy to possess them. Would you not be arrayed in splendor which will excel the glory of the Sun? Would you not be exalted to the dignity of "associate kings, with the glorious monarch of the Future Age? Would you not be invested with an incorruptible life, that you may eternally enjoy "the inheritance in the light" which is to be revealed at the appearing of the "bright and morning star?" Let, then, the dispositions of the ancient Christians be revived in us, their descendants; and let us forsake our disobedience, and return to the wisdom of just persons; and thus the Truth will make of us "a people prepared for the Lord."

DEAR FRIENDS:—Forget the things which are behind, and press forward to the things which are before. Though you may belong to *the straitest sect* of popular religion, and in all good fame with its officials, *come out from it*" and obey the Gospel for remission of sins, and a right to the promised kingdom. Romanism and Protestantism are forms only of "the Apostasy" from original Christianity. There is but one true and genuine religion; all others are counterfeits. You can only be "accounted worthy" to attain to the resurrection of the just, by a right and title derived from that religion. The Old and New Testaments are the only documents in which it is found pure and undefiled by the traditions of men. If you would become Mohammedans, you would study the Koran, that you might learn in what Mohammedanism consisted; even so, if you would become Christians, you must study the religion of the Christian Scriptures in these oracles, which alone contain it. The motive, then, presented to you, by which you may be induced to "count all things but loss," is the excellency of the things to be brought to you at the coming of the Lord. If you invest yourselves with the wedding garment, in the way the scriptures direct, and we have endeavored to point it out in this well-intentioned address, you will be honored to "sit down with Abraham," the Prophets, Jesus and his Apostles, "in the Kingdom of God;" but, if the cares of this world and the deceitfulness of riches should unhappily lead you to put away these things from you, and to *judge yourselves unworthy of Eternal Life*," there is but one thing for you; as it is written, "the Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire; taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when He shall come to be glorified in his saints, and to be admired by all them that believe; 2 Thess. i: 8. But that it may be your part to eschew the evil coming upon the world, and to lay hold on the hope set before you in the gospel, is the sincere and humble prayer of yours, in all philanthropy and benevolence, THE EDITOR.

Pray Always and Faint Not.

IT is the duty, the safety, and the glory of every believer to pray for the coming of the Lord's Anointed in judgment upon the adversary of his Ecclesia—to pray always, and not to faint; and those who have so little discernment as not to dare to pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears him, and the arrowy shower of lightning which goes before him; those who have not their peace made with him, and are hanging in doubt whether they be his or not; those who love father, mother, brother, sister, or life, more than him; those who love traffic, wealth, goods, estate, more than him; those who are not ready to take wing, like doves to their windows; those who are not, like old Jacob, waiting for their salva-

tion; those who have a divided heart, like Lot's wife—what shall be said of such? That *they shall not enter into his kingdom!* Do these words strike home to the quick; to the deepest recesses of the soul? Do they pierce the heart? It is fit they should, that men might be loosed from the fetters that bind them to the craft by which their destroyers are enriched; and that being freed, they may put on the linen vestment and burn incense in the sanctuary, and, without fainting pray always for the appearing and kingdom of the Lord.

The Pope and his Perils.

For ten years the Pope has been a sort of captive in his own dominions, guarded by French troops, and nominal sovereign of rather more than three million unwilling subjects, by the grace of the French Emperor, who rejoices in the title of "Eldest Son of the Church." At any moment the removal of French bayonets would have been the signal for superseding the successor of St. Peter by a revolutionary or national government. During this disgraceful period vast efforts have been made to sustain the moral power of the Papacy, on condition of its employment in behalf of the atrocious tyranny of Austria and the suspension of liberty in France. The Concordat surrendered powers which Hildebrand might have sought in vain, and every despotic ruler felt the necessity of paying an apparent homage to the most conspicuous symbol of moral slavery and intellectual darkness extant upon earth. The old gentleman himself had tried, with apparent honesty, to be a reforming Pope; but the effort failed, not so much from the weakness or short-comings of the man as from the inherent impossibility of the thing itself, which was like attempting to have a useful cholera or a pleasurable small-pox.

Pio Nono could do nothing but sink into the arms of his troublesome nurses, Louis Napoleon and Francis Joseph, who squabbled over their charge and made its condition both miserable and contemptible. The former was sincere in desiring amendments in the Papal administration sufficiently comprehensive to avert the constant danger of revolution; and the latter was equally sincere in supporting every element of misrule, as congenial to his own system, and in deprecating any movement that tended to aggrandize French power in Italy, and convert into a Bonapartist lieutenant the so-called Vicar of Christ. Harassed by their contentions, and surrounded with the most profligate and corrupt set of advisers to be found in any modern Court, the poor old Pope found himself incapable of doing any good, and, driven for temporary safety to support all abuses, and get up Perugian massacres, in the vain hope that the Apostolic chair would stand all the firmer for being sprinkled with innocent blood. Now, the catastrophe seems approaching—the Pope has left his beloved subjects to seek for consolation and bayonets from the miserable despot of Sicily; and day by day he welcomes the arrival of disbanded soldiers, sent as volunteers by Austria, to fight in his ranks.

Garibaldi tells his little army in the Papal town of Bologna that "the hour of a new struggle approaches. The enemy is threatening, and perhaps will attack us before many days are over." And the Emperor of the French, in reply to a Jesuitical address of the Archbishop and clergy of Bordeaux, declares "that the day is not far distant when the French army must be withdrawn from Rome," and asks in bland accents, "What will it leave behind?—anarchy, terror, or peace?" Questions to which the aforesaid Bishop and clergy have no answer, and which are enough to bewilder Pope Pius IX., Kaiser Francis Joseph, the King of the Two Sicilis, the Duke of Modena, and other foolish princes, who seem resolved on a pleasant excursion to meet ruin half way. Truly the circumstances are enough to make these good people send for Dr. Cumming's treatise on "The Great Tribulation Coming upon Earth;" and cause Garibaldi's Cacciators to run mad for joy at the prospect of another game at rifle balls, in which Italy might likely win.

Austria is evidently delaying the Zurich settlement in hopes of something "turning up;" while captains of Zouaves treat themselves to another bottle of wine, to drink to their chances of field-marshalship in the scrimmage that is expected to occur. Should Austria openly mix herself up in this contest, her chances will be all the worse for delay. Victor Emanuel leading, Italy will have three or four times as large an army as when attacked by Count Giulay—since kown as Count Runaway—while the discontent of Hungary is more profound, and the liberals of Vienna are on the look out for an opportunity of practically reminding their autocrat of the constitutional rights which he swore to respect and then overthrew. What the French Emperor will do is, of course, a subject for guessing, but it is pretty certain not to be what the Mornys and Walewskis represent or advise; and it is impossible not to discern a grave irony in the expectation that "a new era of glory will arise for the Church as soon as all share my conviction that the temporal power of the Holy Father" (reduced, we suppose, to an "honorary presidency") "is not opposed to the

liberty and independence of Italy." We know that Prince Napoleon expresses confidence that the Emperor will do what he can with Italy, and the relations between the Courts of London and Paris are reported to be satisfactory. Under these circumstances it is to be regretted that a more active interest in the Italian question is not manifested in this country. Our strong Protestant feelings should be excited by the best prospect seen for many years of the introduction of religious liberty into Italy, while our proverbial sympathy for nations nobly struggling to be free could not be displayed in a worthier cause than that for which Garibaldi is in arms.

The French Emperor himself, or those who manage his police, must be alarmed at their uncertain relations with Italy, and seem to fear that every Italian may be a conspirator ready to avenge the Villafranca peace. No other explanation can be given of the arrest of all the Italians in Bordeaux, and their detention during the Imperial visit. His wisest plan will be to afford no just cause for anger, and give up as soon as possible diplomatic mystification for plain speaking.

It is now certain that a congress is to meet. Is this a symptom of peace, or is it like the former proposed congress, a signal for war?—*London Leader.*

Napoleon at Bordeaux.

THE Emperor and Empress arrived at Bordeaux recently, and received the authorities of the town. The Cardinal Archbishop of Bordeaux addressed a fulsome, and, at the same time, Jesuitical speech, to the Imperial visitor, which elicited the following announcement as to the future policy of France in the Papal States:—"The Emperor thanked his Eminence for having understood the high mission of the Emperor by endeavoring to strengthen the confidence in his good intentions, rather than spread needless alarms. The Emperor expressed his hope that a new era of glory will rise for the Church on the day when every one will share his conviction that the temporal power of the Pope is not opposed to the liberty and independence of Italy. His Majesty further said, that the Government which was the means of restoring the Holy Father to the Pontifical throne, would only give utterance to such respectful counsels as were dictated by sincere devotedness to the interests of his Holiness; but his Majesty cannot but be alarmed about the day, which is not far distant, when Rome will be evacuated by our troops. For Europe will not allow that the occupation of Rome by the French troops, which has lasted for ten years, should be prolonged indefinitely. When our army shall be withdrawn, what will it leave behind? Anarchy, terror, or peace? These are questions the importance of which cannot escape any one. At the present time, in order to resolve these questions, it is necessary, instead of appealing to the ardent passions of the people, to search with calmness for the truth, to pray to Providence to enlighten the people as well as the Sovereigns upon the wise fulfilment of their rights, and that they may well understand their duties."—*London Leader.*

The Disciples.

(From Mackenzie's Messenger.)

MR. COOMBE informs us that the "Christian Messenger," a "regular Baptist" weekly, slandered the disciples, (who are also Baptists,) in a late number, under the new name of Thomasites; and refused to allow the following vindication a place. As it seems to explain the views or opinions of a religious body, of whom many of our readers may have heard much but known little, we comply with Mr. Coombe's request, and publish it.

It is to us matter of astonishment how so very many religious bodies, each professing to differ in one or more essential points from all the others, should find support in America. Though an improvement upon the conservatism of Rome, it gives small hope of an early millennium.

YONGE ST., TORONTO, *Dec.* 5, 1859.

To the Editor of the "Christian Messenger," Toronto.

SIR:—Perceiving in your paper of the 1st inst., an editorial with the interrogative caption of "What is Thomasism?" calculated to mislead the minds of many of your readers, I beg respectfully to solicit sufficient space in your next issue to correct, as briefly as may be, certain misstatements in said article—feeling assured that you would not knowingly misrepresent the opinions and religious faith of even an "ignorant and conceited few." It is not uncommon to hear the Methodist body spoken of as the followers of Wesley, the Quakers as disciples of Fox, and so of other religious bodies; and though we claim no other designation for ourselves than that of Disciples, yet in the popular sense of such cognomen, we submit, if it please you, to be more specifically known by the term "Thomasites;" or, to speak more scripturally, "the Sect everywhere

spoken against." Thomasism, then, "does *not* deny," as you assert, immortality to man. That a certain portion of mankind will be immortal no believer in Revelation would wish for a moment to doubt; but that all men are immortal in the present stage of being, by virtue of the possession of a deathless entity within them, capable of independent conscious existence, they, in common with the wise and good in all generations, do emphatically deny. This may be deemed "gross materialism" by you; nevertheless, it is just such materialism as they find taught in the Scriptures of Truth. "God *only hath* immortality" is the unambiguous language of Holy Writ—"with Him is the Fountain of Life," and every order of created intelligence throughout His boundless empire, who may *have* this as a quality of their being, have derived it from Him as a recompense for faithful obedience in a previous state; therefore, they endeavour "by patient continuance in well doing, to *seek for* glory, honour and *immortality.*" Why such a faith or practice should lead them to "deny the existence of God and of angels," they cannot divine. To them it savours strongly of a "logical" non-sequitur. "The Thomasites do *not* teach that man has no soul." On the authority of the Mosaic record they regard "the man as the living soul"—and so far from his "having nothing to lose," they believe, with full assurance of faith, that the gracious "gift of God is Eternal Life *through* Jesus Christ our Lord," and thus believing, they seek by every scriptural means to "convert the sinner from the error of his way," in order to "save a soul from death." "Thomasism does *not* deny salvation through faith in the atonement of Christ." They recognize Him as "the Way, the Truth and the Life," "A Teacher come from God," and they evidence the reality of their belief in the *Teacher* by receiving the *teaching* or message, even "the glad tidings of the Kingdom of God," "to preach which," He Himself testifies "He was sent."—Luke iv. 46. This with you, sir, may be a "notion" long since exploded, and which we confess to attempting to "revive." Believing thus at once in "the Messenger of the Covenant; and the message which He brought from God," they gladly receive all that the Scriptures testify to respecting "the blood of Christ," knowing assuredly, on their authority, "that there is none other name given under heaven among men, whereby we must be saved." Therefore, Thomasism "maintains that all the Christians who have ever lived will be, *not* lost," but saved. After this avowal, it were well nigh a waste of time to say, "that Thomasism does *not* deny the perfect sinlessness of Christ." It believes the record which God hath given of His Son, "who did no *sin*, neither was guile found in His mouth." It does believe the inspired Testimony, that the dead know not anything, "therefore," that they are neither happy nor miserable "till after the judgment." "It is appointed unto men once to die, and after death the judgment." It does believe that "all the wicked will God destroy"—He can create and He can destroy; therefore, "they shall be as though they had not been." Thomasism also dares to "believe that Christ is coming to reign personally in Jerusalem," and in the face of the mass of Bible evidence for this "dogma," it does further presume to wonder that any, calling themselves Christians, should ever dare to doubt it; and it still further presumes to wonder and ask why any *mortal* who professes to desire "eternal life" should try to set aside, as non-essential, the irreversible fiat of Jehovah's King. "He that believeth the Gospel and is baptized shall be saved, and he that believeth not the Gospel shall be condemned." If such a faith constitute us "baptized infidels," we accept the reproach cast upon us by faithful Christians, sustained as we are by the Divine Assurance, "that to those only who look for him shall *Christ appear* the *second* time without a sin offering unto salvation," or life. It only remains to add, that "One John Williams, a teacher of Thomasism" lays no claim "to having converted Dr. Fyfe: and his averments on this point have no foundation other than in the fertile imagination of the Dr. himself, or the most idle rumour.

That you, sir, may yet be brought to believe in "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" is the earnest desire of, yours respectfully,

JOHN COOMBE.

The World become Better.

AMONGST those who refuse to examine into the Gospel of the Kingdom, there prevails a strong opinion that the church is so much more numerous now than ever, and that it has produced such a great effect upon the world, that it is impossible it can be so ripe for judgments, as those who have studied most closely the prophetic scriptures, say it is.

This is rather a prejudice than an opinion, and, therefore, it would be idle to con-

tend with it. But even if the position were true that "the church" is more evangelical, and the world become better, the inference that it is therefore not ripe for judgments, would be unsound. Look to the first judgments on Jerusalem, in the reign of Josiah, who reëstablished the worship of Jehovah in such a way that nothing like it had been seen for 600 years: "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;" and like to Josiah, "There was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him; notwithstanding Jehovah turned not from the fierceness of His great wrath, wherewith his anger was kindled against Judah" 2 Kings xxiv. 22-26; and against this very excellent king did the Egyptians come up, kill him, and conquer the country, making it a tributary province, which it remained, until the inhabitants were at last carried away to Babylon.

Again, from the birth of Jesus to the destruction of Jerusalem by the Romans, the Jews were freer from idolatry than at any former period of their history, yet they were given over to that judgment.

Thus, if even the boasted increase of religion were true, the objectors would not be borne out in their conclusion. But the very idea of the world having become better is absurd, unless they mean to contend that they have bound Satan, or made him better too; but whenever we hear any one contend that the world has got better, we may be sure that that man's heart is in it, and he is in search of an excuse to pacify the conscience for remaining in and of it. A little observation will serve to convince us that the effect of the peace that "the church" has so long enjoyed has been to make her quite content with the world as it is. She has not been called to partake of the sufferings of Christ, and she has lost all wish to share his crown.

Milton on Christian Doctrine.

"If then the Scriptures be in themselves so perspicuous and sufficient of themselves to make men wise unto salvation through faith, and that the man of God may be perfect, thoroughly furnished unto all good works, through what infatuation is it that even Protestant divines persist in darkening the most momentous truths of religion by intricate comments, on the plea that such an explanation is necessary; stringing together all the useless technicalities, and empty distinctions of scholastic barbarism, for the purpose of elucidating those scriptures which they are continually extolling as models of plainness? as if scripture, which possesses in itself the clearest light, and is sufficient for its own explanation, especially in matters of faith and holiness, required to have the simplicity of its divine truths more fully developed, and placed in a more distinct view, by illustrations drawn from the abstract of human science, falsely so called."

"Metaphysics" Defined.

A Scotch blacksmith being asked the meaning of *metaphysics*, explained it as follows:—"When the party who listens dinna ken what the party who speaks means, and the party who speaks dinna ken what he means himsel'—that is metaphysics."

Laconics.

He who says that a theologian unacquainted with *logic* is a heretic and empiric, makes an heretical and empirical assertion. There is no *form* of reasoning, or syllogism, suited to the things of God.—*Luther.*

Men who have the root of the matter in them have no relish for those who are never more than half-hearted for truth, and who in the clear understanding of the consequences of error, are nevertheless full of allowances for those who propagate it.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y., March; 1860.** [VOL. X. No. 3.

Tyre and the Daughter of Tyre;

OR

THE SAINTS THE SPOILERS OF BRITAIN IN THE TIME OF THE END.

NEBUCHODONOSOR, or Nebuchadnezzar, as he is styled in the English Version, had begun to execute Jehovah's threats against TYRE by besieging and taking it; and they were completed by the catastrophe brought upon it by Alexander the Great. As this double event forms one of the most considerable passages in history, and as the Scriptures have given us several very remarkable circumstances of it, I shall, says Rollin, endeavor to write here, in one view, all that they relate concerning the city of Tyre, its power, riches, haughtiness, and impiety; the different punishments with which God chastised its pride and other vices; and at length its last reëstablishment, but in a manner entirely different from the former. Methinks, I revive on a sudden when through the multitude of profane historians which heathen antiquity furnishes, and in every part whereof there reigns an entire oblivion, not to say more, of the Almighty, the sacred scriptures exhibit themselves, and unfold to me the secret designs of God over kingdoms and empires; and teach me what ideas we are to form of those things which appear the most worthy of esteem, the most august in the eyes of men.

But before we relate the propehcies concerning Tyre, we shall here present the reader with a little abstract of the history of that famous city, by which he will be the better enabled to understand the propheeies.

Tyre * was built by the Sidonians,† 240 years before the foundation of the temple of Solomon in Jerusalem, B. C. 1260; for this reason it is called by Isaiah *the Daughter of Sidon.* It soon surpassed its mother city in extent, power, and riches.

It was besieged by Shalmanezer, and alone resisted the united fleets of the Assyrians and Phœnicians; a circumstance which greatly heightened its pride.

Nebuchadnezzar laid siege to Tyre at the time that Ithobalus was king of that city, B. C. 572; but did not take it until thirteen years after. But before it was conquered, the inhabitants had retired with most of their effects, into a neighboring island, where they built a new city. The old one was razed to the very foundation, and has since been no more than a village known by the name of

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* Joseph. Antiq. lviii. c. 3.

† There were four different places in Phœnicia that bore the name of Tyre; but the Tyre so famous in ancient history, stood 200 furlongs south of Sidon, and was denominated the Daughter of Sidon. Tyre must be distinguished into three cities, in order of time namely, Continental, or Old Tyre; Insular Tyre; and Peninsular Tyre. The origin of the name Tyre, is from the Phœnician word *Tor*, signifying a *rock.* And the island on which the second Tyre was built, is encircled with rocks. The Syrians pronounced this Tor, Tur, Tyre; hence the Greeks adding their termination, formed Τυρος, *Turos*, and hence the Latin, Tyrus. The peninsular Tyre was built after the island was joined with the mainland. The isle itelf on which the city taken by Alexander was built, is of an irregular form, and not exceeding half a mile where broadest; so that its whole circumference could not exceed a mile and a half. The ports are still pretty large, and in part defended from the sea, each by a long ridge resembling a mole, stretching out directly on both sides from the head of the island. Its modern name is Tur. It afterwards stood a five months' siege in A. D. 11 4, when the Crusaders reduced it by starvation to a surrender. It was retaken from them in the year 1291, by the Mamelukc Sultan of Egypt. After this, it fell to decay, and became, as it were, buried in its own ruins; an exact completion of Ezekiel's propheeies respecting it. The isle is now desert and rocky, destitute even of shrubs and grass. The wretched fishermen who frequent the spot, and dry their nets on its now solitary shore, are quite unconscious of the classic ground on which they tread; of that spot where were collected, as into one common storehouse, the amber of Prussia, and the tin of Britain; the linen of Egypt, and the spices of Arabia; the slaves of Caucasus, and the horses of Scythia

Palæ-Tyrus, or Ancient Tyre; but the new one rose to greater power than ever.

It was in this great and flourishing condition when Alexander, "*from the land of Chittim*," besieged and took it. And here Rollin thinks, but incorrectly, began the seventy years' obscurity and oblivion, in which it was to be, according to Isaiah, xxiii. 15, 17. It was, indeed, soon repaired, because the Sidonians, who entered the city with Alexander's army, saved 15,000 of their citizens, who after their return applied themselves to commerce, and repaired the ruins of their country with incredible application; besides which the women and children, who had been sent to Carthage, and lodged in a place of safety, returned to it at the same time. But Tyre was confined to the island on which it stood. Its trade extended no farther than the neighboring cities, and it had lost the empire of the sea. And when, eighteen years after, Antigonus besieged it with a strong fleet, we do not find that the Tyrians had any maritime forces to oppose him. The second siege, which reduced it a second time to captivity, plunged it again into the state of oblivion from which it endeavored to extricate itself; and this oblivion, says Rollin, from whom we are quoting, continued the exact time predicted by the prophet, saying,

> "Tyre shall be forgotten seventy years,
> According to the days of one king:
> At the end of seventy years,
> Tyre shall sing as a harlot singeth."

This term of years being expired, Tyre recovered its former credit; and, at the same time, resumed its former vices. The sacred writings acquaint us with the revolutions in part which afflicted it; and this is what we are now to show.

Tyre, before the captivity of the Jews in Babylon, was considered as one of the most ancient and flourishing cities in the world—Ezek. xxvi. and xxvii. throughout. From xxvii. 1 to 25 Tyre is defined to be a great manufacturing, commercial, and maritime, state or power. Its industry and very advantageous situation had raised it to the sovereignty of the sea, and made it the centre of the trade of the universal globe. From the extreme parts of Arabia, Persia, and India, to the most remote western coasts; from Scythia, and the northern regions, to Egypt, Ethiopia, and the southern countries, all nations contributed to the increase of its riches, splendor, and power. Not only the several things useful and necessary to society, which those various regions produced; but whatever they had that was rare, curious, magnificent, or precious, and best adapted to the support of luxury and pride—all these were brought to its markets. And Tyre, on the other side, as from a common source, dispersed this varied abundance over all kingdoms, and infected them with its corrupt manners, by inspiring them with a love for ease, vanity, luxury, and voluptuousness.

A long, uninterrupted series of prosperity had swelled the pride of Tyre. She delighted to consider herself the Queen of Cities—a queen whose head is adorned with a diadem; whose correspondents are illustrious princes; whose rich traders dispute for superiority with kings; who sees every maritime power, either her allies or dependents; and who has made herself necessary or formidable to all nations.

Tyre had now filled up the measure of her iniquity, by her impiety against God, and her barbarity exercised against his people. She had rejoiced over the ruins of Jerusalem, exclaiming in an exulting tone: "Aha, she is broken; the merchandise of the peoples is turned unto me; she that was full is become desolate." She was not satisfied with the Jews being reduced to a state of captivity; with selling them to the Gentiles; and delivering them up to their most cruel enemies—Joel iii.2–8; Amos i. 9–10: she likewise had seized upon the inheritance of Jehovah, and carried away from his temple the most precious things, to enrich therewith the temples of her idols.

This profanation and cruelty drew down the vengeance of God upon Tyre—Jer. xlvii. 2–7. God is resolved to destroy her, because she relied so much upon her own strength, her wisdom, her riches, and her alliances. He therefore will bring against her "an overflowing flood out of the north" to overwhelm her with his mighty hosts, as with waters that overspread their banks, to demolish her ramparts, to ruin her proud palaces, to deliver up her merchandise and treasures to the soldiers, and to raze Tyre to the very foundations, after having set fire to it, and either extirpated or dispersed all its inhabitants.

By this so unexpected a fall, the Almighty will teach the astonished nations, that he more evidently displays his providence by the most incredible revolutions of states; and that his will alone directs the enterprises of men, and guides them as he pleases, in order to humble the proud.

But Tyre, after she had recovered her losses and repaired her ruins, forgot her former state of humiliation, and the guilt which had reduced her to it.

She still was puffed up with the glory of possessing the Empire of the Sea; of being the seat of universal commerce; of giving birth to the most famous colonies; of hav-

ing within her walls merchants, whose credit, riches, and splendor rendered them equal to the princes and great men of the earth; of being governed by a monarch, who might justly be entitled God of the Sea—Ezek. xxviii. 2; of tracing back her origin to the most remote antiquity; of having acquired, by a long series of ages, a kind of eternity; and of having a right to promise herself another such eternity in times to come.

But since this city, corrupted by pride, by avarice and luxury, has not profited by the first lesson which God has given her by the hands of the king of Babylon; and since, after being oppressed by all the forces of the East, she has not yet learned not to confide any longer in the false and imaginary support of her own greatness, God foretells her another chastisement, which he will send upon her from the West, near 400 years after the first—Isaiah xxiii. 1, 11, 12. Her destruction will come from Chittim, or "the islands and coasts of the Mediterranean;" from a kingdom so weak and obscure, that it had been despised a few years before; a kingdom, Macedonia, whence she never could have expected such a blow. "Tyre possessed with an opinion of her own wisdom, and proud of her fleets, of her immense riches, which she heaped up as mire in the streets," and so protected by the whole power of the Persian empire, does not imagine she has any thing to fear from those new enemies, who, being situated at a great distance from her, without either money, strength, or reputation, having neither harbors nor ships, and being quite unskilled in navigation, cannot, therefore, as she imagines, annoy her with their land forces. Tyre looks upon herself as impregnable, because she is defended by lofty fortifications, and surrounded on all sides by the sea as with a moat and a girdle; nevertheless Alexander, by filling up the arm of the sea which separates her from the continent, will force off her girdle, and demolish those ramparts which served her as a second enclosure.

Tyre, thus dispossessed of her dignity as queen, and as a free city, boasting no more her diadem nor her girdle, will be reduced during seventy years to the mean condition of a slave. "Jehovah hath purposed it to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Her fall will drag after it the ruin of trade in general, and she will prove to all maritime cities a subject of sorrow and lamentation, by making them lose the present means and the future hopes of enriching themselves.

To prove in a sensible manner to Tyre, that the prophecy concerning her ruin is not incredible, and that all the strength and wisdom of man can no ways ward off, or suspend the punishment which God has prepared for the pride and the abuse of riches, Isaiah sets before her the example of Babylon, whose destruction ought to have been a lesson to her. This city, on which Nimrod laid the foundations of his empire, was the most ancient, the most populous, and embellished with more edifices, both public and private, than any other city. She was the capital of the first empire that ever existed, and was founded in order to command over the whole earth, which seemed to be inhabited only by families which she had brought forth and sent out as so many colonies, whose common parent she was. Nevertheless, says the Prophet, she is no more, neither Babylon nor her empire. The citizens of Babylon had multiplied their ramparts and citadels, to render even the besieging of it impracticable. The inhabitants had raised pompous palaces to make their names immortal; but all these fortifications were but as so many dens, in the eyes of God, for wild beasts to dwell in; and these edifices were doomed to fall to dust, or else to sink to humble cottages.

After so signal an example, continues the prophet, shall Tyre, which is so much inferior to Babylon in many respects, dare to hope that the menaces pronounced by Heaven against her, namely, to deprive her of the Empire of the Sea, and destroy her fleets, will not be fulfilled?

To make her the more strongly sensible how much she has abused her prosperity, God will reduce her to a state of humiliation, and oblivion during threescore and ten years. But after this season of obscurity, she will again endeavor to appear with the air of a harlot, full of charms and artifices, whose sole endeavors are to corrupt youth, and sooth their passions. To promote her commerce, she will use fraud, deceit, and the most insidious arts. She will visit every part of the world to collect the most rare and most delicious products of every country; to inspire the various nations of the globe with a love and admiration for superfluities and splendor, and fill them with an aversion for the simplicity and frugality of their ancient manners. And she will set every engine at work to renew her ancient treaties; to recover the confidence of her former correspondents; and to compensate, by a speedy abundance, the sterility of seventy years.

Thus, in proportion as Jehovah shall give Tyre an opportunity of recovering her trade and credit, she will return to her former shameful traffic, which God had ruined by

stripping her of the great possessions which she had applied to such pernicious uses.

One of God's designs in the prophecies just now cited, is to give us a just idea of a traffic whose only motive is avarice, and whose fruits are pleasures, vanity, and the corruption of morals. Mankind look upon cities enriched by a commerce like that of Tyre (and it is the same with private persons) as happier than any other; as worthy of envy, and as fit (from their industry, labor, and the success of their application and conduct) to be proposed as patterns for the rest to copy after; but God, on the contrary, exhibits them to us under the shameful image of a woman lost to all sense of virtue; whose only view is to seduce and corrupt youth; who only soothes the passions and flatters the senses; who abhors modesty and every sentiment of honour; and who, banishing from her countenance every indication of shame, glories in her ignominy. We are not to infer from hence, that traffic is sinful in itself; but we should separate from the essential foundation of trade, which is just and lawful when rightly used, the passions of men which intermix with, and by that means prevent the order, and end of it.

Thus far Rollin. We cannot, however, agree with his view of Tyre's history. He seems to teach

1. That Tyre's seventy years' obscurity did not commence till Alexander's conquest of insular Tyre; and,
2. That Babylon was destroyed before Tyre;

These points are erroneous. Bishop Lowth thus renders Isa. xxiii. 13,

> Behold the land of the Chaldeans;
> This people was of no account;
> (The Assyrian founded it for the inhabitants of the desert;
> They raised the watch-towers, they set up the palaces thereof:
> *This people hath reduced her* (Tyre) *to a ruin.*

This shows that Babylon was Tyre's destroyer; and therefore could not have perished before Tyre. And again, it is said that Tyre should be "forgotten seventy years, according to the days of one king." That is, Bishop Lowth remarks, "*of one kingdom*," or dynasty of a dominion. Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years; at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This, he says, seems to be the meaning of Isaiah:—The days allotted to the one king, or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period—not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection in regard to her was not much more than half of it. "All these nations," saith Jeremiah in c. xxv. 11, "shall serve the king of Babylon seventy years." Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all.

Isaiah styles Tyre *the Daughter of Sidon;* and in another verse of the same chapter, *the Daughter of Tarshish.* Tyre was Sidon's daughter in the sense of being *a colony of Sidonians;* and she was the daughter of Tarshish, at the same time, because Tarshish was the parent of Tyre's wealth and glory, and power, "in the heart of the seas;" being "her trafficker through the multitude of all substances; with silver, iron, tin, and lead, they furnished her fairs;" and "the ships of Tarshish were her *chief traders* in her market: and she was filled, and made very glorious, in the midst of the seas"—Ezek. xxvii. 12, 25. Tyre was likewise the emporium, or commercial centre, or capital, of the fleets of Tarshish. In view, therefore, of Tyre's destruction by the Chaldeans, the prophet says, "Howl, O ye ships of Tarshish; for *your stronghold* is destroyed." Tyre was the stronghold of the Mediterranean and other commercial navies, as London or Britain, is at this day. The destruction of this city, would cause a howling among the shipowners and capitalists of all nations, no less piercing than at the fall of Tyre.

An attentive perusal of the prophecies concerning Tyre elicits a strong conviction that they have reference to something more than to Palæ Tyre, insular Tyre, and peninsular Tyre; that is, that the history of these three Tyres or of Tyre in these three relations, does not fulfil all that the Spirit intended by the words of the prophets. In other words, that in their testimony there was an enigma, *a certain hidden wisdom,* which was only represented in the manufacturing, commercial, and maritime relations, of the historical Tyre—that this was typical of a remoter Tyrio-Tarshish System originating from the Mediterranean traffic with the same countries.

Isaiah indicates that *Tyre, in the full import of his prophecy, was not confined to the*

little isle off the Phœnician shore. This appears from ch. xxiii. 6, where he says to Tyre, עִבְרִי תַרְשִׁישָׁה *iv'ru Tarshishah,* Pass ye over Tarshish; howl ye, O inhabitants of the isle! Is this your triumphant city; whose antiquity is of the earliest date? *Her own feet shall carry her far away to sojourn;* Chittim arise, pass over; even there thou shalt have no rest." From this it would appear, that Tyre was to emigrate from the Phœnician isle to Italy; but was not to abide there permanently. Tyre in Italy was the *Tyrio-Tarshish Traffic* there. But it was to find no rest there. This implies that Tyre was to remove from Italy; and become Tyre in some other place: that is, that *wherever the traffic originally peculiar to Tyre should settle itself as in a stronghold, there would Tyre, and the stronghold of Tarshish be.* Tyre was to carry herself away upon her own feet. Commerce and trade cannot be taken captive, and be compelled by a conqueror to locate itself where he pleases. They must flow in their own natural channels. A numerous, ingenious, and industrious population will export and import largely; and if it get the start of surrounding nations, it will become a great centre of attraction; and when, in its growth and prosperity, it developes into the old Phœnician similitude, there has Tyre carried herself upon her own feet; and not upon those of another. Nebuchadnezzar and Alexander might plunder her merchandise; but could not transfer her trafficking to Babylon or Macedonia. Tyre has been in Alexandria, in Venice, in Genoa, in Lisbon, in Holland, and lastly, in Britain, "*far away*" from her ancient home; and there "*to sojourn,*" until she shall return over the Sea of Tarshish, to her fatherland, there to pursue a course more calculated to bless the world than she has hitherto done in her harlotry with all the kingdoms of the earth.

We proceed, then, to remark in the next place, that *the prophets teach the existence of Tyre, in this sense of the name, at the time of Christ's union with the Saints,* styled in the Apocalypse, "THE MARRIAGE OF THE LAMB." Psalm xlv. from verse 9 to 15, treats of this subject. The Messiah's Queen is represented as standing on his right hand, as if arrayed in the gold of Ophir; to whom a gift shall be presented by *the Daughter of Tyre;* which, as shown by the parallelism of ver. 12, is a phrase that stands for "*the rich of a nation*" עַשִּׁירֵי עָם *ashirai ahm.* Paul in Heb. i. 8, indicates the Lord Jesus as the King the sceptre of whose kingdom is a just sceptre; and in Eph. v. associates the Saints with him as his wife.

In Psal. lxxii. 10, David testifies, that, when the enemies of Messiah shall be made to lick the dust, "*kings of Tarshish* and of the isles shall bring an offering; kings of Sheba and Seba shall bring near a gift." Referring to the same time, Isaiah says, "Surely the isles shall wait for me, and *the ships of Tarshish* first, to bring Zion's sons from far, etc."

"*Tyre,*" contemporary with these events, is associated with the words "*daughter of,*" because the Tyre *that sojourns over Tarshish far away* is begotten of the same trade and commerce that developed the colony of Sidon, and made it the Queen of the Sea. As we have seen the original stronghold of her trade was levelled with the ground by Nebuchadnezzar, after whose dynasty, and at the end of seventy years, commerce began to flow towards a new stronghold, in the heart of the sea. "This was still called Tyre." Addressing her in this new position, Isaiah says,

"Tyre shall sing, as the harlot singeth;
Take thy lyre, go about the city, O harlot long forgotten;
Strike the lyre artfully; multiply the song; that thou mayest again be remembered."

Sir John Chardin in a note upon this, says, "It is only the old harlots they make to sing when the young ones danced to animate them, both by instrument and by the voice." This musical artistry prophetically represents the arts and policy had recourse to by trading states ambitious of commercial and maritime ascendancy. The seventy years of oblivion having passed away, the time had come for "Jehovah to take account of Tyre." A new career was marked out for her, which the prophet foretells in these words,

"Tyre shall return to her gainful practice;
And she shall play the harlot with all the kingdoms of the world,
That are upon the face of the earth."

This was a prediction, in general terms, of the harlot career of the Tyrio-Tarshish Traffic subsequently to its revival at the end of the seventy years, and until the apocalypse of Jehovah, and of those who then dwelt before him. This apocalypse or "manifestation of the Sons of God," is still in the future. Tyre is therefore still playing the harlot with the kingdoms of the world; and will continue so to do until the Lord Jesus comes as a thief in the night. She will continue, on avaricious principles, to treasure up her riches, and to keep her stores, for the enjoyment of her proud, luxurious, and princely merchants; riches acquired by pandering to the lust of the flesh, the lust of the eyes, and the pride of life, which make up the existence of the kings, nobles, ecclesiastics, and peoples of the

earth. Thus the commercial and maritime QUEEN OF THE SEA plays the harlot with all the kingdoms of the world. Tarshish, or British India, and the coasts and islands of the Sea of Tarshish (the Mediterranean) are still the Chief Traffickers in the ships of the Daughter of Tarshish, which is now synonymous with the Daughter of Tyre. But a great revolution awaits all this, and will not be long before it begins to be revealed. Isaiah says,

"But Tyre's traffic, and her gain, shall be holy to Jehovah;
It shall not be treasured up, nor shall it be kept in store."

Now this has never been the case in regard to the wealth of the nations from the days of Nimrod to the present time. It has always been treasured up, and kept in store by "the worldrulers of the darkness and the spirituals of the wickedness in the Heavenlies;" and those who have possessed it, have made it the sinew of their warfare against Jehovah and his land. The wealth of the commercial world has never been "*holy to Jehovah;*" but always the contrary. British India, for example, has been acquired by the Commercial Power for the purpose of enriching the Proprietors of East India Stock; and it has been governed upon the principle of *patronizing idolatry for the reconciling of pagans to their politico-commercial monopoly.* The Daughter of Tyre will tolerate any thing that promises commercial advantage; and, with a great show of virtue, repudiate and denounce whatever she apprehends is becoming unprofitable, and may work to the promotion of the interests of a rival. This is harlot-like; purely earthly, animal, and demoniacal. The Tyrio-Tarshish Traffic, however, is not always to play the harlot with the nations. The decree hath gone forth that

"The riches of the sea shall be poured in upon Zion;
And the wealth of the nations shall come to her:
And the ships of Tarshish among the first:
Zion shall suck the milk of nations:
For behold, I spread over her prosperity like the great river;
And the wealth of the nations like the overflowing stream;
And that nation and that kingdom
That will not serve Zion shall perish.—Isai. lx. 5, 9, 12, 14; lxvi. 12.

Thus spake Jehovah when he declared his purpose of transferring the wealth, commerce, and power of the Tyrian Harlot of the Gentile world to Zion, when she shall be called "the city of Jehovah;" and her land, "Beulah." As yet, this transfer has never come to pass. The Tyrian Harlot still flourishes in all the gaudiness of her flashy attire; and Zion is a divorced widow, a city forsaken of Jehovah in the depths of poverty; and her land, a desolation, not desired. So long as this relative position of Tyre and Zion continues, the prophecy which concludes Isa. xxiii. 18, must remain unfulfilled. After declaring that Tyre's traffic and gain should no longer be treasured up and kept in store for her merchant-princes, the prophet there says—

"For her traffic shall be for them that dwell before Jehovah,
For food sufficient, and for durable clothing."

Or as the Spirit says in David—

"Jehovah has chosen (to be) in Zion;
He has desired it for a habitation;
This is my rest during the Cycle;
Here will I dwell for I have desired it;
Her provision, blessing I will bless;
Her poor I will satisfy with bread."
Psal. cxxxii. 13.

Zion, which is now trampled under the heel of Turkish despotism, is the heir of all the glory, wealth and power of the nations. Jeremiah informs us that she is to be the place of Jehovah's terrestrial throne, when all nations will converge towards it as the seat of government, and the fountain of wisdom, knowledge, and of every good. It will then be the habitation of Jehovah's name; that is of *Christ and the Saints,* who, when enthroned there, will be "Mount Zion, the city of the Living God, the heavenly Jerusalem," in glorious manifestation; and to which even now all true believers are come by faith; for "they walk by faith, and not by sight." Heb. xii. 22. When the city now lorded over by the Sultan, and her municipality, mostly dead and in their graves, shall be installed therein, then

"As a young man weddeth a virgin,
So will her sons have married Her;
And as the Bridegroom rejoiceth in his Bride,
So will her Elohim rejoice in her."—Isai. lxii. 5.

Zion, then, according to this exposition, is to take possession of the traffic of the daughter of Tyre, who will have vast treasures stored up in her granaries, vaults and warehouses, at the epoch of the manifestation of the Sons of God. The wealth of Tyre's daughter is the wealth of the sinner; and Solomon says that "to the sinner God giveth labor to gather and to heap up, that he may give (it) to the good in the presence of the Elohim;" and again, "the wealth of the sinner is laid up for the just."—Eccles. ii. 26; Prov. xiii, 22. The sinners scrape it together, and Zion's sons inherit it, when "the time comes for them to take the kingdom and dominion, and the greatness of the kingdom under the whole heaven; and to possess it all during the Olahm, and during the Olahm of the Olahms"—Dan. vii. 18,

27. Paul says that "all things are theirs, and exist for their sake." 1 Cor. iii. 21–23; 2 Cor. iv. 15. Whatever power may therefore be identified with "the daughter of Tyre," which sings as a harlot in these latter days, the inheritors of its power, wealth, and glory, are the believers of the gospel of the kingdom; who have rendered to its law the obedience it demands, with a willing and affectionate heart, and termed in the Scriptures THE SAINTS.

The fact that the wealth of the Tyrian harlot is to become "holy to Jehovah" in some sense, is recognized by commentators on the last verse of Isaiah's prophecy; but not knowing the gospel of the kingdom, nor the revealed mystery preached by the Apostles, they have no view beyond the days of the Apostles. Their horizon is bounded by their labors in Phœnicia, and Paul's visit to Tyre, where he found some disciples with whom he staid seven days—Acts xxi. 3. Rollin says, that as Tyre prospered in trade she progressed in vice, "till at last, converted by the preaching of the gospel, it became a holy and religious city;" and, commenting on the prophecy, says, "at last, Tyre converted by the gospel shall no more be a scandal and a stumbling-block to nations. She shall no longer sacrifice her labor to the idolatry of wealth, but to the worship of the Lord, and comfort of those who serve him. She shall no longer render her riches barren and useless by detaining them, but shall scatter them like seed from the hands of believers and ministers of the gospel."

Bishop Lowth, who understood philology better than the gospel, falls in with this notion of Rollin. He says, that "Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighboring countries. St. Paul himself found many Christians there. It suffered much in the Diocletian persecution; it was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian until it was taken by the Saracens, A. D. 639; was recovered by the Christians in 1124. But in 1280 it was conquered by the Mamelukes; and afterwards taken from them by the Turks in 1516. Since that time it has sunk into utter decay; is now a mere ruin; a bare rock; 'a place to spread nets upon,' as the prophet Ezekiel foretold.

Such is the notion "divines" have of "Christian cities and countries." When they find a batch of bishops, archbishops and patriarchs, with their hosts of satellites, installed in authority, they think, to be sure, that the place of their jurisdiction must be Christian! But, on the contrary, the ascendancy of such proves the very reverse. No city, as such, or country either, in the apostolic age or since, has ever been Christian. The gospel has been preached in Tyre, Sidon, Corinth, and so forth, and some of their citizens embraced it; but they were only, relatively to their populations, few. It was not until the few, apostatized from the faith once for all delivered to the saints, turning it by their traditions into something palatable to the flesh, that the cities and countries, as such, abandoned paganism for the Catholic Apostacy. Tyre and the rest became Catholics, and in so doing, only changed the form of her spiritual harlotry. Her new religion did not make her virtuous; for she progressed in iniquity until Jehovah's patience was exhausted, and he ruined her by the sword of the Crusaders, Mamalukes and Turks. These writers imagine that because the clergy of their flocks were rich in Tyre, that Tyre's traffic was now enjoyed by those "who dwelt before Jehovah!" But these parties happen not to have occupied that position. If the phrase were admissible in the absence of the Lord Jesus from Zion, it can only be applied to those disciples Paul found in Tyre, and to those adherent to the faith in spirit and in truth. But Tyre's traffic was not given to them "for sufficient food and durable clothing;" for they were such as the Lord's people generally are, and will be, until he returns, a poor and despised people, but "rich in faith." While they continued faithful Tyre continued pagan; and when their class departed from the faith, Tyre approved their treachery to the truth, and embraced its perversion; and persecuted those who contended for an untraditionized gospel. The faithful in Tyre were like the faithful in New York or elsewhere, a class of people who were not regarded as of any account by the authorities, merchants, bankers, manufacturers, and ship-owners, who sang the songs of the harlot, that she might be remembered of those who wanted to buy goods. The saints in Tyre were the HEIRS of "her traffic and gain;" not of the city itself. This has long since disappeared; while the trade continues. Tyre passed over Tarshish to Chittim, and thence far away; and never afterwards returned to Phœnicia. As we have seen this, "the daughter of Tyre," exists in more than her ancient glory and grandeur, and is at this day "playing the harlot with all the kingdoms of the world upon the face of the earth." This is the *Mystical Tyre* that was shut up and sealed to Isaiah, Jeremiah and Ezekiel, in the prophecies they delivered concerning Tyre. They saw Tyre falling

before Babylon; and the ruin of Babylon afterwards by Jehovah's Anointed Cyrus; and they saw that her traffic and gain were to be holy to Jehovah, and to be appropriated by those in his presence; but they did not see *the mystical things these events prefigured.* In this, we are more favored than they; for being contemporary with "the time of the end," the vision speaks, and we are enabled to understand.

Who then is this daughter of Tyre, with whom we are contemporary? The answer to this question is, that the only power extant of which the characteristics of the ancient Tyre are descriptive, is that of Britain. This will be seen by comparing the prophecies concerning Tyre with what exists in connection with Britain as a commercial and maritime community. We will here reproduce the leading characteristics which create a remarkable parallel.

1. Tyre was the mart of the nations; so is Britain;
2. Tyre was the mighty fortress of the sea; so is Britain;
3. Tyre's merchants were princes, and her traders, nobles of the land; so are Britain's, being, as the French say, "a nation of shop-keepers;"
4. Tyre was a Dispenser of Crowns; true also of Britain, as shown in her continental and Indian history;
5. Tyre was the Daughter of Tarshish as well as of Sidon; so is Britain the Daughter of Tarshish as well as of Tyre, and grandaughter of Sidon;
6. Tyre emigrated to, and, afterwards, beyond Chittim, and beyond the Sea of Tarshish, or Mediterranean, in and beyond which is now located the British power—the Ionian Islands, Malta, Gibraltar, and the British Isles;
7. Tyre was the stronghold of the ships of Tarshish, or ships trading to India and the coasts of the Mediterranean; so is Britain preeminently;
8. Tyre played the harlot with all the kingdoms of the world upon the face of the earth; this is true of Britain in a greater degree than of Tyre in the most brilliant period of her career;
9. Tyre was strong in the sea, she and her inhabitants; who spread their terror through all the inhabitants of the earth; Britain's naval history shows that this is also true of her;
10. Tyre's wise men were the pilots of her state; so of Britain's, what is called "the Collective Wisdom," are the pilots and calkers, who navigate the vessel and stop the leaks;
11. The Tyrian and British trade are identical;
12. Tyre was the great workshop of her time; so is Britain;
13. Tyre was QUEEN OF THE SEA and military; so is Britain;
14. Tyre traded in slaves; so Britain, formerly to a great extent, and now in Coolies;
15. Tyre's chief trafficker was Tarshish; so is Britain's;
16. Tyre boasted in the greatness of her wisdom, and her heart was lifted up because of her wealth; and she set her heart as a goddess, in the midst of the seas; this also is signally true of Britannia;
17. Tyre was a monarchy, whose king was bedizened with all the flashiness in which vain mortals delight; so is Britain—a commercial power tricked out in all the trappings of royalty;
18. Tyre ruled in Eden, the garden of God, and existed there at the time of her overthrow by Nebuchadnezzar; Britain's influence is also in the ascendancy there; and will yet rule there as potentially as Tyre; when the Russo-Assyrian, the Nebuchadnezzar of the Latter Days, shall confederate his forces to expel her from the land;
19. Tyre was a wide-spreading, covering protector*—a protecting power; the position of Britain, whose covering protectorate spreads throughout the earth;
20. Great wealth and prosperity filled Tyre with violence; and through the multitude of her iniquities by the unrighteousness of her traffic, she prostituted her asylums; the same cause produces the same results in Britain; her factory system, unions, institutions, ecclesiastical merchandizings, supporting Mohammedanism, Hindooism, Popery, and so forth, for the sake of advantage—make the resemblance striking.
21. Tyre was a harlot; so is Britain; the Anglo-Hibernian Daughter of Babylon, the Mother of Harlots, and of all the Abominations of the earth.

The Royal Merchant-Power of Great

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* In the English Version, the Tyrian Power is styled, "The Anointed Cherub that covereth." The Hebrew of this is, *Cherub mimshach hassokaik.* The word *mimshach* is there rendered *anointed.* If this be retained in regard to Tyre, it can only be in the sense of her being governed by a king, an official customarily an anointed person. But the word properly signifies *extension, spreading out*;—an "out," or wide-spreading Cherub, is a rendering in accordance with Tyre's out spreading dominion over the Sea. A *cherub that covereth*, used in connection with a monarchy, is a phrase which indicates, that the monarchy is *a protecting power.* Hence *cherub*, in this place, signifies *a guardian*, warder, or protector. Hence, I have rendered the Hebrew by the phrase, "a wide-spreading covering protector." Nebuchadnezzar was the Jailer of nations; and Tyre the maritime protector of peoples; which is the relative position of Gog and the Daughter of Tyre, in the fulness of Gentile times.

Britain, then, for the twenty-one reasons adduced, is the Daughter of Tyre; the Mystical Tyre in her development beyond Chittim, far away to the westward of its ancient predecessor and parent in the world-wide commerce of the earth. The Spirit of Jehovah, in the prophets cited, spoke *primarily* of Old Tyre and her traffic; but enigmatically, mystically, spiritually, figuratively, or typically, of the Merchant-Power of Britain. "The prophecy concerning Tyre" may be compared to a nut; this entire, consists of the hard outside shell, and the kernel within. To the eye of sense, the shell is alone apparent; and when handled by the flesh is too hard to crack: but to the mental eye, an unctuous kernel appears within. The old, historic Tyre is the broken nut-shell; while the British power is the kernel of the prophecy; which is destined "for food sufficient for those who" shall hereafter "dwell before Jehovah." The clerical commentators on prophecy, such as Rollin, Lowth, Newcome, Newton, &c., historians and bishops of the Apostacy, suck the shells only, and therefore fail to acquire the remotest flavor of the prophetic kernel. They can see nothing in the oracle beyond the events of a past antiquity; but God be thanked, what "the wise and prudent," in their own conceit, could not discern with all their lore, he has "revealed to babes"—a revelation that comes by a diligent study of the Scriptures, provided that the student utterly discard the traditions and authority of all papistical and protestant "divines;" if he defers to the opinions of these, they will mislead or perplex him in every case. He must begin the study of the word by declaring his independence of them all; for they are only blind leaders of the blind, who cannot see of themselves, and ruin those that trust them.

Having ascertained the relations of things in these prophecies, we are prepared to discern the destiny appointed for the British power and dominion. It is shadowed forth in the destiny of Ancient Tyre. As it was with this power, so it is to be with Britain. To Britain, Jehovah saith,

"Thou hast sinned, therefore I will cast the as profane
out of the mountain of God;
I will destroy thee, O Covering Protector, from
Stones of Fire;
I will cast thee to the ground;
I will lay thee before Kings that they may look upon
thee.
I will cause to go forth a fire out of thee which shall
devour thee;
I will bring thee to ashes upon the earth,
Before the eyes of all that look upon thee:
All that know thee among the peoples shall be astonished at thee;
Thou wast calamities; and shalt be nothing during
the Olahm."

Britain has sinned as did Tyre of old; and if the confessions of her Spirituals of Wickedness may be received as sincere in her late public fast, she acknowledges the charge, though she has not reformed.

"Her heart is lifted up because of her beauty;
And she has corrupted her wisdom by reason of her
glory."

The British power will have to contend with the whole strength of Babylon; which will prevail against her so far as to expel her from Eygpt, Jerusalem, and Palestine; and she will fall, not by Babylon the Great, but by "STONES OF FIRE;" and *before* the Great City is overthrown to rise no more. These Stones of Fire, are Christ, the "Precious Stone;" and the Saints, the "Living Stones;" from whom a fiery destruction, the Jews being the channel, will stream forth against the Daughter of Tyre, or Britain; and all the Continental Kingdoms of the Earth and Habitable. These Stones of Fire are "THE KINGS" that shall look upon the Tyrian Harlot prostrate at their feet. They are Jehovah's Kings, who shall utterly abolish the empire of Britain. They will reduce the nations of the British Isles to perfect subjection to the King of Israel then dwelling in Jerusalem. The Royal Family, the hereditary nobles, the orders of their Harlot Churches, her merchant-princes, legislators, and gentry, as the stars of the Tyrian heavens, will be cast to the ground; and deprived of all honor, wealth, position, and power, which will be appropriated by the victors. The merchant-kingdom will be reduced to ashes by the judicial fires destined to devour her both within and without. The fall of such a rich and powerful state will be "*calamities*," or terrors, to all, commercially, financially, or in any other way, connected with her. Their hearts will fail them for fear, and anticipation of what shall break forth upon themselves. The Daughter of Tyre will become a dissolving view; the ships of Tarshish will howl for her departure; and the once powerful Harlot-Mistress of the Sea shall have no political existence "*during the Olahm*," nor beyond.

"Her traffic and her gain shall be holy to Jehovah;
It shall not be treasured nor shall it be kept in store;
For her traffic shall be for them that dwell before
Jehovah,
For food sufficient and durable clothing."

EDITOR.

Scotto-Campbellism Reviewed.

The first in his own cause seemeth just; but his neighbour cometh and searcheth him out.—*Solomon.*

"THE MESSIAHSHIP, or GREAT DEMONSTRATION, written for the Union of Christians on Christian Principles, as plead for

in the Current Reformation." By Walter Scott. 384 pp. 12mo. 1859.

The above is the title of a book politely transmitted to us by its well-intentioned and highly respectable author. It is the latest copyrighted stereotype of his opinions and speculations on the subject of Christianity, participating intensely "in the cast and color of his minor faculties." It is a literary composition, "incensed with the fragrance of a rich and delightful *fancy*, and a powerful *imagination*, made warm and genial by an infusion of affection" peculiarly characteristic of his natural man.

Speaking of the author, his *politic* and skilly friend, the editor of the *Millennial Harbinger*, says: "The mind and taste of brother W. Scott *is* eminently analytic and synthetic." This, bating the solecism, is evident from the book before us, which, as the same editor remarks, "excels in analysis and synthesis." Mr. Scott not only shows that a dollar is resolvable into a hundred cents, but also that one cent may be infinitesimally subdivided until, we were almost going to say, *nothing is left*; and then, out of that nothing, by his eminent synthetic power, may be re-produced into one dollar, which, in the form of a bill, or promise to pay, is often the representative of nothing; so that by this wonderful analytico-synthetic process, something is reduced to nothing, and from that nothing nothing comes.

This is really the practical result of this "Great Demonstration:"—out of "the Gospel of the glory of the Deity" Mr. Scott has analytically sublimed an infinitesimal nihility; and from that nothingness has evolved a speculation that is good for nothing as "*a symbol of salvation*:"—a great demonstration, indeed, of "mind and taste eminently analytic and synthetic," but also of extraordinary ignorance of "the Great Salvation which began to be spoken by the Lord," and was confirmed to his contemporaries "by them who heard him."—Heb. ii. 3–5.

Nevertheless, this great demonstration of Mr. Scott's ignorance of "*the Great Salvation*" is highly commended, and in the main approved by the members of his "brotherhood." The editor of the *Millennial Harbinger* says, in the hyperbolism peculiar to him, it is "a very readable, interesting, edifying, cheering, and fascinating volume, from my most estimable, companionable, and amiable fellow-laborer in the great cause of reformation. It excels in analysis and synthesis, and very generally, if not universally, is most happy in the selection of its topics. It deals in gold, and silver, and diamonds, and is therefore a rich and enriching volume. I cannot give a synopsis of it, for it is itself a synopsis of synopsises, and therefore I must refer it to a committee of the whole brotherhood as one of the most readable, entertaining, and *illuminating* volumes of the current reformation."

Mr. Fanning, one of the editors of the *Gospel Advocate*, says, with all his policyistic, faint praise, "We consider it our privilege and duty to call attention to various books published by our brethren." After commending brother H. S. Bosworth, of Cincinnati, as "a prompt and obliging distributor of *good* books," and enumerating the principal works of Mr. Campbell on said Bosworth's shelves, with "other valuable productions of the same great mind" deposited there, but too numerous to particularize, he adds, "also 'the Great Demonstration,' and other *good* works by brother Walter Scott." The work before us, then, is regarded by Mr. Fanning as "a good book." Of course no book on Christianity is good which doth not teach the truth. We understand, therefore, that a good book of this class of writings is a true book, or a book that teaches the truth. If a book do not teach "*the truth as it is in Jesus*," we regard it as a bad book, however eminent it may be in analytic and synthetic; hence we understand that Mr. Fanning endorses the "Great Demonstration" as a book that demonstrates the truth, and therefore "a good book;" so that, in holding Mr. Fanning jointly responsible with "*the Great Mind*" he speaks of, for the dogmata of Mr. Scott, we do not consider that we shall be doing him or "the same great mind" any injustice, although the said "Great Mind" seems to demur somewhat to the happy selection of all the topics of the book, for he says, "This volume very generally, *if not universally*, is most happy in the selection of its topics." The words we have italicized imply a doubt, "*couched in respectful language*," as Mr. F. would say.

But here comes another approver, from "the committee of the whole brotherhood." The *Banner of the Faith*, published in Canada West, speaking of this "Great Demonstration," is in ecstasies. "The Faith," of which Mr. D. Oliphant is the Banneret, is that which Mr. Scott has attempted to demonstrate, commonly known as "*Campbellism*," but more properly, "*Scottism*," as Mr. Scott was its primary in these United States. "We have," says Mr. Oliphant, "again peeped into this volume of 384 pages, by the *fervent* Walter Scott. This work contains not only brilliant, but excellent sentiment; enlarging, encouraging, purifying. We most heartily and gratefully acknowledge friend Scott's courtesy and kindness in sending us a copy." If only a peep into this "G. D." electrify Mr. O.'s heart

with such heart-gratitude, what will be the consequence of a peep into each of the 384 pages? When all the "brilliant and excellent sentiment" they contain gets possession of his inner man, how he will shine, how large he will become, how encouraged, how pure!

Well, this "Great Demonstration" has also been transmitted to the editor of the *Herald of the Kingdom and Age to Come;* and we have not only "*peeped into*" it, but have also *waded through* its analytic and synthetic; and with our knowledge of the Old and New Testaments, feel perfectly competent to pronounce it, without qualification, A GREAT FALLACY. We duly appreciate Mr. Scott's donation of the book, which he doubtless regards as unanswerable. An author feels a pleasure in sending his book to an opponent. The language of the transmission is, "Here, my friend, take this, and answer it if you can!" When Mr. Scott sends his book to Messrs. Fanning, Oliphant, and "the Great Mind," the sending indicates a wish that they should give it notoriety and appropriate puffs in their periodicals, so as to cause the book to sell. This they have done, and the end will doubtless be answered. But when the book comes to us, it comes tauntingly and defiantly. We do not mean that it is sent with "an impulse of severity and petty resentments, contrary to the dictates of justice and humanity." We believe that Mr. Scott is superior to this; and that, unlike his editorial brethren, if he were editing a paper, he would willingly publish what we might have to say against his propositions. So long as he believes that the platform he has built is true and right, and the only Scriptural basis of faith and union, he is perfectly justified in sending his book tauntingly and defiantly to all his opponents. We honor him for so doing, and thank him for the opportunity he has thus afforded us of "*searching him out*," and of contending against him sharply (but all the time, as our custom is with all our adversaries, with that generous disposition which scorns to take an unfair advantage, and would help a fallen enemy to rise and renew the fight for liberty or death) where he is found making void the Word of God by his traditions.

But if an author feels pleasure in hurling his book at the head of an opponent, said opponent feels no less pleasure in receiving the missive, when he finds the strength of his own defences established in the weakness of his strongest assailants. This pleasure is ours. Here is our friend's "Great Demonstration," belauded by the party-chiefs of his fraternity,—*as partizans only know how to praise,*—freighted with Lord Bacon, Locke, and logic to repletion,—here he is, "profusely skilled in analytic," with synopses without end, and after all "the Creed of Christianity" and "the symbol of salvation" not so much as touched, not to say explained. We may be weak, very weak; but when we find those who are reputed strong by the mighty of the world, with all their lore, so feeble in their efforts for a great demonstration, our weakness turns into strength, and we thank God and take courage.

But before we introduce our readers to the book itself, it is necessary that we should say something about its author. Many of our present readers have never heard of him, and will, therefore, naturally inquire, "*Who is Walter Scott?*" In answer to this we reply, that he is not the Walter Scott whose monumental statue flatters the national vanity of the Queen's lieges dwelling in "Auld Reekie." This was *Sir* Walter Scott, the novellist and romancer, "the Great Unknown" for a time, who amused the Old Man of the Flesh with his tales of love, blood, and witchery. But the Walter Scott of the "Great Demonstration," though not "*Sir Walter,*" is like this great fabulist, a man of good parts, of lively fancy, and powerfully imaginative. He is by birth a Caledonian, and by education a Protestant, originally, we believe, of the Presbyterian color, which is said to be "true blue." When he bid adieu to the land of Tam O'-Shanter and Souter Johnnie, he turned his face, not Zion-ward, but towards the land of blue laws and wild fanaticism. From the land o' cakes and witches he set out, and into this land he came where now we dwell.

From the "preface" of the book before us we learn that Mr. Walter Scott was immersed in 1819, by "a Christian gentleman" who "*perished soon after.*" If Mr. Scott believes in immortal-soulism, we cannot tell what he means by this. If the soul be immortal, and the real man, how can he say that the immerser "perished" when death came? If he do not believe it, how can he say that "a Christian" *perished* when death came? Christians, though dead, are not perished, unless it be shown that Christ is not risen, which Mr. S. will not affirm. Christians in the grave are not perished, because they are to rise again. We object to such a form of speech as, "the *Christian* gentleman by whom the author was, in 1819, baptized, *perished* soon after." In the present state of the public mind, and Mr. Scott's relations to it, it is unintelligible. We suspect, from this sentence, that he does not believe in immortal-soulism. We remember that he re-published a discourse of ours upon Eternal Life in his paper, and, while endorsing our four propositions, added a fifth of his

own, to the effect that eternal life is not attained until the appearing of Jesus Christ in power and great glory. In these times it is difficult to find men where you left them twenty years ago. If you found them near the truth then, after twenty years you ought to find them in the truth, and strong; but for the most part you find them now not in the truth, nor even near it, but far off, out of sight, with their backs turned upon it. We cannot tell, therefore, certainly, whether Mr. Scott is of the same mind to-day as when he republished our discourse, or whether he platonizes with "the Great Mind." A passage in his book, on p. 249, rather indicates the contrary. There he says, "When we meditate on *hades*, the receptacle of the souls of the dead, 'clouds and darkness rest upon it.' But when our meditations overleap the *negative*, and by the transfiguration ascend into the *positive of eternal life*, all is sunshine, unclouded glory, and eternal day. The problem of humanity is solved. *Man* is immortal, and the principal end of his existence is 'to glorify God and enjoy him for ever.'" This looks very like what his brethren in the Campbellite Heavenlies style "materialism." On page 252, he asks the soul, "Wouldst thou not that thy *personality* might be restored at the resurrection?" This implies that it is without personality before—not a person in the negative of eternal life. This is extinction of soul. We would suggest that Mr. Scott would be kind enough to let the world know, definitely, what he believes upon this subject.

Perhaps the "Christian gentleman" committed murder, as Mr. Scott says "he perished;" for the apostle says, "*No murderer has eternal life abiding in him;*" and not to have eternal life is to perish. But we must leave this in its original uncertainty, and pass on.

After this gentleman had perished in some sense, his ecclesiastical mantle fell upon Mr. Scott's shoulders, and he found himself the shepherd of a little flock in Pittsburg, Pennsylvania. Whether he came into the possession of the gentleman's "excellent library," or simply had the use of it, does not appear; but from the list of books given, it may be discerned whence he extracted the elements of the system subsequently organized and known as "Campbellism" — Carson, Wardlaw, Haldane, Glass, and Sandeman, not the prophets and apostles, were το θεμελιον, *to themalion*, or the foundation, upon which, "as a wise architect," Walter Scott erected his superstructure.* He studied these "modern reformers," he tells us, with the Holy Scriptures, in which he *chiefly* delighted. It is a pity he did not study the Scriptures without them. They moulded his mind, already clerically tutored, into the form of Scotch Baptistism. It was into this that the Christian gentleman who perished, immersed him; and while delighting in this he made a vow, or, as he tells us in the "preface," "he solemnly promised God that if he would, for Christ's sake, grant him just and comprehensive views of his religion, he would subordinate all his present and future attainments to the glory of his Son and his religion."

But "God knows what is in man," better than man knows himself. He knew that Mr. Walter Scott would not be faithful to "a just and comprehensive view of his religion," as the developments of the forty years that have elapsed since his immersion by the Christian that has perished (!) have abundantly proved; and therefore he has not as yet condescended to grant his petition. Though a very amiable gentleman, Mr. Scott has not yet become "*a little child*;" and without this, the Great Teacher saith, we "*cannot enter into the kingdom of the heavens.*" Mr. Scott must empty himself of his modern reformers, and the jargon of the schools; he must forget Bacon, Locke, and Logic, which have made him "daft," as they say in the land of witches; his brains are bewildered with analytic and synthetic synopsed until he can see no more; this must all be abandoned. A head under the pressure of all this learned lumber is unfit for the study of "the word." The heads of babes and sucklings out of whose mouths the Deity perfecteth praise, are not befuddled with such speculative twaddle. Mr. Scott must cease to ape "the wise and prudent," and become as a little child. So skilled in analytic, let him analyze the mentality of a child; and then let him synthesize the elements into a proposition, and conform thereto. There may be some hope of his then obtaining "a just and comprehensive view" of the religion of God; but not till then.

While in Pittsburg, Mr. Scott was not only shepherd of the Scotch Baptist flock there, but the teacher of an academy. During "twenty-two months at a stretch" at this epoch he discoursed in church and school upon Matthew, Mark, and John, until his mind, already perverted by the

* In 1852 Mr. Scott published a tract of 128 pages, which has been worked into the body of the "*Great Demonstration*," entitled, "*To Themalion*," with a motto in Greek from 1 Cor. iii. 11, 12—"*As a wise architect I have laid the foundation*, which is, that Jesus is the Anointed." That he laid the foundation of Campbellism in the United States we have no doubt, but that he did it wisely does not appear.

metaphysics and spiritual philosophy of the Kirk, and the "modern reformers," could only respond to one idea; which he chalked "in large letters over the door of his academy, that he might teach it to his pupils. This one idea (and one idea in the general acceptation of it, it is) is what he calls "the Creed of Christianity," expressed in the proposition that "*Jesus is the Christ.*" From that time to this, these four words have been in possession of his mind so largely as to leave but little room for any thing else in theology. The proposition is true, incontrovertibly true, and a most precious truth withal; but the *use made of it* by Mr. Scott, converts it into a gospel—nullifying tradition—"*a bee in his bonnet*" which has stung him into most fantastic "*demonstrations.*"

Some time after Mr. Scott had got through the twenty-two months' stretch, he heard of a Presbyterian Divine, who lived on a creek, called Buffalo, in the Panhandle of Virginia, about forty miles below Pittsburg; and who was perpetrating certain eccentricities within the orbit of that pious and Christian gentleman who caused Doctor Servetus to be burned. This reverend gentleman, who had discovered that infant sprinkling was not baptism, and therefore been immersed, commenced in 1823 a little Monthly of twenty-four duodecimo pages "pledged to no religious sect in Christendom, the express and avowed object of which was the eviction of truth and the exposure of error." He styled it "*The Christian Baptist*" in his simplicity; and in the preface to the first volume very candidly confessed that "we have been taught that we are liable to err," as if there had been a time in his divinity when he was ignorant that "*to err is human.*" But by July 4, 1823, he had become emptied of his fancied infallibility; and at that date, he says, "we have found ourselves in many errors; we candidly acknowledge that we have changed our views on many subjects, and that our views have changed our practice." "I am not very confident of my own reasonings, I am sensible that on many points I have changed my opinions, and found reason to correct what I had judged formerly to be right." This was an ingenuous state of mind, which it is to be deplored does not now characterize the gentleman who adopted them as his own.

In the first number of this periodical we find Mr. Scott interestingly at work over the signature of "*Philip.*" An understanding had evidently been established between Mr. Scott and Mr. Campbell; and they had become co-laborers in an attempt to reform certain abuses which had established themselves in what they still acknowledge to be "the Church of Christ"—two well intentioned and pious gentlemen undertaking to extract the motes out of the eyes of their contemporaries, but who had unfortunately not discovered the beam in their own. This beam was *ignorance of the gospel*—of "the things concerning the Kingdom of the Deity, and of the Name of Jesus Anointed." Acts viii. 12. They were then ignorant of this; and, as their writings show, they are ignorant of it to this day. Nevertheless, even with this great and blinding beam in the eyes of them both, relatively to the intense darkness of the time and country—a perfect region of the shadow of death—they were as bright and shining lights; to whom, however, it might have been said, "If the light that is in you be darkness, how great is that darkness!"—and if their light were great darkness, how intense the blackness of the night which, as a pall, covered the mind of the back-woodsmen they undertook to enlighten!—"Darkness covered the earth, and gross darkness the people."

But their intentions were good, and for this we honor them. They meant well. They had diligently studied the New Testament through the medium of certain pet writers in their libraries who were not so dark as theologians generally. Involuntarily and unconsciously biassed by these, they read the Scriptures by rules which precluded them from a just comprehension of their teaching; so that, in effect, they were taught of the "modern reformers" above named, and *not of God.* Thus prepared and qualified, they assaulted the outworks of the Satan, and presented the world with a new illustration of the spectacle often enacted by the blind, of Satan casting out Satan, and being divided against himself. They right valiantly attacked their brethren the Clergy, and all the names and denominations of the Apostacy, and all their various schemes for soul-saving, at home and abroad. Splendid meeting-houses, fixed salaries, missionaries and modern missionary schemes, beneficiaries transformed into a learned priesthood to put out the people's eyes, councils, creeds, and sects, experiences, colleges, text-preaching and textuary divines, clerical titles, revivals, the so-called "benevolent institutions of the day," and so forth—all became objects of very severe, because very just and truthful, attack. In this conflict Saul and Jonathan invariably routed the uncircumcised, and put to shame the weak inventions of the enemy.

Still, it was only Saul and Jonathan, whose "kingdom" is doomed to perish. Mr. Scott was the Jonathan of the situation—a more scripturally enlightened counsellor than Saul; though not equal to him in tact, in

the policy of state, and the conduct and stratagems of war. Mr. Scott was the man of principles, and Mr. Campbell, the man of facts and political expediences; so that, in concert, they made great impression upon the public through the earlier volumes of the *Christian Baptist*. Mr. Scott indoctrinated "the great mind," as Mr. Fanning terms the mind of Jonathan's "*superior*" with his notions of "the Ancient Gospel and Order of things," and baptism for remission of sins to all those who confess that Jesus is the Christ. Mr. Campbell found it difficult at first to receive this; but being then in subordination to the genius of Mr. Scott he had to give in, or abide the consequences of antagonism. And these would have been fatal to his position; for at the time he assented, Mr. Scott was preaching baptism for remission of sins in the Western Reserve, Ohio; and, as he tells us, a thousand persons were so baptized in a few months. Before Mr. Campbell knew what would result, he sent a man after Mr. Scott to stop him; but his messenger was converted, and joined him in the preaching Mr. Campbell had sent him to destroy. The fire had got away from him, and there was a great conflagration among the wood, hay, and stubble, which he had no means of checking. Was it expedient for a house to be built by "*a wise architect—σοφος αρχιτεκτων*—upon the cleared space, and he himself have no hand in it? There was no telling to what this thing might grow; and if he held off, and opposed the enterprise, Jonathan, and not Saul, would occupy the throne. Regardless of the remonstrances of one of "*superior deserts and post of elevation*," as he styled Mr. Campbell in 1852, for whose "many great and unrivalled services" he has a long-cherished affection and profound esteem" (*Hem!*)—notwithstanding the remonstrances of his superior, I say, Mr. Scott "went ahead," being sure, in his opinion, that he was right. Had Mr. Campbell continued to stand aloof, Mr. Scott would have been long ere now enthroned in the "*superior post of elevation*," and the "*deserts*" would have been reversed by success! We should then have heard nothing of "*Campbellism*." By this time Mr. Campbell would have been forgotten, or nearly so; and his light utterly extinguished by the superior blaze of "the gold and silver, and diamonds of the rich and enriching oracles of "*Scottism!*"

But this world is humbugged by tacticians, whose perceptives and practice are "*sharp*," and who know how to avail themselves of facts. While Mr. Scott was creating a great fact in running to and fro, and baptizing the ignorant into a body distinct from, and hostile to, all other sects, Mr. Campbell seized upon it, and made it his own. He became imperfectly, but *politically*, converted to the gospel of "immersion for remission of sins,"—he embraced it evidently as a matter of policy and imperfectly; for, as we have shown elsewhere, he avows the dogma of pardon without immersion, and contends that he always believed this! Then he ought to have continued in opposition to Mr. Scott, and not to have slipped into Mr. Scott's encampment, and under cover of a hollow alliance, a sort of Anglo-French *entente cordiale*, have plundered him of the laurels he had won! But he was not yet strong enough to part from his "most estimable, companionable, and amiable fellow-labor in the great cause of REFORMATION"—*the work of uniting sectarians into one new body through confidence in Christ, and immersion, if they felt like it.* See the symbol of Campbellism in our number for January. At this crisis, our Bethanian Saul was "a bird at the end of a string" who could only fly so far without prostration as the "most estimable" Jonathan, who held the string, would allow. Saul and Jonathan, when they read this, will both understand what we refer to by this comparison. Saul was under check, and had not yet tasted of the sweets of that liberty implied in the words,

> "Cæsar no longer a superior brooks;
> And Pompey scorns an equal."

The time of emancipation, however, was rapidly approaching, when the bird would snap the feeble thread which bound it, and stretch forth its pinions in flight to make its standing in the sun. The indefatigable Mr. Scott, more remarkable for analytic, synopsis, and synthetic than for tact, was still keen in the solution of mysteries. A celebrated saying of Jesus had puzzled him for forty years. During all that time, though "a Christian" and "in the kingdom" withal, he did not understand it. At length, he thought he did. According to his own notion, God had revealed to him "a just and comprehensive view of his religion," which was now extant in the pages of the *Christian Baptist;* and practically illustrated in his thousand and one proselytes of the Western Reserve. He had restored to them "The Ancient Gospel and Order of Things" in putting them in possession of remission of sins by baptism, according to his very superficial exposition of the second chapter of Acts. He persuaded them that they were "in the kingdom;" and when he contemplated them under this aspect, he beheld the solution of the celebrated saying" which every exposition he had met with for said forty years had failed to explain to his conviction. But, let us hear his own account as presented on the eighth page of his "preface."

"The transitional part of our religion," says Mr. Scott, "by which the evangelical parts are united—the transfer of converts by 'water and Spirit' from the world to the church, has been by far the most difficult to explain."

"Except a man be born of water and the Spirit, he cannot enter the kingdom of God." Having looked on this celebrated saying of the Redeemer for nearly forty years without understanding it, and having eagerly seized and carefully examined every exposition that happened to come before him, the author ever felt that the verse remained unexplained. Impatient of his consummate ignorance of this deep saying of the blessed Saviour, he took the liberty, in humble prayer, to ask his great Redeemer, with holy reverence, "Whether his great Redeemer had spoken that saying never to be understood? If not, the author prayed that he might be enlightened." The interpretation found in the body of this book *was shortly after suggested.* The case may perhaps illustrate this saying of James. "If any man lack wisdom, let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given him"—Jas. i. The Lord, as of old may have said, "Gabriel, show this man the scripture"—*Dan.* viii.

This is a very remarkable paragraph and not to be passed over lightly. It reveals to us,

1. That, though Messrs Scott and Campbell had been extracting motes and beams out of all eyes for several years, they were consummately ignorant of first principles.
2. That the Lord left Mr. Campbell in his consummate ignorance, but enlightened Mr. Scott.
3. That in answer to his prayer Mr. Scott became an inspired man:
4. That, like Daniel, he is "greatly beloved;" and
5. That in consequence, Gabriel was commissioned to enlighten him.

Surely, here is "another Daniel," and the world hath not known it! But let this pass. We are satisfied with the first; and require more convincing evidence than the wisdom of this "Great Demonstration" to prove that another is in our midst. Jonathan, and not a Daniel, as we prefer to consider Mr. Scott, appears to us to have been singularly unfortunate in his prayers! He first prayed for a just and comprehensive view of Christianity, and has not been answered; and he next petitioned for inspiration to understand one of the most obvious and intelligible first principles of the gospel of the kingdom; and refers us to the body of his book to see how it was granted. We have referred to it, and shall hereafter exhibit it to the reader: in the meantime, as the result of conviction from our own examination, we are bold to say, that if he have no other evidence to adduce, it must be evident to the merest neophyte, that the prayer, humility, holiness, and word-reverence of Mr. Scott have been totally disregarded; and that his forty years' consummate ignorance of the celebrated saying which the Great Teacher reflected upon Nicodemus for not comprehending, remains undispelled and unbroken, to this day.

But let us pass on. Mr. Scott assumed that a great discovery had been suggested to him through the instrumentality, perhaps, of the angel Gabriel; who had appeared twice to Daniel, once to Zacharias, once to Mary, and the fifth and last time to Mr. Scott, "the John Baptist of the Reformation!" Full of this conceit, he had to proclaim the new heaven-descended wisdom, so liberally bestowed; or, in shutting down the valve, to burst. To avoid this catastrophe, he began to proclaim that to be born of water and of spirit consists in the transition of the already regenerated from the world into the church by immersion; and that being in the church he is subjected to a spiritual operation understood only by its effects. "The gospel," says he, "can convert and regenerate; but *it cannot change the soul.* To do this great work is the office and prerogative of the Holy Spirit of God only."

Here, then, was an inducement for the regenerated to be immersed. Assuming that his notion was inspired truth, he seized upon the words of real inspiration, and exhorted the multitude in the formula of Acts ii. 38, to "repent and be baptized, every one in the name of Jesus Christ for the remission of sins, and YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT." There were the words which in their consummate ignorance, (and if Mr. Scott were consummately ignorant, as he says, how desperately ignorant must the multitude be mystified have been!) they could only read as "natural men." Multitudes accepted his exhortation, and were *immersed, that they might receive the Holy Spirit;* and when immersed, feeling that they were precisely the same unaltered *naturals* they were before immersion, as might have been expected, apostatized from the Scottish Ancient Gospel, and became more devilish than before. These United States abound with such apostates; and could a census of them be taken, they would probably be found as numerous as the living members of the sect.

But Mr. Scott had not only to beguile (without intending to deceive) the ignorant multitude; he had also to seal his own deception, and to mesmerize the bird at the

end of his string. The latter, however, was not so easily accomplished. He very readily sealed himself with his own deceiving, by getting some one to *immerse him for the reception of the Holy Spirit.*" He had been baptized by the Christian that had perished in 1819; and he was baptized some eight or ten years after, a second time, by some Christian of the same or another sort. The probability is that he thinks he got remission of sins in the second immersion, as well as the gift. But upon this point we are not so clear. It is all the same however in the end; for being ignorant of "the gospel of the kingdom" when he was immersed by the Christian who perished, and ignorant of it when immersed the second time, as it is manifest from his book he is still ignorant of it in 1859—he has to this date been neither enlightened, pardoned, nor sealed with the Spirit. He thinks he is the subject of all the three. But his "Great Demonstration" being a witness, we are certain that he is mistaken; though we are not so certain we could convince him of it. We fear that, like Ephraim, he is inseparably joined to his delusions.

But as to that bird of consummate ignorance at the end of his string, what became of him? Mr. Scott took him upon his finger and smoothed his feathers, which had become considerably ruffled; he kissed his bill, and whistled to him the prettiest tune he knew, but all to no purpose. The bird was sullen, and would not be cajoled a second time. Mr. Scott, however, persevered in his attentions, for he knew by experience the trouble necessary for his management. But this time he could not succeed. The sullen bird considered that he had been in a leading-string long enough, and meditated flight. Suddenly he bounded off the finger; the tender filament that held him by the leg was stretched; but the flight was only momentarily impeded. Another flutter, and snap went the thread, and away went the bird; and Saul was a free man until the day he fell upon his own sword on the Gilboa of Sept. 1837, according to the word of the Auld Reekie fortune-teller to whom he paid his shilling.

But, without a parable, we remark, that Mr. Campbell would not give in to Mr. Scott's traditions about the Spirit. He had consented to swallow his notions about remission of sins; but these about the Spirit would not so easily go down. The result was an antagonism between the bird and the boy. Mr. Scott lost his ascendancy, which was never afterwards restored. He succeeded, however, in bringing him over to the traditions which had spread extensively; but he was never able again to bring him "under his thumb." The bird had tasted the sweets of liberty, and was determined to soar on until it should attain for its "many great and unrivalled services" the "superior post of elevation"—*the Supervisorship.*

The result of this severance of the pristine confidential intimacy between Mr. Campbell, the tactician, and his "most estimable, companionable and amiable fellow-laborer," Mr. Scott, appeared in the commencement of *The Evangelist.* They could no longer travel in one and the same vehicle. For a time the *Christian Baptist,* though small, had been large enough for two friends; but was not large enough for two rival candidates for "the superior post of elevation"—the Supervisorship of the New Denomination so rapidly developing. In the C. B. for July, 1830, Mr. Campbell says "Mr. Scott has been the active agent of one of the most important revolutions and conversions in the present day, as far as has come to my ears." The "important revolution and conversion," styled technically, "this reformation," became an inspiration, breathing into the two friends the rivalries and pride of life. Mr. Campbell's individuality found development in *The Millennial Harbinger,* and Mr. Scott's in *The Evangelist.* Comparisons, which are often odious, began to gain currency. As Mr. Scott, the active agent, tells us in his "Preface," one said that he was "the John Baptist of this reformation;" another that he was "the Preacher," by way of eminence; another, "the Melancthon;" another, "the Columbus," and so forth. For the sake of not disturbing what is quiet, we presume, Mr. Scott affects to style these appellations "infelicitous loud-sounding titles and cognomenations;" yet it is notorious that there was a paper war between Messrs. Campbell and Scott, concerning a point of honor, namely, *to which of them pertained the honor of restoring the Ancient Gospel to the world?* Each of the rivals, as they had become, claimed it; and from the premises before us, *if there had indeed been such a restoration,* Mr. Scott unquestionably deserved the palm. Mr. Campbell was his disciple and scribe, who dressed up the ideas supplied in Mr. Scott's correspondence, in the form of essays for the *Christian Baptist.* Mr. Scott is alive to testify if this be correct or not. But from our stand-point the claims of the combatants are nothing less than ridiculous; for to this day they are both of them as ignorant and faithless of the gospel of the kingdom as the Roman Chief of the Great Synagogue to which they belong. They have neither of them restored the Ancient Gospel, but have been adoring phantoms under that specious name.

Peace, but not the original confidence,

was restored between the candidates for "the superior post of elevation," by the interposition of mutual friends. We know that in 1839 the outer calm had a substratum of unconcealed discontent. "The superior post of elevation" has been usurped by Mr. Campbell; and Mr. Walter Scott, the real and original inventor of the delusion, is eclipsed in the broad shadow of his rival, who has patented the invention upon his own account.

Thus, then, when the inquiry is made of the reader, he may be able to tell who the author of the "Great Demonstration" is. He is not an ordinary man; but is one that is known to fame as "an active agent" in the ecclesiasticism of what was at the time "the Far West." He has concocted a theory, which, in the hands of Mr. Campbell and its other partisans, has formed and animated a body ecclesiastic of large dimensions in these United States. In 1852, Mr. Scott asserted that "more than 200,000 men have already, in twenty-five years, obeyed" what he calls the gospel. How many women and *children* extra these thousands he does not say; for though the sect does not sprinkle babes, it immerses children whose spiritual intelligence is defined by their answering the usual "yes" to the inquiry, "Do you believe that Jesus is the Christ?" Upon which the inquirer exclaims, "Thank the Lord!" and forthwith dips them in water for the remission of sins, and the gift of the Holy Spirit!

Judging from the record of Mr. Scott's evangelical labors in the *Christian Baptist* for 1830, his object was not the organization of a body of people, all of whom should be baptized for the remission of sins upon the ground of its necessity, because of the universal ignorance and consequent infidelity of professors. His scheme was to immerse some baptists who might wish it, and to admit others who might not, who should theoretically approve the preaching. This was his notion of "the union of Christians on Christian principles!" In carrying this into practice, he visited a regular Baptist church, which he styles "the Youngstown Church." The preacher he terms "brother Woodsworth," and the members "Christians," who "had been baptized in the name of the Lord Jesus." At the time of his visit, he says, "all was delinquency—a perfect web of wickedness, the like of which I never had seen." For three weeks he labored to reform them, without effect. Failing in this, he then began to preach to them his "ancient gospel," the result of which was, as he reports, that "of that sinful people there have been immersed nearly one hundred and fifty individuals." This would have been all right, if his gospel had really been "the truth as it is in Jesus;" and if none others had been admitted into the New Body who had not been similarly enlightened and immersed. But, had this Scriptural course been adopted and adhered to, the world would never have heard of the "200,000 men," with their clergy, colleges, editors, and soul-saving institutions, with their agents in Jerusalem and everywhere else, where loaves and fishes are provided by a deluded generation. It is a slow process, and difficult of accomplishment, to enlighten the blind, with all the wickedness and lusts of the natural man in high activity. He has a natural distrust for the truth which is not easily neutralized; hence the "turning of him from darkness to light, and from the power of the Satan to the Deity," is an arduous and very tedious affair, resulting only in the illumination of a few. The very success of Mr. Scott's theory (not to be paralleled with the apostles' teaching, confirmed by the manifested power of the Deity himself) is evidence against it. The truth does not spread like wildfire, but by slow and painful advances upon the enemy. That "sinful" Baptist "people," ignorant as they were wicked, were captivated by the superficial novelty inveuted for them by Mr. Scott, who promised them remission of sins, and an immediate introduction into the kingdom by immersion! All but sixteen of this Youngstown "web of wickedness" embraced his theory; and concerning them he writes, "be it observed that nothing said here is to be construed evilly, in regard to the sixteen members.—*I believe them to be misguided Christians.*" It is clear, therefore, from this, that he was going about the country, with the full consent and approbation of Mr. Campbell, immersing "Christians" for the remission of sins! The "Christians," however, who would not be re-immersed, were only regarded as "misguided," whom they were ready at any time to receive into the new connection, which they called "the kingdom," "by the right hand of fellowship," if they wished!

Such was "this reformation" so glorified by its patrons and patentees as excelling all that have preceded it, and leaving no room for a successor! "No reformation," says Mr. Scott on p. 276, "more correct in its fundamental truth can ever succeed ours;" "conversion and union are its aims;" and the results of our movement will finally be the unity of the brotherhood and the universal conversion of mankind!"—p. 291. But immediately after this prophecy he startles the reader of it with the exclamation, "What a catalogue of blind preachers encumbers the Reformation—men whom we

dare not blame as being ignorant of the first principles of the gospel; but men who will not be enlightened on the great theories of the age and the aims of the Reformation. They are not earnest in the battle for *conversion and union* which has been instituted. Brother Campbell has well said, "They preach all sorts of doctrine." Yes, indeed, it is an extraordinary long "catalogue of blind preachers," with Messrs. Scott and Campbell at the head of the list. Yet is the work of reformation in this generation to be accomplished by them. How utopian the scheme, how gullible the speculators who conceive it! When the blind lead the blind, says Jesus, both fall into the ditch; and this ditch, become a great chasm with gaping jaws, is yawning widely to engulph one of the baldest speculations that has bewitched the multitude for many a day.

This is an "evil world;" nevertheless, out of the evil the only wise Deity educes good. Were it not so, there would be no good in the world. Messrs. Scott and Campbell are evil genii, who have intended to do well; but through the bias of a clerical education and ignorance of the divine purpose, have missed it. Much good, *in a direction they did not contemplate*, has resulted from their labors. They have roused their generation from its supineness and spiritual lethargy. They found it in this country in abject quiescence, and subjection to clerical authority, with little interest, if any, in the teaching of the Scriptures. This has been changed; and although they could not indoctrinate their contemporaries with "the truth as it is in Jesus," they have stimulated many to search the Scriptures for themselves, which, in not a few instances, has resulted in their discovery of the truth, and purification thereby. Hence their enterprise has been a medley of good and evil, with numerically more evil incarnate than good. Thus MORMONISM is the natural offspring of Campbellism, as proved in Mr. Scott's *Evangelist*. In the book before us, p. 6, he tells us that "the Mormon impostor came into furtive possession of his method of advocating the gospel, and made to himself a numerous people." Messrs. Scott and Campbell's brother, Sidney Rigdon, seceded from their leadership, and formed a partnership with Joe Smith for a speculation of their own. They grafted Mr. Scott's "ancient gospel" upon the Rev. Mr. Spaulding's "Book of Mormon;" and boldly offered the Holy Spirit *in its gifts* to all who would be baptized for remission of sins, and join them. This was Scottism in its logical and practical manifestation.

Behold, then, this pretended reformation, which some of its devotees have styled "the first resurrection?" There it is, the Mother of Mormonism confessed, in both of which, in mother and daughter, reigns the spirit of proscription and persecution unto death. Heaven forbid that a union of Protestants and Papists should be effected upon the principles of Scotto-Campbellism. We know by experience what a heartless tyrant it is, without the power of political majorities; and how in its weakness it strives to exclude its members from the knowledge of every thing but its own delusions. What would be the consequence if all it calls "christians" were united under the inspiration of its theory and spirit, administered by the Editorial Faculty of Bethany, through the active agency of the Fannings, the Franklins, and that long "catalogue of blind preachers" who "preach all sorts of doctrine." Behold the daughter in Utah, and there, reader, you may see the Scotto-Campbellite theory and spirit in union and power! Like begets like; Sidney Rigdon stole Messrs. Scott and Campbell's fire, and fanned it into flames. The history of Mormonism demonstrates its burning when above or beyond the reach of the civil law; and woe to the unhappy citizen who dissents from its traditions, where all are *converted* and *united*, as in Utah—the miniature illustration of "Christendom," when "this reformation" figures as the order of the day!

But while the Scotto-Campbellite theory was developing into Mormonism in the wild West, some who had been stirred up by Messrs. Scott and Campbell, were studying the Divine Oracles in the more staid and sober-minded East. These had adopted as their rule the motto of the *Christian Baptist*, "Call no man master upon earth;" and "Prove all things, and hold fast that which is good." These principles had taken hold of some minds who were interested in their writings; but received only what commended itself to them as the oracles of God. This was the good resulting from their labors, and *operated as a preparation for what was ere long to be developed*.

Mr. Scott, though not an inspired man, nor a Daniel, nor enlightened in the truth, nor of any influence in heaven, is nevertheless a very interesting man; and worthy of considerable regard in the tracing out of the working of the providence of God. He is a link in the great chain of divine causation. He is not a great link, for the links in themselves are all minute; still he is a link, as also Mr. Campbell. We may go a step further and say that they are important links. Judas, Pilate, and the Chief Priests were an important link in this chain; and so was the Serpent in Paradise. But for the Serpent there were no temptation; and but for Judas and his company in crime there were

no betrayal and crucifixion; and consequently, no redemption by the sacrifice of Jesus. When the Diety has a purpose to perform or develope, he lays hold of any of his creatures whose peculiarity he requires in the operation. We know from the word, that he hath a purpose with reference to our near future; and that an element of that purpose is *the existence of a prepared people at the advent of Messiah in power and great glory.* Now the problem was, How can this people be developed out of the apathetic, supine, spiritually lethargic and world-loveing generation of this first half of the nineteenth century? This was the problem to be solved; and solved, too, not by miracle, but upon the principle of hearing "the gospel of the kingdom," which was no where preached in the world; of believing it with honest and good heart, and of being baptized. How could they hear what was not preached? That was a problem to be solved, and the solution we behold at this day.

The working out of the problem would in the nature of things set free a great deal of evil in the fermentation that would necessarily ensue. You cannot stir up the deep pits of humanity and exhale from them only odors sweet and pure. Foul mephitic vapors will commingle with perfumes of agreeable fragrance, whose sweetness can only be discerned by those whose sense has been cultivated by reason of use. The students of the word, who bring all things to the law and the testimony, are alone able to distinguish that which is "an odor of life ending in life" from the "savour of death ending in death"—2 Cor ii. 15—17. They receive nothing upon authority; but search the Scripture for themselves, and therefore believe. The multitudes, however, are not so. They run as they happen to be led; and the more ignorant and blind their leaders, the greater the multitudes who run after them; for, being "fools" and "drunk," as the Scriptures testify, they delight in folly and shame.

The Scotto-Campbellite agitation of the corrupt mass began at the commencement of the pouring out of the Sixth Vial upon the Great River Euphrates. Though no part of this vial, it is a coincidence worthy of note—it was contemporary with a judgment which is to ultimate in the advent of Christ, *and his union with the people prepared.* The agitation set free the foul vapors of Mormonism, and *developed a people antagonistic in theory, spirit, and practice to the original agitators.* This development was produced by the affirmation, on the part of these students of the word, of certain principles which Messrs Scott and Campbell, more particularly the latter, labored to suppress. In this way, AN ANTAGONISM was created, which *is working out what Messrs. Scott and Campbell had not the Scriptural information to unfold.* They could drill and blast and pile up the raw material; but they could not give it the form of "a people prepared for the Lord." Their mission is accomplished, and beyond what exists, they cannot advance. They have long since turned aside after their own ways, and leanness has entered, and is consuming their souls. Hence, they are now "upon the shelf" as instrumentalities which have served a purpose no more to be resumed.

In our next we shall look more particularly into the development of the antagonism by which a people is preparing; and then into the book by which Mr. Scott has demonstrated to intelligent believers his profound ignorance of the first principles of the oracles of God.

EDITOR.

Progress of the Truth in Canada.

At the close of last year, we received a letter from Bro. Williams giving a detailed account of his runnings to and fro in Canada West in the service of, and for the dissemination of the truth.

The first place he visited on leaving Owen Sound was Inver Huron. Arrived here, he announced a course of sixteen lectures in the school-house, on the destiny of the earth and its inhabitants. Before he commenced, however, he awaited the conclusion of a performance which had been notified to come off on Sunday afternoon. The performer was a Methodist divine, who, according to divine custom, first took a text; secondly, departed from it, and thirdly, never returned to it again.

After straying off in regions unknown to the text for the usual time, a basin of water was introduced, together with a very young suckling to be converted into "a child of God and an heir of kingdoms in the skies" In the performance of this legerdemain, he read prayers from the Book of Discipline with an aspect of sanctity quite professional, and greatly to the comfort of the blind, who, not being able to see, felt that a sacred rite was being performed, the efficacy of which was potent for the salvation of the idols of philoprogenitiveness from burning in "an endless hell."

This exhibition of blasphemy excited Bro. Williams' indignation; and started him to his feet as soon as the pantomime was finished. He showed the deluded people that God's children were not generated in that way; but that they were produced as the result of the word of the kingdom understood and lovingly believed. That this was the seed-germ of the new creature, for which there

was no substitute. Having proved this from James i. 18; 1 Pet. i. 23–25; 1 Cor. iv. 15; Matt. xiii. 19, 23, 38, he unfolded to them the nature of the kingdom, which is to be established by Jesus and the Saints—the Elohim of the Heavens—under whose government all nations shall live happily. This kingdom he contrasted with that preached by the blind guides of the multitude, which he proved to be mere heathenism, and consequently, unscriptural. He then proceeded to show them that baptism, to be acceptable to God, must be preceded by belief of the truth as it is in Jesus—not of heathen speculations; but of the promises of God.

The result of his labors here was the obedience of five persons, "who," says he, "are now rejoicing in the prospect of that day when the refuges of lies will be swept away, and Jesus enthroned on Zion's hill. We are glad to hear that our reader, Mr. Gunn, is one of the obedient. He had been contending for some time for the faith which he has now practically and scripturally espoused. "I have no doubt," says Bro. Williams "but he will be very useful in that locality in holding forth the truth, as he is very intelligent in the things of the kingdom, and of good abilities as a public speaker. Such a reader of the Scriptures, aided by the *Herald* and *Elpis Israel*, as he has been, could not fail of being intelligent in the word.

There are now in Inver Huron thirteen obedient believers, two having gone there from hence since bro. Williams left. One of these is bro. A. Campbell, who went from this city to Washington, D. C., where, with brethren Jacobs and Boarman, he succeeded in bringing several to the obedience of faith. He and bro. Gunn will, we doubt not, be able ere long to give a good account of some of those whose minds bro. Williams has prepared for the reception of the truth. While at Inver Huron, the disciples of John Knox planned a surprise for bro. Williams. It was an exceedingly holy time with the "True Blues" while he was there, being the season in which they afflict their souls in preparation for what they term "the Supper"—a great mystery with them, not knowing that "it is not only a memorial of his death, but also a remembrancer of the Lord's coming to restore the twelve tribes of Israel; and thus to set up his kingdom in the land covenanted to their fathers, Abraham, Isaac, and Jacob."

Bro. Williams' teaching seems to have added greatly to their affliction of soul; more than they considered good for its health. They therefore supplicated their "divines" then and there officiating to put down the doctrines propagated, by a public discussion. Finding it necessary to do something to pacify the people, and not having very great confidence in their own ability as "defenders of the faith," they had recourse to craft. Without giving Bro. Williams any intimation of their intentions, or what was to be discussed, they sent notices to the various synagogues, that the ministers "were going to hold a discussion with Mr. Williams at 12 o'clock! About two hours before the time, he received an invitation to meet them. For various reasons stated, he told them that he could not meet them until the morrow at noon. Upon this, the divines held a consultation as to what should be done. Their scheme to take him at unawares and alone had failed; and they must face the Bible in the hand of this disturber of their peace. This, however, they were convinced would never do. They knew their weakness, and therefore declined the meeting; for, as a Mr. Frazer, the Baptist preacher, remarked, "it would not do to hold a public debate on such questions, as the ignorant would be led to believe it."

Having finished at Inver Huron, he proceeded to Listowell, in Perth County. Here he delivered thirteen lectures to good and attentive audiences. Here also the craftsmen raised the cry of "pernicious doctrines." But these owls only screeched, and then took flight to some safer cranny in the old ruin. Upon this Bro. Williams issued a bill offering fifty dollars reward to any clericals who would show themselves, and from the law and the testimony demonstrate the truth of the sky-kingdomism and immortal-soulism of their theologies. This was effective; for the clergy will venture any thing for cash. A Methodist divine who had been sent for from a distance presented himself at the lecture, and at its conclusion, stated his willingness to discuss the subjects, and to get the fifty dollars reward. The discussion was therefore arranged to come off at the Presbyterian church, the largest in the place; each disputant to occupy twenty minutes. The house was crowded to excess. Bro. Williams opened the proceedings by affirming, that the Scriptures teach that man is a mortal creature; and immortality a reward for the righteous only. This he argued out from the word, but the divine would not follow him in the argument; but instead delivered three speeches in the fashion common to Methodists on Paul's "absent from the body;" Christ's "fear not them who can destroy the body;" the "Dying Thief;" and the "Earthly House." This exhausted his powder; and, of course, made it difficult to retain him. In his fourth speech, Bro. Williams replied to some of his objections, and then pressed him with some weighty arguments against his theories. His opponent did not like this; so to neutralize their effect.

invited the audience to sing! Upon this, Bro. Williams very properly arose and said, that if "they spent the time in singing, it should be taken out of his twenty minutes." This was readily agreed to by the divine, who, though assisted by four or five other divines, had to sing to keep his courage up! Three of these amused themselves with petty annoyances to distract Bro. Williams's attention; but it only stirred him up, to their discomfiture.

But after four hours and a half debate, the Methodist divine would stand it no longer. He all at once discovered that time was precious, and that he could not afford to come there to debate. It was manifest to all that he had received enough, and that he wanted to retire. Bro. Williams urged the audience to cause the continuance of the debate; but the craft was in danger, and the discussion ceased. Neither priests nor people, however, made any mention of the "fifty dollars." They were careful after the debate to close the doors against him, so that he could lecture no more at Listowell. As the present result, about a dozen have established a Bible-reading meeting once a week, that they may examine it for themselves. We would advise them to send to Mr. Coombe at Toronto, and purchase Elpis Israel; they will find that in the absence of a living teacher, this will enable them more readily to understand the Scriptures than they can by their own unaided efforts. The Ethiopian needed some man to guide him; and he was far more intelligent in the Scriptures than the religionists of our day. Unless some one who knows the truth guides them, they rarely find it for themselves.

The next place visited was Hawksville, Waterloo Co., "where," says Bro. Williams, "resides a baptist minister who believes pretty correctly in the kingdom of God as foretold by Moses and the Prophets; the things of which he has been setting forth before the people—mixed up, however, with some of the traditions of "the fathers." He is quite conversant with the Greek and Hebrew languages; is acquainted with church history, and with the general history of the nations. In the proclamation of the kingdom he has been subjected to various persecutions both at home and abroad. He is perfectly honest, and willing to receive truth from whatever source it may come. In short, he has been a man of progress, and is willing to proclaim the truth as fast as he can see it, without regard to consequences.

Bro. Williams delivered three lectures at this place, which produced a great stir; after which he went to Carlisle, where he spoke in the chapel at which said minister preaches once a fortnight. The church meeting here holds to the restoration of the kingdom to Israel; but also that the soul, which they supposed to be immortal, though not immediately rewarded or punished at death, yet entered into some sort of an intermediate state until the resurrection. But after a few lectures the whole church came to the only Scriptural conclusion possible. which is, that there is no immortality out of Christ; and that only obtainable at the resurrection. In addition to this, the most of them were brought to see that their former immersion in ignorance of the great and precious promises, was of no account.

Bro. Williams, perceiving that they lacked "the obedience of faith," spoke much of its necessity to the obtaining of the kingdom. The preacher himself stated that no immersion could be Christian baptism unless preceded by the one faith; and told Bro. Williams, that he would give it a fair and impartial consideration; others also said that they would look into the matter. Five, however, were already prepared for action, and were planted in the likeness of the death of Jesus in hope of resurrection to the possession of the kingdom promised to the obedient.

The following letter will show how this the truth has been working among this Berean people. We agree with Bro Williams in the conviction that the hearts of all who love the truth will be gladdened on hearing that there are still some honest and good hearts responsive to the truth in almost every place where a stand can be obtained for its proclamation.

Blair P. O., Dec. 17th, 1859.

MR. WILLIAMS:

Sir,—I take this opportunity to forward you a few lines, thinking you would like to hear how we are getting along in the way to the Kingdom. In the first place, I must just say we meet with all the opposition that the artillery of the Great Apostacy and the "fiery darts of the wicked" can hurl at us, but can't wound or touch us, while *we* endeavor with all our might, with the "Sword of the Spirit," to kill them off, or take them prisoners of "FAITH and HOPE" in the blessed promises of God.

We are I trust still moving forward in the great truths of the word of God and the grace of the Gospel of Jesus Christ, although I am sorry to say there are a few lingering behind "drunk with the fornications of the cup of mystery Babylon," and I must confess that some of us are not altogether sobered off, but are coming nearer to our right mind daily, and I trust by the time you can make it convenient to pay us another visit a goodly number will be ready to openly take their stand in all the blessed truths and commands

of the Gospel of our Lord and Saviour Jesus Christ.

J. Sim was with us last Sabbath. He preached an excellent sermon, setting forth who were the fit subjects of baptism, to be baptized into Jesus Christ, and what they must believe at the time they are baptized, and the faith they must have—corresponding with your teaching. When here, I enjoyed it much to see our teacher come out with these sublime truths, for when I saw him before, he was wavering; but he has now given the subject a thorough searching and come out all right on that point. He wished me to say to you, as I told him I should write to you, that you must come to Hawksville the Christmas week if it was at all convenient so to do, or, in any way possible, as there is a very great searching after truth, and he says the whole cry is, When is Mr. Williams coming again? Do send for him. He further says that you must not think of get ing away from them and another neighbourhood near by under two weeks at least, and that he trusts you will, if at all possible, make arrangements to come at that time, or as soon as possible afterwards; and that you write to him and inform him when you will be at Berlin Station and he will be there and meet you with a conveyance to take you to his place. And also when you have done up there you must not forget the little flock here, but try to stop with us at the least two weeks also, as there is a great inquiring here from far and near when you will be here again. I have a great deal more to say of the teachings here of Schlichter's Bible lass, as he calls it, and his teachings on the Soul; and how some of the young men here have nobly confuted him from the word of God, and stood manfully f r the truth. I must now conclude with mine and my wife's kind respects, and believe me yours in Gospel truth,

WILLIAM TILT.

Having delivered thirteen lectures there, besides speaking from house to house every day, Bro. Williams proceeded to Hamilton. Here he delivered six lectures to moderate-sized, but very attentive audiences, desiring to hear the things of the kingdom. The placards stirred up the clergy, of whom a reverend divine, named Pullar, of the Methodist sect, has been very talkative against his teaching since he left. We are glad to hear that "many in Hamilton understand the word of the kingdom, and feel desirous of becoming obedient, which will be very shortly;" and that after New Year's day they intend to hire a hall for twelve months to meet in.

(To be continued in our next.)

Analecta Epistolaria.

Is it Lawful for Christians to bear Arms?

My Dear and Respected Brother:—There is a question which may soon be a practical one, which I would much like you to consider, and, if possible, reply to. It is this: *Are we allowed under any circumstances to use carnal weapons?* My own belief is that we are not—not in defence even of our lives or property—Matt. v. 39–41; not in defence of Christ—Matt. xxvi. 50–52; nor in the propagation of the truth—2 Cor. x. 3, 4. If not, then, for these, can we do so to sustain a worldly kingdom? Are we to be numbered among "patriots" and "loyal subjects"—we, who profess to be strangers and pilgrims on the earth; citizens and children, not of Halifax, Edinburgh, London, or New York; but of Jerusalem which is to come?

The Church of Christ, composed of a people taken out of every nation, cannot be found in the opposing ranks of the armies of these nations, killing and destroying one another. But when the Christian is pressed to serve, how then? Can he under these circumstances draw his sword, and go forth with the armies of the aliens to do battle for their cause? or must he refuse to do so? A reply from you would be very acceptable; as in the present position of national affairs, it is a most interesting matter to us here.

No doubt, 1860 will come pregnant with astounding events, rumors of wars, and then the dread reality will burst upon us. But when ye see these things, be not troubled. We have no continuing city. Our hopes are not linked with the safety and welfare of any Gentile city or kingdom. Come what may, we know that all things will work together for good to them that love God, and are the called according to his purpose. Persecution, tribulation, famine, the sword, &c., shall not separate God's chosen ones from the love of Christ. While, one and all these things try them and prove them to be worthy of a place in their Father's house.

The brethren and sisters, many of them at least, unite with me in wishing you health and strength to contend for the faith once delivered to the saints.

Believe me, Dear Brother,
Yours affectionately,
J. R. LITHGOW.

Halifax, Nova Scotia, Dec. 27th, 1859.

REPLY.

OUR conviction is that Christians should leave the devil to fight his own battles; and that if he sought to compel them to serve in

his ranks, they ought to refuse to do so. He may fine them or put them in prison; but in these times, and in a Protestant and "free country," will hardly venture to put them to death. The devil cast some of the Smyrneans into prison for disobeying him, which was allowed of God that they might be tried —Rev. ii. 10; and the like may be permitted again. But it is better to pay his fines, or to be imprisoned by him, than to serve him in his wars. Let the potsherds of the earth strive together, and Christians stand aloof. Shall the devil draft me into his United States armies, and brother Lithgow into his British force, and we, brethren in Christ, meet in deadly conflict to slay one another in the devil's interest? Perish the thought! Episcopalians, Presbyterians, Methodists, Baptists, Campbellites. Papists, and such like, can slaughter one another for their country's good; but Christians? No, never! We have no "patriotism" and are "loyal" to no Gentile government under the sun. *Patriotism* is love and zeal for one's native or adopted country right or wrong; and *loyalty* is firm and faithful adhesion to a king or sovereignty. Our love, zeal, and loyalty for the British daughter of the Italian Jezebel found expression some twenty-five years ago in a solemn renunciation of her authority; and in obeying the gospel of the kingdom in 1847, we gave in all the love, zeal, and loyalty we had at command, to Jesus of Nazareth, the King of the Jews. As Christians, therefore, we are his slaves; for he has bought us and all we possess, with his life-blood. We have no love, zeal, and loyalty for any other country and government than his. We only temporarily sojourn under Gentile governments as necessary evils for the time being; desiring no honors, or emoluments at their disposal; willing to render to Cæsar the things which are Cæsar's; and living peaceably under his supremacy until KING YAHWEH TZIDKAINU appears in power and great glory, when we shall heartily unite with him in grinding them to powder, and sweeping them as chaff before the tempest.

Jehovah's kings and priests ought not to be marshalled with the sinners of the world, whose "dearest interests" for the which they fight, are the things which perish. Their dearest interests may be worth their fighting for; but they are too inconsiderable for Christians to regard. If ever there was an occasion when the patriotism and loyalty of Christians might seem to be in demand, it was when the Romans invaded Judea and besieged Jerusalem. Did Jesus in predicting this event, exhort Christianized Jews to be patriotic and loyal to the State, and defend with their lives and fortunes, on the Gentile principle *dulce et decus pro patria mori?* Nay. On the contrary he said, "Let them which be in Judea flee into the mountains; let him who is upon the house-top, not come down to take anything out of his house; neither let him who is in the field return to take his clothes." Thus they were exhorted to abandon all in their houses, property and kin, and flee for their own lives, which, being Christ's, were much more precious than the unbelievers they left behind. If an enemy come against Halifax, Edinburgh, London. or New York, no doubt God will have sent him for the well-deserved punishment of the devils they contain. Shall we Christians assist said devils, *alias* "rowdies," "dead rabbits," "plug uglies," "owls," "hungry and trading politicians," papists, and all the adherents and supporters of all the names and denominations of Protestant blasphemy—shall we assist them with pike and gun to resist the hand of God that smites them so deservedly? Nay, verily. Let us leave them to their deserts and flee. We might lose our property, but no matter. We save our more precious lives, and are not punished with such a base and ignoble multitude.

When the King comes we will be patriotic for the land covenanted to the fathers. The Holy land is ours, and for that we shall fight; and in the conflict "tread the wicked as ashes under the soles of our feet"—Mal. iv. 3. Until then, we shall give Cæsar, or the devil, his due; but not our patriotism and loyalty, which are God's, to defend his perishable goods, chattels, and effects.

But then, says one, they will call us cowards? Who? The blind subjects of Satan's kingdom? What enlightened and independent Christian would care a straw what such poor miserables say? Any dog of a Gentile, whether a street or congressional rowdy, has brutality enough to bark and bite for the gratification of his malignity; but few, very few, of mankind have the moral courage to face authority, and refuse to fight because God for a time forbids it, either for the avenging of ourselves, or the defence of property against the public enemy. There is neither glory nor profit in dying for Satan; therefore our sentence is, refuse all soldiering in the devil's ranks, and leave the consequences to God.—EDITOR.

"The Expositor" an Organ of Prejudice.

Brother Thomas: I wish I had a larger list of subscribers to forward for your valuable periodical; but I cannot induce the people to subscribe, because they do not want to be troubled about the future. Alas, for poor fallen humanity!

"*The Expositor*" published by Elder Marsh, has done much to prejudice the people against you in this section. During the past summer I have awakened some interest in these parts concerning "the Kingdom of God, and the name of Jesus Christ;" but what the result may be I cannot tell.

Yours in "the one hope of the calling,"

T. H. DUNN.

Crawford Co., Pa., Jan. 2d, 1860.

COMMENT.

☞ We doubt not but that it will afford friend Marsh much pleasure and heartfelt gratification to hear that he has been able to prejudice the people against us. This is just the sort of work he is competent to do. Give him a blind man, and he will soon make him incurable. Blind himself, he can only lead the blind into the ditch. We wish him all joy in his ignoble work; for it would be sad for him to have no joy in "the present evil world," and none in the future, as he certainly will not, unless he repent and obey the truth. We publish the above, therefore, to increase his joy, and that he may be able by this certification to show, that he is in full fellowship with those "glorious spirits" Scott, Campbell, Himes, Storrs, Field, Fanning, and Brigham Young, in perverting the people; and in successfully preventing, to a certain extent, the light of the knowledge of the glory of the Christ from shining into their eyes, by creating a prejudice against those who are able to exhibit it in all its prophetic harmony and truth. Let friend Marsh go on a while longer, for the time is short when he may become with his co-workers in iniquity, a refugee among the falling rocks and mountains from the wrath of the Lamb in the great day of his apocalypse. His work will then be done; so let him work hard, and do his best. Let him extract all the joy and all the pelf he can from prejudicing the blind. Let him work away at his "precious cause;" but be assured, as far as we are concerned, we only pity the impotence of his demonstrations, and grieve for his stiffness of neck and perverseness of soul, so injurious to himself, and the unhappy victims of his delusions.—EDITOR.

PROVERBS.

TO BE MEMORIZED BY THE BLIND LEADERS OF THE BLIND.

THEY who forsake the law, praise the wicked; but such as keep the law, *contend with them.*

Evil men understand not judgment; but *they who seek Yahweh understand all things.*

Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

Open rebuke is better than secret love; faithful are the words of a friend; but the kisses of an enemy are deceitful.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Whoso keepeth the law (or obeyeth the gospel) is a wise son.

He that turneth away his ear from hearing the law (or the gospel), even his prayer is abomination.

Whoso causeth the righteous to go astray in an evil way (and the blind to wander from the truth) he shall fall himself in his own pit.

Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once.

He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The fear of man bringeth a snare, but whoso putteth his trust in Yahweh shall be safe.

Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

☞ *There is a generation that is pure in their own eyes, and yet is not washed from their filthiness.*

The froward is abomination to Yahweh; but *his secret is with the righteous.*

The wise shall inherit glory; but shame shall be the promotion of fools.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Take fast hold of instruction; let it not go: keep it; for *it is thy life.*

The path of the just is as the shining light that shineth more and more unto the perfect day.

The way of the wicked is darkness; they know not at what they stumble.

Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge.

The words of my mouth, saith Wisdom, are in righteousness: *They are all plain to him that understandeth*, and right to them that find knowledge.

Whoso findeth me findeth life, and shall obtain favour of Yahweh. But he that sinneth against me, wrongeth his own soul: all them that hate me, love death.

Righteousness delivereth from death.

A rod is for the back of him that is void of understanding.

Wise men lay up knowledge; but the mouth of the foolish is near destruction.

The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elohah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y., April, 1860.** [VOL. X. No. 4.

EUREKA,

AN

Exposition of the Apocalypse,

IN HARMONY WITH THE

"THINGS OF THE KINGDOM OF GOD AND THE NAME OF JESUS ANOINTED."

BY JOHN THOMAS.

VOL. I.

CONTAINING THE INTERPRETATION OF THE FIRST FOUR CHAPTERS.

"Blessed is he that understands, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near."—APOC. I. 8.

The most celebrated commentary upon the remarkable prophecy transmitted from Unapproachable Light to the apostle John while an exile in the isle of Patmos, now commonly known as THE APOCALYPSE, is that of the *Horæ Apocalypticæ* by the Rev. E. B. Elliott, A. M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, England. It consists of four volumes octavo, containing altogether, exclusive of the Index, 2415 pages. The Second Chapter of the First Volume is devoted to what he terms "The Primary Apocalyptic Vision;" or, the things set forth in the first three chapters of the prophecy, and styled by the Spirit "the things that are." Of these he says: "It is not my purpose to enter at all fully into the particulars of this primary vision, and of the Epistles therein dictated by the Lord Jesus to the Seven Churches of Asia. The subject is one rather for the minister, or the theologian, than the prophetic expositor; and OF MATTER SUFFICIENT IN ITSELF TO CONSTITUTE A VOLUME." To this primary vision he has devoted only *six pages;* and to what he calls "The Opening Vision" of the fourth and fifth chapters, about thirteen pages.

But Mr. Elliott errs in supposing that the primary vision does not come within the scope of the prophetic expositor. The distinction he makes between a minister, theologian, and prophetic expositor, in relation to the interpreter of the Apocalypse, is arbitrary and unscriptural; and the expositor who cannot interpret, or exhibit the meaning of the primary vision and the epistles, and does not make them the basis of his exposition of what remains, or "the things which shall be after these," is incompetent to a correct *historical* explanation of this wonderful book

Mr. Elliott, however, is correct in saying that "the subject is of matter sufficient in itself to constitute a volume." I have verified this by actual experiment. Some three or four winters ago, I commenced the work of apocalyptic exposition; and after many interruptions, and much other writing to attend to, besides frequent and extensive journeys, I have at length so far progressed as to find a volume upon my hands of over three hundred pages. In view of this, I have concluded that the time has arrived to introduce it to the notice of my friends in particular, and the public at large. Eighteen chapters remain to be expounded; but the labor and difficulty of these is nothing in comparison with the portion already explained. I hope, therefore, to despatch the succeeding volume more expeditiously than the first.

But it is no use my writing the second volume until I ascertain whether I can publish the first. I am about, therefore, to make the experiment, which will be initiated by the publication of this PROSPECTUS. If it results in supplying me with a sufficient subscription for the payment of expenses, I shall proceed to print it; but if not, I shall put the manuscript aside, and

abandon all idea of preparing volume two. It is bootless to write without the ability to print.

The Apocalypse has now been before the world and in the hands of "the servants of God," for upwards of seventeen hundred and sixty years. Ignatius, one of the overseers of the ecclesia in Antioch, nearly thirty years contemporary with the apostle John, and who suffered death for the faith, in writing to the brethren in Rome, at the end of his epistle quotes the words *εν υπομονη Ιησου Χριστου, in the patient waiting for Jesus Christ*, which occur in Apoc. i, 9; and in that precise form only there in all the New Testament; showing that Ignatius was acquainted with the book, and that consequently its origin was anterior to his martyrdom, A. D. 107.

Polycarp was also contemporary with John; and Irenæus, a presbyter of the ecclesia at Lyons, in France, had often listened to Polycarp's expositions of the word. This same Irenæus often speaks of the Apocalypse in his writings, and quotes from it also. Thus, in speaking of the name and number of the Beast of the Apocalypse, he says, that had this been a matter then to be known, it would have been disclosed by him who saw the Apocalypse; "for it was seen no very long time ago; but almost in our age, towards the end of the reign of Domitian" That is, about A. D. 96. Irenæus wrote this about A. D. 180.

But though this remarkable prophecy has been so long extant, no scriptural, logical, and correct historical exposition of it has any existence in the world. "The servants of the Deity," for whose information and use it was revealed, have, doubtless, understood its doctrinal import, though they could not demonstrate it historically, of course, till the history had transpired. But of their intelligence in the matter we have no means of judging, inasmuch as no writings of a reliable character have reached us.

The "learned," however, have frequently inflicted upon society their apocalyptic lucubrations; but with no other result, than to discredit the prophecy, and to cause men to deny its genuineness and apostolical origin. "The learned" (if by this phrase may be designated men skilled in dead languages, heathen mythology and philosophy, and the theologies of Rome, Wittemburg, and Geneva) cannot expound it. It is a sealed book to them, and never written for them to understand. It is above their comprehension, because with all their lore they are not learned in the truth. It is as true of the Apocalypse as of the book of Daniel, that "the wicked shall not understand,"—and they are "the wicked," who, how pious soever they may be, are yet, when weighed in the scales of divine truth, found wanting. However loaded down with the learned lumber of the natural man, they are *light weights* compared with one of the poor, unlettered servants of the Deity, who are "all taught of God." These are "the wise," or "the instructed;" and of them it is written, "the wise shall understand." The clergy are not wise, though pious and learned; and therefore no clergyman can by any possibility expound Daniel or the Apocalypse; and this my declaration is sustained by the fact that *no clergyman has ever yet done it*.

The Apocalypse is the Gospel of the Kingdom in symbol—the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets."—Apoc. x, 7. This gospel must therefore be understood as an indispensable prerequisite to the exposition of the Apocalypse. The clergy do not understand this gospel, and therefore the Apocalypse is hid from their eyes. This is the grand secret of the failure of all their attempts at interpretation. They speculate among the stars, while the Apocalypse treats of the kingdom and glory to which the saints are invited in the gospel, and of their relation to the nations and governments upon earth. Clerical speculations have nothing to do with the mystery of God prophetically revealed; how is it possible, then, that they can expound it? Their efforts have hitherto, must, and will ever, fail.

An exposition of the Apocalypse is then still a desideratum. It was "signified" to the servants of God in symbols and in symbolic writing, which require interpretation and explanation to be read understandingly by those who are unskilful in the word and history of the past. I believe that the volume written will enable him that runs to read and understand, that he may observe narrowly the things which are written in the Apocalypse; and thereby be enabled to watch the signs of the times, and to be prepared for the appearing of Christ, who is to come upon a heedless and self-sufficient generation as a thief in the night.

I have named the proposed volume "EUREKA." I have done this in conformity with the examples presented in the Bible, where several of the books of which it is composed are designated by Greek names, expressive of some relevant characteristic, such as GENESIS, or *Birth*; EXODUS, or *Departure*; DEUTERONOMY, or *Second Law*; ECCLESIASTES, or *Preacher*, and so forth. It is convenient to designate a book by a single word or phrase. It is a substitute for the whole title, which, if long, is inconven-

lent to remember, and repeat when reference is made to the book. But I have chosen the word EUREKA, without the aspirate, as expressive of a fact which, I think, when the reader comes to possess the book, he will be able to verify. It is the word which Archimedes ran shouting through the streets of Syracuse, when he discovered the hydrostatic principle by which he was able to detect the imposition practised upon Hiero II, by the goldsmith who fabricated his crown. It is of the perfect tense of the verb ἐυρισκω, *heurisko*, and signifies, *I have found*. If the reader inquire of me, "What?" I answer, "*An Exposition of the Apocalypse in harmony with the things of the kingdom of God, and the Name of Jesus Anointed*," which completes the title.

Having disposed of the title, as I hope, to the satisfaction of the intelligent reader, I presume he will, before subscribing, doubtless desire to know something of the structure and contents of the volume he is invited to aid in the publication of. In reference to this, then, I remark, that the book is divided into *chapters* answering to the first four of the Apocalypse itself. Each chapter is resolved into *sections*, the scope of which is defined by the portion of the chapter newly translated and prefixed to the exposition, which is then set forth under *captions for exegesis*, or things for explanation. But that as definite an idea as possible of the matter may obtain, I herewith annex the

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Such, then, is the arrangement of the volume, and the rich subject-matter of which it is composed. Shall I put it on the shelf to be there until forgotten, or shall it be printed and published for the enlightenment of "the Servants of the Deity," and their contemporaries? This is a question to be settled by the servants themselves. As one of them, I have written it; and shall have much to do yet in conducting it through the press, and distributing it when published; not to mention the hard speeches to be endured by all who maintain the truth in the midst of an adulterous and perverse generation. The envy, jealousy, hatred, and malice of the enemy will, doubtless, be generously provoked at our success in solving what they have had to confess they could not comprehend. But this hostility is a part of our present lot, which the true believer accepts with all thankfulness and joy, in that he is counted worthy of shame for the truth's sake. This, then, is my share of the enterprise, from the responsibilities of which I know no evasion or retreat.

But to return to the question before us: Will our friends enable me to publish it? Before they answer this inquiry, it will be necessary to inform them that the edition will cost about *a thousand dollars*; and that to meet this expense, it will be indispensable that *five hundred copies* be subscribed for before a single type is set. Now, to develop this number it will be necessary for those who can afford it to subscribe for several copies each. We have several rich brethren who can easily afford to subscribe for fifty or a hundred copies for themselves and friends; and even then they will not have surpassed my contribution to the work. Let them think of the many hours I have been poring over the Scriptures and the Apocalypse, for their instruction in its wisdom which they could never penetrate of themselves, and judge if it be expecting too much of them in this suggestion. The work ought to be published; for being in manuscript, it would be a disgrace to us all for it not to see the light. Shall we then do ourselves the honor as a community, of publishing EUREKA, and so putting all our opponents to shame for their incompetency and ignorance; or shall we allow them to taunt us with seeming to love money more than what we deem the truth? I trust that this alternative will not be ours; and that we shall be able to prove to them, that we not only know the truth, but that we are sufficiently rich in faith and love of it to make any pecuniary sacrifice its exigencies may demand.

Terms of Publication.

This first volume we expect will be about the size of Elpis Israel. The price will be TWO DOLLARS *in advance*. This is necessary that the work may be conducted to a safe and satisfactory issue. The past ten years and upwards have proved our promptness and reliability, which, we regret to say, has not been the case with all we have had to do with: therefore we have to stipulate for *advance payment* as the rule.

Subscribers names will be duly entered in a book for the purpose, with all particulars appended to each. They will please state when they send their orders how they wish their copies sent—by mail or express. If by mail, *eight thee-cent stamps* should be forwarded for pre-payment of each.

☞ *If the five hundred copies be not subscribed for within a reasonable time, we shall return all money received, and abandon the publication as impracticable.*

Address the Author, at *Mott Haven, Westchester Co., New York.*

And now, having read this prospectus, let the reader peruse the first four chapters of the Revelation, and then ask himself whether he understands it? And if not, whether that book would not be to him above all price which should put him in possession of its true intent? I doubt not but EUREKA will accomplish this; therefore we say, subscribe; for "Blessed is he that understands, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near."—Rev. i, 3.

Addenda.

Residents in Britain can forward their subscriptions to R. Robertson, Esq, 89 Grange Road, Bermondsey, London; who will retain all money received till he is

notified by me that the work is in the press, or ready for delivery.

Residents in Canada can forward to John Coombe, Druggist, corner of Yonge and Richmond streets, Toronto; with whom the money will remain till the work is ready.

Subscribers in Nova Scotia will do likewise, to James R. Lithgow, 35 Argyle str., Halifax. These friends will notify me when they have reason to believe that all have subscribed that are likely so to do. I hope, however, that we in the United States will not have to wait upon Britain and her Provinces for the raising of a subscription of five hundred copies for the publication of a work, which, from the very nature of things, must be the most remarkable of the age. EDITOR.

March, 1860.

The Lamb's Woman Waiting for Her Lord.

Ἡ γυνὴ τοῦ ἀρνίου—Rev. xix, 7.

"THE MESSIAHSHIP, OR GREAT DEMONSTRATION."

DEITY governs the world; or, as a poet sings:

> "There's a Divinity that shapes our ends,
> Rough hew them as we will."

But, it by no means follows, that the rough hewers whose "*ends*" are divinely shaped *into something else than they intended*, will partake of the results of the divine adjustment. Luther, Calvin, Knox, Wesley, Scott and Campbell, all belong to the class of rough-hewers, whose "ends," or purposes, when examined by history and scripture are found to be very different from the declared purpose, or end proposed, by Deity. When this end is brought out and compared with their designs, we not only find the purposes of "*the Roughs*" unlike the purposes of the Deity; but, where the opportunity is afforded of laying the purposes of Deity before them and their partisans, they prove themselves inveterately and contemptuously inimical to them. If then they rough-hew the timber for a superstructure of their own devising, and the Deity step in with *another agency* and in *opposition* to their schemes, shapes it into a different form, can there be said to be unrighteousness with Him in not permitting them to dwell in the temple of His building? Luther, Calvin and Knox, simply proposed to effect a reformation of Popery in their respective countries. This they accomplished to a certain extent; and their Reformed Popery acquired the name of Protestantism. Still, like Mr. Scott with his Youngstown "web of wickedness," and Mr. Campbell with his sprinkled Christians, the German, Genevese and Caladonian rough-hewers recognized pious papists as very good Christians only in some things, "misguided." What else could they do? Their scripture intelligence could carry them no further. To deny the Christianity of papists, would have been to deny their own; for Luther, Calvin and Knox were only Romanists in rebellion against the Pope, and hewing out for themselves cisterns that would hold no water of life eternal. Yet they were important links in the chain of divine causation. A power had to be created to antagonize the Greco-Latin Confederacy of "the Time of the End;" and to be a "land shadowing-wide with wings from beyond the rivers of Khushistan;" that under that shadow Yahweh's Outcasts might find shelter when the enemy should come into Palestine like a flood. Luther, Calvin and Knox were hewing out modes of worship and salvation independent of Rome. These were their "ends;" but the Deity was using them for a very different purpose. He was shaping their efforts to *the development of an Anti-papal system of Powers, whose policy and interests should be promoted in opposition to the devotees of the Greek and Latin superstitions.* Worship and salvation he had defined and fixed in the Bible independent of their dogmata, or the Pope's; so that all their efforts in that direction were only a darkening of counsel by words without knowledge. Nevertheless, their dark speculations, for which, in the general, the natural man has a peculiar affinity, operated upon the *naturals* formatively. They formed them into Anti-papaldom, as exhibited in Prussia, Holland, Britain and America,—a dominion in whole or in part, destined by its antagonism in policy and war to contribute to the formation of that great crisis which ushers in the King of the Jews and future Emperor of the World to the arena of premillennial conflict and success.

Messrs. Scott and Campbell, the latest specimen of ecclesiastical rough-hewers before the world, have great admiration for their own class. Luther, Calvin and Knox are with them great models. When Mr. Campbell by his "superior deserts" had succeeded in seating himself in "the superior post of elevation," to the exclusion of his superlative fellow-labourers, "the active agent" — the Melanchthon of the situation "by way of eminence"—he remarked to a friend that "God had called him to take the supervision of this reformation; not, indeed, by an audible voice; but as he had called Martin Luther and John Calvin—by His providence; and that therefore he had a right to say who should be his co-labourers." In the exercise of this right, he repudiated Doctor Servetus, and condemned him to be burned.

or hanged, or disposed of in any other way most convenient; so that he was no more a source of vexation and annoyance to him; for "he wanted nothing to do with him ecclesiastically, spiritually, politically, or in any other way." We need scarcely inform the reader, that "the Great Mind" being John Calvin in a figure,—Doctor Servetus is the editor of the "Herald of the Kingdom and Age to Come;" described in 1834, as "a chosen vessel," but in 1838, as "a very young man," "a stripling," "a half christian, half infidel, and fit only for the society of Tom Paine, Voltaire, and that herd," "a materialist," "a Sadducee," and so forth. These highly complimentary epithets show the estimate in which we were held in those palmy days of reformation! We had to plead guilty to the charge of youthfulness; but we pleaded forbearance upon this point of the indictment, arguing that a few years would cure us of this defect. All the friends of the gentleman, however, who now occupies "the superior post of elevation," did not approve of this flowery epethesis. A committee of three was therefore deputed to wait on his excellency, and to expostulate with him on his course towards the figurative Servetus; and it was upon that occasion that he likened himself to the great consubstantiationist, and to the man that burned Servetus!

But Mr. Scott is not behind Mr. Campbell in his admiration of the men of this class of rough-hewers. Speaking on p. 292 of a painting, by a great master, of Christ teaching little children, he says: "Luther covered this grand painting with the church; Calvin with the Bible; Wesley with perfection—all good paintings—but excelled by our reformation; in which we see them all, and more too—*Behold the man Christ Jesus!*" And on p. 322, "Martin Luther placed the scriptures above the church and priesthood both. He gave us Protestantism for Popery, the Bible for the Breviary, Christ for the Calendar, and God for the Pope."

In eulogy of the Bible, which we regard far above human praise, and only ridiculed in such aggroupments as the following, Mr. Scott says, "It is only where its vitalizing faith is proclaimed and received that *glorious spirits* are developed." This is true; but when he goes on to give us "*a catalogue of blind preachers*" of Protestant and reformation theology, as illustrative of the "*glorious spirits*" the Bible has produced, the step from the sublime to the ridiculous is so sudden, that, in the summersault we are compelled to make, we forget for the moment the eulogistic truth, in "*laughter holding both his sides*," convulsed at the spectral array of glory incarnate in "the brother of him wot killed Tecumseh;" D. S. Burnet, who ground up the "three kingdoms" and "three salvations" of the *Christian Baptist* for a church in this city at $2,000 per annum; the Universalistic Rains, and Dr. Richardson almost repudiated for an infidel by that master of "policyism," Mr. Fanning, enshrined in the most attenuated refinements of genteel society "way down in Tennessee!" It seems to us that Mr. Scott is ridiculing the Bible when he particularizes as glorious spirits created by it, such preachers as the twenty he has named! We admit, that had the Bible not existed there would have been no such preachers; neither would there have been any Popes, and Sidney Rigdons; nor any Martexts

> "Who grind divinity of other days
> Down into modern use; transform old print
> To zigzag manuscript, and cheat the eyes
> Of gallery critics by a thousand arts."

The Bible, or rather the labors of the apostles, were the efficient cause of our not all being pagans; but their testimony and that of the prophets is not the proximate cause of the spiritual existence of Mr. Scott's "glorious spirits." They were created by the institutions and traditions of reformed popery; and but for Mr. Scott and Mr. Campbell, and the advantages accruing from a connexion with them, the preachers he names would never have been heard of beyond their own "little Uticas." On p. 202, he tells us, that America made "*a glorious present to the East*" in sending the Campbellite missionary, Dr. Barclay, to convert the citizens of Jerusalem to Scotto-Campbellism. This "glorious present" must therefore be added to his "glorious spirits," among whom we find besides those already named, "orators like Chalmers, Irving, Taylor, and Robert Hall; or reformers like Luther, Calvin, Wesley and Campbell; or preachers like "nobody in general knows who;" and therefore we will not trouble our readers with their names; albeit among them we recognize a *bookseller* in Philadelphia, the Secretary of the Campbellite Missionary Society, and three co-editors, the professional *book puffers* of the Millenial Harbinger. Modesty, of course, would not allow Mr. Scott to place himself in print among the "glorious spirits" of the age; but if Mr. Campbell and his "preachers" be glorious, how much more must he excel in glory, seeing that he is the grand patriarch of the concern!

The "ends" proposed by the rough-hewers of Scotto-Campbellism, are the *conversion* of all mankind to their system, and the *union* of all Protestants in one body ecclesiastic by immersion, or "the right hand of fellow

ship." So full was Mr. Scott of this utopian speculation, that he started a weekly in Pittsburgh, which he styled "*The Protestant Unionist.*" Anti-papaldom, however, is as far from union happily, and perhaps further, than ever since Mr. Scott began to battle in that direction. If he were not laboring under a monidealistic infatuation, he might see this; and discover, also, the utter impossibility of altering the condition of things. Protestantism is the aggregate of the "*Names of Blasphemy*" of which the Gentile Beast is "*full.*" But he and Mr. Campbell have mistaken them for "the Christian Church" in a more or less disorderly condition, of which it needs to be reformed! They do not see, because of their ignorance of the true gospel, that Romanism and Protestantism in all their forms are "*the Synagogue of the Satan,*" which acquired a distinct and independent position in the Roman, or Greco-Latin empire, when the Apostasy in its Laodicean development was "*spued out of the Spirit's mouth.*" The system, in whole or part, is incapable of purification. It cannot be reformed into anything purer than itself. It began in apostasy, and must end in consumption and the *Aion*,—destruction rapidly approaching. "Reformation," indeed; what is it? The speculations and spirit of the Old Adam, ecclesiasticized in the foul and tattered habiliments of old heathenism and modern liberalism of a pietistic type.

Such is the house built upon the foundation laid by "the wise architect," Mr. Scott. After his war with Mr. Campbell for "the superior post of elevation" was suppressed by the interference of neutrals, to the final subordination of Mr. Scott, "this reformation," or "the kingdom of heaven," as they *term* it, had peace for a short space. There were only two periodicals to divide the patronage of the multitude,—the one, Mr. Scott's *Evangelist;* the other, the *Millennial Harbinger*, conducted by Mr. Fanning's "Great Mind," who occupied "the superior post of elevation,"—Mr. Campbell above, because of his "superior deserts;" and Mr. Scott below,—a relation to which he is meekly resigned, having learned, like Francis Joseph, the lesson taught by unsuccessful conflict, that it is "*God, not man, who gives position,*"—p. 8. The occupant of "the superior post of elevation" had, in 1830 or thereabouts, conceived the idea that the Millennium was at hand, and that Christ would personally appear; or he may have borrowed it, like his other ideas, from Mr. Scott,—we are not certain which; but it matters not, for in regard to both of them, it has turned out to be a matter of doubtful disputation. In the beginning, however,—that is, in 1830,—he was going to harbinger the Millennium. But all this is changed. We are not to expect the period for one hundred and twenty years to come; and then after a very different fashion to what he once supposed. One of Mr. Scott's "glorious spirits," not named in his "catalogue of blind preachers," once asked Mr. Campbell how he came to change his opinion about the personal advent of Christ to introduce the Millennium? He is said to have replied that when he saw "the ancient gospel" make such rapid progress, he concluded that the Millennium was to be introduced by its proclamation, and not by the personal advent of Christ. This "glorious spirit," who afterwards accompanied Mr. Campbell to England, coincides with his superior; for he has been heard to say that "Jesus Christ would never return to live on this cursed earth again." "Glorious spirit" this,—enlightened soul! What "a glorious present to the East" wouldst thou be to preach the gospel of the kingdom in the city of the Great King.

But peace did not long prevail in the Scotto-Campbellite kingdom of heaven. The time had nearly arrived for the Deity to prepare to *shape the ends* which Messrs. Scott and Campbell were so indefatigably rough-hewing. In his zeal for "the conversion of all mankind," as one of the aims of his reformation, Mr. Scott took captive "a very young man," who had just arrived from England. This person was not only "very young," but in relation to the true meaning of the oracles of God was very profoundly ignorant. He was of an honest and good heart, but, as Mr. Fanning says, of an "uncultivated heart," yet in earnest pursuit of the truth; for, in great peril at sea, he had resolved that if ever he set foot on *terra firma* again, he would not rest until he had discovered beyond all doubt what was necessary to be believed and done for salvation. In this state of mind, he fell in with Major Daniel Gano, now "a Spiritualist," but then a zealous Scotto-Campbellite, who introduced him to the "wise architect who laid the foundation" of the Scottite kingdom of heaven. Mr. Scott persuaded him (and it was not difficult to persuade a truth-seeking ignoramus of ingenuous disposition), by a dexterous use of Acts ii, 38, and the case of Philip and the Ethiopian, that all he had to do was to believe that Jesus is the Christ, and thereupon to be immediately immersed for the remission of sins and the gift of the Holy Spirit. He was accordingly immersed by Mr. Scott the same hour of the night in the Miami canal. Thus Mr. Scott was made instrumental in manifesting *the agent* God had provided (as the result shows) as

the nucleus of the New Agency which was thereafter to shape the ends of his and the "Great Mind's" rough-hewing.

At the time of his manifestation, however, this "very young man" was quite unconscious of the employment afterwards to be *forced upon him.* We say forced upon him, for in those days, and for years after, "preaching," or any public exercise connected with religion, was exceedingly distasteful to him. His profession was that of a physician, to the study of which he was devoted, and in the practice of it seeking to establish himself. Mr. Scott, for reasons of his own, sought to entangle him in public speaking; but the repugnance of his new proselyte to it was so great that he could not succeed. In the first place, he had nothing to say which he could not have said in two minutes—as, believe that Jesus is the Christ, and be immersed for the remission of sins, and ye shall receive the gift of the Holy Spirit; and in the next place, he regarded it as the greatest presumption possible for "a young convert" to present himself before an audience of old, and, as he then supposed, therefore enlightened professors, to teach, exhort, or "preach." But Mr. Scott did not think so, for he urged him to do it; from which we now conclude that the proselyte had a more correct sense of the fitness and propriety of things than the Pharisee who had converted him.

But it was necessary that Mr. Campbell should have a hand in the manifestation of the New Agency destined to shape the ends of his rough-hewing. Mr. Scott had brought its nucleus into his "kingdom;" and it now remained for his "superior" in "the superior post of elevation," to develop *the antagonism.* An antagonistic agent had to be created out of a devoted friend utterly repugnant to anything of the kind,—a friend, too, at that time theologically ignorant, and weak because of his ignorance. "*The Satan*" would have pursued a different course. "*They*" would have searched for a college-bred divine, full of learned lore, and "armed *cap-à-pie* with all logic to affirm or deny, quiz or contest, on any side of any question,"

> "And divide
> A hair 'twixt north and north-west side."

Nothing less than such a Goliath would they have deemed effective against the Saul and Jonathan of "the Reformation." But the Deity sees not as man seeth. Saul has proved himself in his conflicts with the Philistines—the pedo-baptists, Owenites, universalists, and papists—a rough-hewer not to be despised. He has slain his thousands; but could not look upon "*the stripling*" without trembling with anger, and seeking to transfix him with his quivering spear. David was courageous, but weak and fugitive, and hunted as a deer upon the mountains: yet Saul fell upon Mount Gilboa, and David reigned in his stead. Such is the rule by which God works,—"not by might, nor by power, but by my spirit, saith Jehovah." The foolishness and weakness of the Deity are arrayed in the system of the world against the wisdom and strength of men; and in the conflict it will be found ultimately, that the party in whom his weakness and foolishness are incarnated will prevail. This arrangement was matter of thanksgiving with Jesus in the day of his weakness, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent *(such as the clergy)* and hast revealed them unto babes." It is these "babes and sucklings," esteemed by the wise and prudent as foolish, weak, base, despised, and nothing, whom God has chosen for the work of "shaping the ends" of the rough-hewers of the wilderness, and bringing their prowess to nought. "Out of the mouth of babes and sucklings hast thou ordained praise because of thine oppressors, that thou mightest put to silence the enemy and avenger." Hence the reason why a young ignoramus was suicidally introduced into the Scotto-Campbellite "kingdom of heaven," and forcibly converted into an antagonist by its king,—that the power of the Deity might be manifested in his majesty's confusion and overthrow.

It was king Saul who developed the antagonism. He got hold of Mr. Scott's proselyte, who had become, since his immersion, thoroughly indoctrinated in all the traditions of the *Christian Baptist, Millennial Harbinger,* and *Evangelist,* as far as then published; so that, although he knew nothing about Scotto-Campbellism when proselyted, he had come to understand it thoroughly; that is, he understood what Saul and Jonathan taught for salvation; but he had not yet fathomed the depths of their policy as since revealed. Mr. Campbell was determined to open his mouth, that in speaking on the spur of the moment, without previous preparation, "he might see what sort of mettle he was of." Accordingly, at a meeting convened to hear Mr. Campbell at Wellsburgh, in Virginia, he was called upon to speak. He ventured to try, and did not break down; but discoursed on Daniel's prophecy of the four empires for thirty minutes, much to the satisfaction of the hearers, as he was informed,—who must have been very ignorant of the subject to have been satisfied with so lame and meagre an exposition as we were able to give twenty-six years ago!

Well, the proselyte's mouth was opened and his mettle tried; and though many powerful attempts were made in after years to shut it up, it has been found impossible to accomplish it. Many other mouths have been closed in this time; but this particular mouth hath remained open; and there is no one that can shut it but the Lord, who "opens and no man shuts, and shutteth and no man opens."

Though ever seeking to avoid the public, he was, by the force of circumstances, continually before it. This made it necessary for him to study the scriptures, that he might "preach the word." He became, therefore, a diligent student of the Old and New Testaments, which contain the teaching of the Deity that makes wise to salvation. To this teaching he was subjected, and not without effect. His mouth had been opened to speak forth this teaching, and he felt no disposition to speak anything else. About a year after he began to speak, he was persuaded by certain in Philadelphia, where he then lived, to turn editor. With considerable reluctance he entered upon this career in giving birth to the *Apostolic Advocate*, in 1834. The name of the paper proclaimed his purpose,—*to advocate the teaching of the Apostles*. The gentleman in "the superior post of elevation" inserted the prospectus in his periodical; and within two or three months after, in a letter to a certain "divine" in London, named Jones, which was published in the *Millennial Harbinger*, proclaimed to the world that the editor of the *Apostolic Advocate* was "a chosen vessel of the Lord," but for what purpose chosen, he did not define; nor, indeed, could he; for had he discerned what was coming upon his "kingdom" through this same vessel, he would not have commended it as he did. But it was necessary that Saul should be the instrument of his own confusion.

It now remained for this ally to be placed in antagonism. Scotto-Campbellism had, at this crisis of its history, only three periodicals,—the *Millennial Harbinger*, the *Evangelist*, and the *Apostolic Advocate*. The two former represented the rivals for "the superior post of elevation," or Scotto-Campbellism incarnate in its inventor and patentee; and the latter, the teaching that was to separate all the people to the Lord that might be found among the Campbellites pertaining unto him. This work began very soon after the *Apostolic Advocate* was commenced. Its editor, not being then aware of the real state of feeling between the rivals, nor of the worldlymindedness and ambition of Mr. Campbell; and verdantly supposing that all they and "the brotherhood" desired was, simply to know what the scriptures teach,—boldly published the convictions impressed upon his mind by the study of the word. The Scotto-Campbellites had ever upon their tongues the words of Paul, "Prove all things, and hold fast that which is good;" and, until experimentally instructed to the contrary, we supposed they really meant what they said. But we found that their reading of the text was, "Prove all things sanctioned by us, and hold fast what appears to us to be good." Anything beyond this little circle described by the compasses of which Mr. Scott was one leg and Mr. Campbell the other, was proscribed as "speculation and untaught questions," and was not to be discussed. We were very innocently teaching what we believed, as we supposed it was our duty to do. But we soon discovered that others took a very different view of the matter; and that all they wished us to do was to take for granted that they were the Lord's people; that what exists is just the thing; glorify it as apostolic; and proselyte to it with all zeal as to spiritual perfection to the magnification of all concerned. But as we increased in scriptural knowledge, we were by so much disqualified for such a demonstration. We saw that things were not as they ought to be; and that among "reformers" profession was not principle. We desired to see men not "reformers," but Christians, such as Paul and Peter would not have been ashamed of. For our own part, we were ashamed of those in Richmond, Virginia, who in 1834–9 called themselves "reformers." We tried to reform them and all such by the word. We called their attention to Abraham and David, and to the covenants made with them concerning the land and seed; to conclusions flowing from these premises subversive of popular traditions, and so forth; but in vain. It was all Arabic to them, and they would have none of our reproof.

Ignorant of the word, they could not confute our teaching. A hue and cry was therefore raised against us upon false issues, and Mr. Campbell was made to believe that his kingdom was about to be divided in Eastern Virginia. There was then really no danger at all; and if he had been wise and prudent enough to be quiet, there would have been no serious trouble in the camp. The worst that might have happened would have been *the suppression of vice to the numerical reduction of his denomination*. But whom God would chastise he first hardens and dements. Thus it was with Mr. Scott's rival. By the course he pursued, he placed himself on the side of ignorance and wickedness, whose tool he became in attacking us at their instigation. He accused us falsely, and treated us with injustice, and reproach. Thus we were

driven into opposition, and *the antagonism* became complete.

Here then was the antagonistic agent manifested, by whose operations the Lord's few people hidden in Scotto-Campbellism were to be brought out. The controversies generated at that crisis caused a diligent searching of the writings of the Old and New Testaments; and the result has been the drawing of a line of demarcation between the adherents of Scotto-Campbellite traditions on the one side, and the believers of "the things of the kingdom of God and the Name of Jesus Christ" on the other. There are now two separate and distinct communities; the one representing *tradition*, the other, *the word*. In scriptural intelligence the disproportion is as great as the numerical. The Scotto-Campbellite "kingdom" is to THE WORD-BODY, analogous to Noah's family and the antediluvians. Its present development, however, encourages us not to despise the day of small things. It is a body to be counted by hundreds, not by hundreds of thousands; nor are many of these "wise, mighty and noble after the flesh;" but "poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him;" and evince that love in believing his promises and obeying his commands. The humblest of them is a king and priest of God; and of more intelligence in the word than Messrs. Scott and Campbell, with all the "glorious spirits" and "glorious presents to the East," it is their wont to glorify.

Thus hath the Deity "shaped the ends" of these rough-hewers of crooked purposes. Messrs. Scott and Campbell, when they commenced operations, did not intend to generate such a body as is now represented doctrinally by the Herald of the Kingdom. On the contrary, they have been striving against such a result with all their influence. It is well for the truth, though ill for them. Had they come out in their pages, and announced their conviction that they had erred, and that the truth was correctly stated and truly advocated in the Herald of the Kingdom, multitudes would have approved their judgment without examination; and *the New Body might have been swamped by the ignorance of the old*. But now there is no fear of this. We are careful to administer immersion to none who are void of intelligence in the prophets as well as in the apostles. We require an enlightened faith in the promises—"the truth as it is in Jesus"—that works by love of that truth, and purifies the heart, as a prerequisite to immersion. Not being able to read the heart, we may not get all we wish; but we are careful to obtain it, if possible. Hence, Mr. Scott and Mr. Campbell have neither intelligence nor faith enough to qualify them for admission into the New Body—*new in relation to theirs;* but old as the days of Abraham, to whom the gospel we believe was preached—Gal. iii. 8, Our hope is not theirs, they themselves being judges. We are looking for the apocalypse of Jesus, speedily, and are prepared to meet him; while they are head over ears in the cares and speculations of an evil world, cumbered and distracted with many things, doomed ere long to perish with them unless they repent and turn from the evil of their way.

Here, then, is traced out before the reader "The Bride, the Woman of the Lamb"—Rev. xix. 7—in her relation to the ecclesiasticism of the 19th century. It is no valid objection to her identity with the Apocalyptic Woman of this passage, that she is poor, weak, heretical, small, and despised, when compared with what passes current with "the world" for genuine Christianity and "the Church of Christ," which, according to Scott, Campbell, and other blind leaders of the multitude, comprehends all the Protestant Churches at least; compared with this standard, we say, she is all this, as her now glorious Bridegroom was before her,—a poor, weak, heretical, small, and despised couple. We admit all this, and glory in it as the great distinguishing characteristic of the true Church. If the reader be sceptical upon this point, the following testimonies, which relate to "the Lamb's Woman"—*του αρνιου την γυναικα*—in the period of her existence, anterior to the resurrection of the just—*the* ATON *of her tribulation*—may serve to remove his doubts.

First, then, she is described in Daniel, as *the Saints made war upon, and prevailed against, until the appearing of the Ancient of Days*—ch. vii, 21, 22, 25. When Jesus came by John's baptism, he was a very young man; but when he comes in the epoch of 1864–8,—as we hope, and believe, from the best evidence we can obtain,—he will appear as "the Ancient of Days," being then nearly 1870 years old. Till this appearing, then, the Body composed of the Saints is to be in tribulation, and worn out by the oppression and injustice of her enemies. All the testimonies of the prophets, and their own individual experiences, are in harmony with this of Daniel.

The Saints are styled by Jeremiah, "the precious sons of Zion comparable to fine gold" who partook in the calamities which came upon Zion through the Chaldeans—saints, the seed of Abraham, because they walked in the steps of that faith which he had, being yet uncircumcised, or a Gentile —Rom. iv, 12. These, precious sons of

Zion, then, are such, because they believe, as Abraham their father did, the "glorious things spken of Zion, the city of THE ELOHIM," or *Glorified Saints*—Ps. lxxxvii, 2. Hence, Paul says of the saints in general, or without regard to the accident of their natural birth, "the ἄνω Jerusalem * is free and the Mother of us all"—Gal, iv, 26; *which he proves* by adducing the testimony of Isaiah liv. 1. According to this, *before she is exalted and free*, she is barren and desolate, bearing the shame of her youth, a woman forsaken and grieved in spirit, forsaken for a small moment, and bearing the reproach of widowhood. But when this "small moment" is passed, the Jerusalem now prostrate *below* the feet of the Gentiles, will be exalted and free, and *above* all her foes. She will then become the once barren and desolate bearing children, even a *nation* of them at once (Is. lxvi, 8; 1 Pet. ii, 9)—no longer a widow, but having her Maker for a husband, whose name is *He shall be of Hosts*—the Elohim of all the earth shall he be called—ver. 5. The city will be the *Mother City* of those Elohim—the *Metropolis* of their dominion. Hence, they are the seed, or children, of this mother, who are to possess the nations, and make the desolate cities of Israel's land to be inhabited—ver. 3. The faith and hope of the Saints—the future *Elohim* of the whole earth—and the present and future status of Jerusalem, are inseparable. During "the times of the Gentiles," the saints mourn for Jerusalem, (Isai. lxvi, 10) and partake in the tribulation consequent upon their ascendancy in church and state. As the remembrancers of YAHWEH, they keep not silence, and give him no rest till he establish and make Jerusalem a praise in the earth—Isai. lxii, 6, 7; because they know that until he arise and have mercy upon Zion, there will be no redemption for them from this evil constitution of things. The saints are now "a city"—a municipality preparing for the occupation of Jerusalem when exalted and free. Hence many of the prophecies addressed to Zion have an important bearing upon them as its *present* HEIRS *and future possessors*. As *heirs*, Paul says to them, "Ye have come (*perfect tense*) to Mount Zion, and to the city of the living Theos (Deity) to Jerusalem the heavenly, and to ten thousand of messengers"—Heb. xii, 22. If asked, "How did the Hebrews Paul wrote to come to these things?"—the answer is, BY FAITH *in the things testified concerning Zion and Jerusalem, as those things were apostolically set forth in the Name of Jesus Christ.* These Heirs, then, as such, are Zion, the City of Deity, the Heavenly Jerusalem, *patiently waiting for* the time to come to take possession of the down-trodden city and of "dominion under the whole heaven." The reader will therefore perceive, how that, of necessity, the Heirs must be in tribulation while their inheritance—the Hebrew nation, Holy Land, and Jerusalem—are in captivity and desolation under "the worst of the nations"—the Heirs themselves the sport of the vile jests and injustice of those in power, and their inheritance *in ruins*.—Acts xv. 16, 17.

In Isai. liv, 11, "Zion whom no man seeketh after" (Jer. xxx, 17) true both of the Heirs and their Inheritance—is thus addressed, "O thou *afflicted*, tossed with tempest, and not comforted, behold *I will set* in precious color thy stones, and will lay thy foundations in sapphires; and I will make thy windows a sparkling gem, and thy gates for stones of burning, and all thy territory for stones of preciousness; and all thy sons shall be taught of YAHWEH; and the peace of thy sons great." Thus, the Spirit in Isaiah and Jeremiah likens the saints to fine gold and sparkling and precious stones; and declares that, though *afflicted and tossed in a previous state*, they will be for the foundations, windows, and gates of the royal house of the kingdom, whose territory is for them with abundance of glory and peace.

Men and women become gold and silver and precious stones, by being taught of Jehovah and obeying his commands: all others are but wood, hay, and stubble, unfit for the glory of the kingdom.

Contemplating the time when Zion and her now suffering sons shall rejoice together, (Isai. lxii, 5) the Spirit saith, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. THIS IS THE HERITAGE *of the Servants of Yahweh*; and their righteousness is of ME, saith YAHWEH"—ch. liv, 27.

But we need not quote the prophets further to prove that tribulation is the present lot of the saints, or "servants of Yahweh, whose righteousness is of Him:" a brief reference to the apostles will finish for the present what we have to offer under this head.

According to Matthew, Jesus says, "He that taketh not his cross, and followeth after me, is not worthy of me"—ch. x, 38: and John testifies that he said concerning his disciples, "In the world ye shall have tribulation"—xvi, 33. This was his own experience, and theirs is like his. All the apostles,

* The *ano* Jerusalem as opposed to the *kato* Jerusalem; the atter under the Mosaic Law being in bondage thereto and for the last 1800 years *down*, under the feet of the Gentiles: the former is *ano* or *up* and free when she shall be raised up and delivered from her present degradation. She will then be "the City of Elohim," far *above* what she was under the law.

Stephen, and all the faithful were afflicted, some in this way and some in that, by all of which they were weaned from the world, and kept in lively remembrance of its essentially evil nature and character. Paul's testimony is not to be omitted. When he exhorted the disciples to "continue in the faith" he told them plainly what the consequence would be in saying in the very same breath, that "we must through much tribulation enter into the kingdom of God"—Acts xiv, 22: and in another place, he makes our reigning with Christ depend upon our suffering with him —2 Tim. ii, 12.

God teaches his sons obedience by suffering; and proves his interest in them by the chastisement he inflicts for their shortcomings. Jesus was subjected to this discipline; so also must his brethren be. "He learned obedience by the things which he suffered;" and received stripes on our account—"By his stripes we are healed." "Whom the Lord loves he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons * * * But if ye be without chastisement, *whereof all are partakers*, then are ye bastards, and not sons"—Heb. xii, 6–11.

John the apostle partook of this chastisement of "the One Body" while an exile in Patmos; for in writing to the saints represented by the seven ecclesias of Asia, he describes himself as their "brother, and companion in the tribulation" then prevailing, "and on account of the kingdom and patient waiting for Jesus Anointed." And when he had a vision of the redeemed, he saw them with white robes and palms in their hands—*a pure and victorious multitude.* As yet he has only seen them in vision. When therefore he was asked who they were, he could not answer in the sense of an accomplished fact; for he had never yet seen the saints palm-bearing or victorious. He therefore said to the inquirer, "Sire, thou knowest!" upon this, "the elder" said, "These are they (or represent those) who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. * * * They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat"—Rev, vii, 9, 14–17; all of which they are exposed to in "the times of the Gentiles."

In another place, he sees the saints in these times of the Gentiles as "THE HOLY CITY *trodden by them under foot forty and two months*"—Rev. xi, 2. This period has not yet quite elapsed. *From four to eight years are yet lacking to its fulfilment.* In ch. xiii, these Gentiles in their civil and ecclesiastical organization are symbolized by a Beast with a speaking and blasphemous mouth, having power over all kindreds and tongues and nations. To this Power, John says, "it was given to make war against the saints, *and to overcome them.*" They are therefore a conquered people until the Lord comes; and like all such, subjected to ignominy, and injustice, and reproach.

Now this Holy City of Saints is symbolized in ch. xii, 6 by a Fugitive Woman—flying from the arena of courts and kings, the Imperial Heavenlies of Daniel's Fourth Beast, "into the wilderness," to be sustained there, unsubdued but militant, for 1260 years. She is a persecuted woman—ver. 13—whose enemies have sought to exterminate her from the earth—ver. 15. But the undevout and unbelieving democracy, whose liberty is licentiousness, have "helped" her from time to time, and proved a check upon her oppressors; as the fear of the people was a restraint upon those who sought the life of her Lord—Mar. xi, 32; Rev. xii, 16.

What a wonderful woman hath this been! Betrothed to the Spirit on the Day of Pentecost; after nine months of years—a period of gestation in which she contended successfully against paganism, which, as "the Moon" of the Roman Heaven, was placed "under her foet"—in the "set time" delivered of a ruler who became sole Emperor of the Habitable; then, when delivered instead of remaining at Court to enjoy the honors, riches, and power of the world with the emperor, she turns her back upon them all, and becomes a fugitive and dweller in the wilderness. In process of time, that is, after 1260 years sojourn, her enemy finds her out, makes war upon her, and subjects her to his power. Nevertheless, her principles are not allowed to perish, for they are kept alive by "the remnant of her seed," into which the symbol of "the woman" is merged—ch. xii, 17; to appear again in Rev. xix, 7. It is not difficult to ascertain which of all the bodies ecclesiastical of "Christendom" answers to "the Remnant of the Woman's Seed;" we have only to ascertain what body keeps the commandments of God, and has the testimony of Jesus Anointed. If any one of them be found in the observance and possession of these, that same one is "The Remnant;" for it is written that they are the remnant of her seed "who keep the commandments of God, and have the testimony of Jesus Annointed," "which is the spirit of the prophecy"—Rev. xix. 10. In this chapter this oppressed and afflicted remnant, after a struggle of nearly nineteen centuries with the Serpent's Seed, whose characteristics are the reverse of hers, reappears upon the apocalyptic arena as "the Woman of the Lamb ready for the celebration of the nuptials. From this epoch,

all her trials cease; and she reigns, the Eternal Spirit's Daughter and Messiah's Queen, empress of all the earth—Ps. xlv, 9–16.

Thus, then, it is evident, from the Old and New Testaments, that the true church is a body composed of people whose faith embraces the prophetic testimony for Jesus; whose practice is the keeping the commandments of God; and whose circumstances are the hard times of adversity. Where, then, in "Christendom," is such a body to be found? The 200,000 Campbellites of the United States cannot be this body; for no community professing "Christianity" can well know less of the prophetic testimony for Jesus than they and their leaders, as this "Great Demonstration" evinces abundantly. Neither do they keep the commandments of God; and as to their being a down trodden and afflicted people, it is altogether out of the question; for, if they be the saints, their founder, Mr. Scott, tells us, that the government of the world in these United States is "possessed by the saints"—p. 151. "Our thoughts," says he elsewhere, "involuntarily revert to our own free government and happy citizens; and wonder whether we may not in them behold the commencement of that order of things prefigured by the 'stone cut out of the mountain.' Disentangled from all meretricious alliance with the State, and free to circulate her great salvation in all parts of the Union, Zion, in order to bring forth children in these states, has only to labor. Here the rights of man and religion are harmonized with a peace-professing and a peace-maintaining government, and all the difficulties between the Church and the State are most happily composed. Here the sufferings of the church have an end. Her earthly rest is come. Here the saints possess the government"—p. 111.

No man would pen such absurdity as this who had "the testimony for Jesus," and knew what constituted a saint. If the Scotto-Campbellite saints possess the government, what shall we say of the Episcopalian, Presbyterian, Methodist, and Baptist saints, who vastly outnumber them, and have consequently greater political power than the 200,000? They all "possess the government;" therefore they are all "the saints," according to Mr. Scott. And a precious saints-government it is! Nothing but confusion and every evil work seems to prosper in its hand.

We conclude, then, for this time, that no one of the bodies constituting "Christendom" is the Bride, the Woman of the Lamb." They have none of them the characteristics. They are all ignorant of "the things concerning the kingdom of God and name of Jesus Anointed;" instead of keeping the commandments, they make them void by their traditions and practices; and are all in the sunshine of the world's favor. This is not the case with our little and despised body in the United States and Britain. We keep the commandments, and have the testimony, and are in tribulation. There may be individuals among us, as there were in the apostolic churches, "who walk as the enemies of the cross of Christ; whose God is their appetite, whose glory is in their shame, who mind earthly things:" but these are the exceptions, and have not influence enough to give character to the Body. Without boasting, we may say, that as a community we are more intelligent in the scriptures of the Old and New Testaments than all the rest of Christendom. We understand "the gospel of the kingdom," and they do not; therefore do they err in all other things. The world will not hear us; but them it hears; and for the old and sufficient reason, "that they are of the world; therefore speak they of the world, and the world heareth them."—1 Jno. iv, 5.

The reason, then, why Scotto-Campbellism has been providentially permitted to agitate the mind of this generation is, that by its speculations and crooked policy a people might be developed who should react upon it in exposing its foolishness and bringing out the truth of the prophets as revealed in Jesus. First action, and then reaction. We are the reactionaries provided to check the wild speculation and fanaticism of Scotto-Campbellism, Millerism, and Marshism; and to present before the world the real ancient gospel preached *to* Abraham by the Spirit; and afterwards to Israel in Egypt; and in later times, to Judah and the Gentiles by this same Spirit in John the Baptizer, Jesus, and the Apostles. This we have done; and the gospel so preached has been embraced by Scotto-Campbellites, Baptists, Adventists of divers shades of speculation, all sorts of Protestants, Papists, and Jews. It has levelled all their distinctions. The immersed and sprinkled are all the same to this gospel. Being all ignorant of it, it repudiates their use of water as a useless ceremony. All who understand it agree to this; and as soon as they heartily believe it, they ignore their former dipping or sprinkling and are immersed into and for the Name. Thus, the truth has formed a new spiritual development in this generation—the Lamb's Woman waiting for her Lord.

EDITOR.

"Thomasism."

WE republish the following "*editorial*" under this caption from *The Canadian Baptist* which is issued from Toronto. The editor says,—

"Can we, in view of the following circumstance, speak too strongly of the evil nature of 'Thomasism?' Several months ago a Baptist pastor had sent to him, from one of the professed believers in that doctrine, a communication, of which the following is the chief portion:—'Sir,—Wishing to know what this new religion is which I understood this Mr. John Williams has started, I went to hear him, and, sir, he clearly proved that the Christ you worship and the Christ of the Bible are two different persons, and knowing that if I am saved it must be through faith on the Christ of the Bible, not the Christ manufactured by men, and as it is my desire to be saved I bid adieu to you and your Christ.' Poor, poor soul! thought we. Adieu to our Christ! To Him who was first proclaimed as He who should bruise the serpent's head; afterwards as Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Adieu to our Christ! whose coming as a babe in Bethlehem was heralded by angels singing, 'Glory to God in the highest.' Adieu to Him who said, 'Come unto me, all ye that labor and are heavy laden, and *I* will give you rest.' Adieu to Him who bore shameful scourging and mocking for us! who, even in His dying agony upon the cross, forgot not to pray, 'Father, forgive them.' Adieu to our Christ! of whom it is said, 'There is none other name under heaven given among men, whereby we must be saved;'—'Jesus Christ, the same yesterday, and to-day, and for ever.' Adieu to Him of whom 'ten thousand times ten thousand, and thousands of thousands,' say, 'Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!'

We know not who it is that thus deliberately bids adieu to thee, oh Blessed Redeemer! We can only hope that His words say what His heart does not really feel, and we pray that in that day when the Lord makes up His jewels, we may both be found among that blood-bought number, who shall sing 'the new song,' 'Thou wast slain, and hast redeemed us to God by thy blood."'

The writer of the above inquires, "Can we speak too strongly of the evil nature of 'Thomasism?'" In reply, we would say, that depends upon divers considerations derived from the nature of the thing itself so denominated, and its relation to the truth. If "Thomasism" be a nick name bestowed by the ignorant and unbelieving upon the doctrine taught by the apostle Thomas and the eleven, then you certainly do "speak too strongly" in declaring that its nature is evil, in the sense of its being absolutely and essentially evil. An absolutely good thing, however, may be evil in a relative sense. In relation to Baptistism, and to every thing else that is not of the truth, it is decidedly evil; for any one that comes to understand it in candor and honesty of heart, is cured of all respect and subordination to their authority. The use of the sword is an evil, but it is nevertheless a very good thing in judgment upon the wicked. The wicked who are made to feel the edge of it, think they cannot speak too strongly of the evil nature of the sword; but the saints, who are to have the honor of wielding it in the execution of the judgment written (Ps. clix; Dan. vii) esteem it a very good and useful weapon; and that the sharper both its edges are the better. But, until "*the Hour of Jugdment*" arrives (Rev. xiv) they are content to leave the trusty blade "to be borne by the wicked, clothed with official power for the punishment of one another under angelic superintendence; while they, the saints, confine themselves to the use of the two-edged sword of the Spirit, which is the word of God." This is a sword that falls with pain upon the hollow, cavernous pates of all noisy editors, priests, and deacons, who ally themselves with "the high things that exalt themselves against the knowledge of God." To this class of pious sinners, the teaching of the apostle Thomas and the Eleven, which they call "Thomasism," is an odious and unmitigated evil, of which, they think, they cannot speak too strongly. They are not disposed to kiss the sword that stays them, and to call it good; on the contrary, they regard it as only evil, and that continually. This is not to be wondered at. They view "Thomasism" from their baptistic and other Laodicean platforms, floating upon the quicksands of the frames and feelings of the natural man, who receives not the things of the spirit of the deity, for they are foolishness unto him; neither is he able to discover them (*ου δυναται γνωναι*) because they are spiritually investigated. The things of the spirit are "deep things," and can only be seen by the light cast upon them by the scriptures of the prophets apostolically interpreted. These scriptures, papist, protestant, and baptist editors and divines cannot read so as to make them harmonize with the New Testament; hence they are unable to discover or discern the deep things they reveal. They are spiritually investigated; so that apart from the Spirit's testimony in Moses and the prophets, they cannot be appreciated or sought out Thus the leaders are blind, and the people led by them are blind also, and therefore nothing is before them but "the Ditch."

Well, we teach the doctrine of Thomas and the Eleven, and the blind leaders of the

multitude call it "Thomasism." This would, no doubt, be as displeasing to Thomas were he alive, as it was to call the same teaching of the Spirit by the mouth of Paul after his name. We must, however, leave *The Canadian Baptist* and others to settle the matter with the apostle, and his Lord and God, when they meet in the resurrection, which is hard by. It is not our province to quarrel with them about the names with which they choose to blaspheme "the truth as it is in Jesus." We leave this matter to be adjusted by him. All we are careful to be assured of is, that what they call "Thomasism," and which we teach and believe, is the truth. They can and will call it by what names they please. They may call it Bartholomewism, Lukeism, or any thing else. It only shows their folly. The truth under any name is sweet; and we are able to prove, and do prove continually, and to the satisfaction of many in their ranks, who when convinced, abandon them, that the sweet and fragrant truth shines upon our pages. This is our boast. We "glory in this, that we understand and know Yahweh"—Jer. ix, 24; and that there is not a mother's son of our opponents, be he lay or clerical, can make our boasting vain. We have been "*taught of God*" by the instrumentality of the written word, and are therefore free, and unspoiled by the poisonous traditions by which headstrong and silly boys are transformed into

> "The things that mount the rostrum with a skip,
> And then skip down again; pronounce a text;
> Cry hem! And, reading what they never wrote,
> Just thirty minutes, huddle up their work,
> And with a well-bred whisper close the scene.
> COWPER.

The Jesus preached by these theologists is what Paul styles "*another Jesus*" than the one he preached. The outline which *The Canadian Baptist* gives of his Christ proves this—an outline which must be interpreted according to *the known traditions* of baptistism. From the scriptures he has quoted, no one would know whether his Christ was Son of Abraham, and Son of David, or not; and, if the heir of these and of God, whether he was to inherit the Holy Land, and occupy the restored throne of David there, or not. Baptistic tradition denies this; and scouts the idea of Jesus reigning there as his fathers have done before him. Two hundred years ago the baptists were believers of what *The Canadian Baptist* terms "Thomasism;" but they do not believe it now. If their Christ is not to reign over the Twelve Tribes and the Nations in Jerusalem on Jehovah's throne there, as Solomon did, only with greater glory, and as Priest as well as King, the Christ they believe in is not the Christ of Moses and the Prophets, but "another." The Christ delineated in the prophets is doctrinal—*a character delineated by the pen of inspiration;* "a man of war," mighty in deed; a conqueror, an emperor, the sole monarch of all the nations upon earth, executing justice and judgment therein; also a prophet, priest, sacrifice, and so forth. The more a person understands of the Old Testament; the more he will know of "the Christ;" for it is neither more nor less than a *Christology*, or discourse concerning the Christ; and conversely, the less he knows of the prophets the less he knows of the Christ; so that if he knows nothing of them, though he may believe in the existence of the historical person named Jesus, he does not know Christ, nor can he tell whether Jesus be the Christ or not. He may say "yes" to a leading question; but without "the testimony for Jesus which is the spirit of prophecy" before his mind, he cannot truly say that he believes that Jesus is the Christ.

The Christ of "the religious world" is a mere fiction, whose Vicar-General his Holiness the Pope claims to be. Now, although all Protestants repudiate the Vicegerent, they believe in the same Jesus worshipped by the Pope and his children, great and small. They all adore the Pope's Christ; and with the Pope believe that he will never reign anywhere else than in the skies. They view him as located there forever, with no other function than that of peopling *nowhere* (an inconceivable heaven "beyond the realms of time and space") with dead men's ghosts previously mesmerized by the ministration of Canadian Baptist editors and others! This is their *beau ideal* of Deity; and in order to make the people fall down and worship it, they steal texts from divers parts of the Bible, and apply them to their fiction; and, as the Canadian Baptist has done in the editorial before us, absurdly imagine that in repudiating his application or use of the texts in the baptistic sense, that we reject the personage to whom they really apply in the sense of their several contexts. We believe in the Jesus whom Paul preached; but not in the baptistic savior of ghosts, which is styled by Paul "*another.*" EDITOR.

Analecta Epistolaria.

The Glad Tidings of the Kingdom of God.

MY DEAR FRIEND:—It is encouraging to observe the steady demand of subscribers to the "Herald" for the instruction and guidance it affords in the "narrow way" to Eternal Life. But alas! how lamentable, that, among the numerous Ecclesiastics who undertake to expound the Scrip-

tures, so few of them are "instructed unto the kingdom of Heaven" Matt. ch. xiii: ver. 57. And hence it is, that professing Christians generally, are more anxious to exert their best energies for this mortal existence, than ultimately to attain its primary object, and remain in culpable ignorance of the fearful consequences of the inspired warning, "He that soweth to his flesh, shall of the flesh reap corruption."—(Gal. chap. vi: ver. 8.)

But look on whatever side we may, we cannot fail to discover the increased moral turpitude of mankind, which, together with the unparalleled "shaking of the nations' and obvious fulfillment of the prophetic events immediately relating to "The time of the End" may be regarded not only as the entire breaking up of the social system, but the premonitory symptoms of that "gross darkness" and universal decay which will precede the dawn of that illustrious Day, when "the Sun of Righteousness shall arise with *healing* in His wings" —Mal. ch iv: vr. 2. for, soon, Messiah shall rule the world in righteousness, and the people with equity"—Ps. xcviii: vs. 9—and, in reference thereto, I beg your indulgence awhile in offering a few desultory observations on

"*The glad tidings of the Kingdom of God.*" Luke chap. viii: ver. 1., which, sometimes is mentioned as "The Gospel of God,"—"The Gospel of Christ,"—and "The Gospel of the Kingdom." The word "*Gospel*" signifying good news, or glad tidings. It is the good news or glad tidings of God, because it originated with Him, and the good news or glad tidings of Christ, inasmuch as He was sent from the bosom of the Father, and by him anointed to preach and expound the true design of those glad tidingss—eo Isa. ch. lxi ver. 1.—Luke, ch. 4: ver. 18, 43, and Acts, ch. x: vs. 38. His miracles testifying the authority of His mission, for said He, "the works which the Father hath given me to finish, the same bear witness that the Father hath sent me."—John, ch. v: vs. 36. This testimony was also confirmed by Nicodemus, a Ruler of the Jews; "No man," said he, "can do these miracles that thou doest except God be with him"—John, ch. iii. ver. 1. Immediately man had fallen, by transgression from primeval happiness, the divine assurance is given that, "the seed of the woman," (applicable to Christ* only) "shall bruise the serpent's head"—Gen. ch. iii: vr. 15.—Gal. ch. iii. vs. 16. Here the design of God for the recovery of Man from the penalty of death and corruption, which he had incurred, was veiled in obscurity; meanwhile, God mercifully commanded the expulsion of Adam from Paradise, "lest he take of the tree of Life, and eat and *live forever*"*—Gen. ch. iii: ver. 22.—in open rebellion to his Creator. After the termination of about two thousand years, during which period "all nations were suffered to walk in their own ways," "God looked upon the earth and beheld the wickedness of man, that every imagination of the thoughts of his heart was evil, continually," he being unrestrained, had by this time so intensely degenerated, that "it grieved God He had made Man on the Earth"—Gen. ch. 6. How solemn the thought, if the mercy of God had not interposed, Adam and his debased posterity would doubtless have "lived forever" in this ruined condition of sin and alienation from the Creator. In due time, however, the divine command is given to Abram, "Get thee out of thy country and from thy kindred."—Gen. ch. xii.: ver. 1. It may here be proper to remark, that his kindred were idolaters, and therefore would probably have hindered his obeying the purposes of God in calling him to the land of Canaan. So, likewise, any hindrance the "called of God" may meet with in their pilgrimage toward the land of their "everlasting inheritance," must be abandoned, although as dearly prized as a right eye or right hand—Mat. ch. xxix: vs. 30. Otherwise we cannot be accounted a disciple of Him who said, "Verily, there is no man who hath left house, or lands, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more *in this present time*, and in the world to come, life everlasting"—Mark, ch. x: ver. 30—Luke, ch. 18. vs. 29, 30. Observe the promise, "in this *present* time, and *after*," that is, "the world to come:" a divine truth, commonly assented to by all denominations of "Christians," but literally believed by none, notwithstanding its verification in the experience of the Patriarch—Gen. ch. xiii: ver. 2.: ch. xxiv: ver 35.

The narrative then proceeds to show that Abram immediately obeyed the command, and "went out, not knowing whither he went." Having at length entered the land of Canaan, God makes the promise to him, saying,—"I will give unto thee and to *thy seed* after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God; and this is my covenant which

*Applicable to Christ personal and mystical.—EDITOR.

*לעלם *lé ōlahm*, to the Aion, or Millennium.—*εις τον αιωνα*, Sept.—EDITOR.

ye shall keep between me and you, and thy seed after thee, every male child among you shall be circumcised."—Gen. ch. xvii: ver. 18. This covenant was renewed with his son Isaac, saying, "In thy seed shall all the nations of the earth be blessed."—Gen. ch. xxvi: ver. 3, 4. And again, with Abraham's grandson, Jacob, Gen. ch. xxviii: ver 13, 14; ch xxxv, ver. 12. Thus showing that the promises referred to "the seed of the woman," only, as originally made to Adam, and is so explained by the Apostle, "To Abraham and *his seed* were the *promises* made, God did not say, And *to seeds*, as of many; but as of one, And to *thy seed*, which is; Christ"—Gal. ch. iii: ver. 16. Therefore, the law was added to the promises, because of transgression, until *the seed* should come, to whom the *promise* was made—ver. 19. And, "If ye be Christ's, then are ye Abraham's seed, to whom only the *promise* appertains, "and heirs" of the "everlasting inheritance," of the land of Canaan—ver. 29.

Now, the Jews never clearly understood this divine promise, in consequence of their rejecting "the glad tidings" of the Kingdom preached by Christ; but, in the vain imagination of their hearts, construed these prophecies relating to the future glory of Canaan, as belonging exclusively to themselves and their posterity, gained by their own works under the law—Rom. ch. iv: ver. 13. Somewhat after the manner of many "Christians," who are looking for a temporal millennium of "peace and safety," to be established by the efforts of "Christian zeal." "We", said the Jews, vauntingly, "we be Abraham's seed." "Abraham is our father"—John, ch. viii: ver. 33, 39. This saying was true so far as their being his lineal descendants, but wholly untrue as regards the *Children* of Abraham, to whom the covenant promises were made and therefore it is obvious that the Jews are as ignorant of the design of God for the recovery of fallen man as were the people under the preceding dispensation. The Jews, when they had listened to the doctrine of Eternal Life, could in derision ask Christ, "What good thing shall I do that I may have eternal life—Matt. ch. xix: ver. 15.—Mark, ch. x: ver. 17—Luke, ch. x: ver. 25. An evidence of their entire ignorance that it is "the gift of God through Christ"—Rom. ch. vi, ver. 23—and not to be gained by any *good thing* done under the law. Verily, as were the fathers, so are they, "a stiff-necked generation, always resisting the Holy Spirit" — Acts, ch. vii: ver. 51. Looking in vain for a Messiah who shall not be identically "the seed of the woman—Isa, ch. vii: ver. 14.—Luke, ch. i: ver. 35. The circumcised "seed of Abraham"—Gen. ch. xxi: ver. 12.—Luke, ch. ii: ver. 21.—Heb. ch. ii: ver. 16.—Gal. ch. ii: ver. 16. And the "seed of David." Jere. ch. xxiii: ver. 5, 6.—Rom. ch. i: ver. 3. Him who was "a man of sorrows, and acquainted with grief," wounded for our transgressions, and bruised for our iniquities."—Isa. ch. liii: ver. 3, 5.—Rom. ch. iv: ver. 25.

No sooner had King David purposed in heart to build a House wherein to behold the presence of God, than Nathan the Prophet was commanded to show him that God had long previously designed the type of His holy annointed one to build a house for His name, even "thy seed after thee, which shall proceed out of thy bowels, I will establish his throne and kingdom *forever*."—2nd Sam. ch. vii: ver. 12, 13. Here, as in the instance of Abraham, whose son Isaac was a type of the Paschal Lamb on Mount Moriah, where nearly two thousand years afterwards "Christ our Passover was slain for us." So, also, was Solomon, when he succeeded to his father's throne, a type of Him who ere long "shall reign in Mount Zion, and in Jerusalem, before His ancients, gloriously."—Isa. ch. xxiv: ver. 23. Nor should the incident be overlooked, that as "Isaac went forth to the place bearing the wood" for the burnt offering, even so Christ went forth to the same, bearing His Cross. Abraham prophetically called the name of that place "Jehovah-jireh," or, "the Lord will provide".—Gen. ch. xxii: ver. 14. Thus showing that Jehovah still intended to provide the true offering which shall "be seen there."

Doubtless, the seed *innumerable*, to whom the divine promise was made, are not the posterity of Abraham born after the flesh, but both Jews and Gentiles, "born of the Spirit" in accordance with the birth of Christ"—Matt. ch. i: ver. 20—Luke, ch. i: ver. 35; a mystery, which the Jews never understood—John, ch. iii: vs. 9. There is, however, good ground to believe that the Jews, who reject Christ, are the Children of Ishmael, inasmuch as they are ever prone "to persecute him that is born after the Spirit"—Gal. ch. xxiv: ver. 29 — represented by Ishmael mocking Isaac,—Gen. ch. xxi: ver. 9, 10—which is referred to by the Apostle Paul, as being typical of "men born after the flesh, and not after the Spirit."—Gal. ch. iv: ver. 29. Likewise, Christ said to the Jews, when boasting of their descent from Abraham, "I know that *ye are Abraham's seed*, but if ye were Abraham's children, ye would do the works of Abraham"—John, ch. viii: ver.

37, 39—by "obedience to faith." Verily, therefore, "they are not all Israel" ("the Israel of God") "which are of Israel; neither because they are the seed of Abraham, are they all children of Abraham." Under the promise, "they which are the children of the flesh are not the children of God."—Rom. ch. ix: ver. 6, 7, 8. Thus it is seen, that "he is not a Jew who is one outwardly," Rom. ch. ii: ver. 28, 29, and that no difference was put between Jews and Gentiles, under the covenant promises; for, whatever may be his caste, "except a man be born again, he cannot see the Kingdom of God;" or, "except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—John, ch. iii: ver. 3, 5. Such, then, are the "Israel of God" to whom exclusively the covenant promises appertain. Men, "born of God,"—John, ch. i: ver. 13—James, ch. i: ver. 18—1st Peter, ch. i: ver. 23. And this renewed condition explains the often perverted text, "For as *in* Adam all die, even so *in* Christ shall all be made alive."—1st Cor. ch, xv: ver. 22. Or, "as by one man's disobedience; many were made sinners," inherently so, and therefore mortal, even "so, by the obedience of One, shall many be made righteous," born of God, and thus partake of immortality. "For if *any man* have not the spirit of Christ, he is none of His".—Rom. ch. viii: ver. 9. And hence, "he that hath the Son *hath life*, and he that hath not the Son of God, *hath not life*."—1st John, ch. v: ver. 12. Such, and such only, shall be made alive at the "Resurrection of the Just," in "the likeness of Christ." Immortal, incorruptible, and in none other state or condition have mankind any just ground for hope to enter the *promised* Land of Canaan, the "New Jerusalem," the "city of the great King," whose own rightful inheritance it is, according to the promises of God, not only as the *circumcised seed* of Abraham, but the only *existing heir* to the throne of his father David, and until that true Heir *return*, to stand again with His feet on Mount Olivet, and there triumphantly claim the Kingdom as "King of kings and Lord of lords." "Jerusalem shall be trodden down of the Gentiles," nor shall that decree be annulled "until the *times* of the Gentiles be fulfilled."—Luke, ch. xxi: ver. 24.

The Gospel, or glad tidings of that glorious kingdom, is, verily, "The Doctrine of Christ,"—Mark ch. iv: ver. 2,—2d John ver. 9.,—but, inasmuch as it originated with the Father, Christ declares, "My doctrine is not mine, but His that sent me"—John ch. vii: ver. 16.—He was sent from God to preach and expound the mysteries of that Kingdom, and thus reveal the means whereby God has designed to give to His people, Israel, the "Heritage of the Heathen,"—Ps. iii: ver. 5, 6,—and at the same time "bring Life (eternal) and Immortality, to light,"—2d Tim. ch. i: ver. 10,—a condition of man, which he had never hitherto clearly discerned. "My meat," said Christ, "is to do the will of Him that sent me, and to finish His work."—John ch. iv: ver. 34. Or, in other words, the main cause of my existence is to fulfil all the mind of God, and wherein Adam failed, but, "how am I pained till it be accomplished,"—Luke ch. xii: ver. 50. Ah! if the painful scorn and derision of that "stiffnecked generation," if the strong temptations of Satan, or the agonizing death on the Cross, "My God, my God, why hast thou forsaken me," could possibly have prevented His full accomplishment of that stupendous work, man, fallen man, must have been for ever left in his present sinful and perishing condition,—1st Cor. ch. xv: ver. 17, 18. Then unto Christ be ascribed all praise and glory, for He testified with His expiring breath, "It is finished." "I have finished the work which Thou gavest me to do."—John ch. xvii: ver, 4.—ch. xix: ver. 30. And can the faithful servants of so good and faithful a master, heedlessly proclaim to the world, that *any* of the fallen race of Adam have obtained redemption ere "the Day of Salvation" had dawned, or "the acceptable year of the Lord" had arrived?—Isa. ch. lxi.: ver. 2. Luke ch. iv: ver. 19. "Tell it not in Gath, publish it not in the streets of Askelon, lest the uncircumcised in heart and ears triumph." But rather let the Truth be declared to penitent sinners, that *now* "if thou shalt confess with thy mouth, the Lord Jesus, and shalt *believe in thine heart*, that God hath raised Him from the dead, thou shalt be saved."—Rom. ch x: ver. 9. For it is "the Gospel," that is "*the power of God* unto salvation."—Rom. ch. i.: ver. 16. "Neither is there salvation in any other name under Heaven, given among men" (than Jesus Christ) whereby mankind must be saved.—Acts ch. iv: ver. 12. It is impossible to take any scriptural view of Truth, without being convinced that "the glad tidings of the Kingdom of God," as expounded by Christ, is the centre of divine Truth, the centrical point of all Prophecy, and the heavenly Luminary that exhibits the true Glory of Immortality.

This good news of the promised Gift of Eternal Life to all believers, Christ the Son of God, was sent to preach and expound; and it is written that "His sheep hear His voice," therefore, the sheep for whom He laid down His life,—John ch x.: ver. 3, 15,

—do both hear and understand "the mysteries of the Kingdom of Heaven,"—Matt ch. xiii: ver 11,—in this "acceptable year," or "day of salvation."

We will not pause here, to consider any views of a *previous* salvation; such as is taken from the opinions that "*Immortal Souls*" enter some intermediate state, the "sleep of the dead," and so forth, seeing that such vain imaginations, are opposed to the Scriptures, which plainly declare, that, when Christ shall appear, *then* shall every man be *rewarded* according to his works,—Isa. ch. xl.: ver. 10—ch. lxii.: ver. 11—Matt. ch. xvi: ver. 27—Col. ch. iii: ver. 4, and Rev. ch. xxii: ver. 12,—as, otherwise, man would obtain his reward at death, if not wholly, at least, in part, or an earnest thereof, but no such opinions are in harmony with divine revelation.

Christ was not only *anointed* to preach "the glad tidings" to the meek, and proclaim "the acceptable year of the Lord," but He commanded the Jews, also, to "preach the Kingdom of God."—Luke ch. ix: ver. 60. And in His last parting farewell with His disciples, He likewise commanded them to "Go into all the world, and preach the good news to every creature," as the means of salvation,—Mark ch. xvi: ver. 15,—comforting them with the assurance, that "He is with them alway, even unto the end of the Aion. As, however, it is a question of primary importance, "How shall they preach, except they *be sent?*"—Rom. ch. x: ver. 15,—men would do well, ere they undertake that responsibility, to ascertain whether they are delegated by the Holy Spirit to proclaim "the Gospel," for without such divine authority, they will, doubtless, "pervert the Gospel," by preaching "another Gospel" than that declared by Christ and His Apostles,—Gal. ch. i: ver. 7, 8,—not being either "the Gospel of God," the "Gospel of Christ," or the "Gospel of Salvation." Dangerous indeed, the task, to *Run*, before being *Sent*, of God, to proclaim His will,—Jer. ch. xxiii: ver. 21,—for not only themselves, but others, equally blind, may thus be misled into the pit of destruction,—Matt. ch. xv: ver. 14—Luke ch. vi: ver 39,—not observing the waymark warning, "If *the Gospel* be hid, it is hid to them that are lost."—2d Cor. ch. iv: ver. 3. But, beloved Christian Brother, "I am persuaded better things of you, and things that accompany Salvation, for God is not unrighteous to forget your work, and labor of love, which you have shewed toward His name."—Heb. ch. vi: ver. 9, 10. Therefore continue to proclaim to the world that Jacob, the Representative of the "Israel of God," "*waited*," and David "*longed*," for the Salvation of God.—Gen. ch. xlix: ver. 18—Ps. liii: ver. 6, and cxix: ver. 174. And that "a Crown of Righteousness" is reserved for all them who "*love*" His appearing.—2d Tim. ch. iv: ver. 8,—for they shall thus be privileged to greet His glorious Advent,

> "Lo, this is our God, we have *waited* for Him,
> And He will save us.—
> This is the Lord, we have *waited* for Him,
> We will be glad, and rejoice in his Salvation."
> Isa. ch. xxv: ver. 9.

"And *then*, Thou, O Lord, will perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers, from the days of old."—Micah ch. vii: ver. 20.—Luke ch. i: ver. 72, 73.—Ps. cv: ver. 8, 9, 10, 11. Verily "*Then* the earth shall yield her increase."—Ps. lxvii: ver. 6. "*Then* shall the field, and trees of the wood rejoice."—Ps. xcvi: ver. 12; and "the desert blossom as the Rose."—Isa. ch. xxxv: ver. 1; "Instead of the thorn shall spring up the fir-tree, instead of the brier shall come up the myrtle tree, yea, the mountains and hills shall break forth in singing."—Isa. ch. lv: ver. 12, 13; "For there shall be no more sorrow, pain, or death."—Isa. ch. xxv: ver. 8.—Rev. ch. xxi: ver. 4. "The days of mourning shall be ended," "Violence shall no more be heard in the land."—Isa. ch. lx: ver. 18, 20. "*Then* God, will, in very deed, dwell on earth with men."—1st Kings, ch. viii: ver. 27.—Rev. ch. xxi: ver. 3. For Israel's King shall "rule the world in righteousness, and the people with equity."—Ps. xcviii: ver. 9. And "all kings, shall fall down before Him, all nations shall serve Him."—Ps. lxxii: ver. 11. "In His days, the righteous shall flourish, and dwell in the land forever."—Ps. lxxii: ver. 7, and xxxvii: ver. 29. "They shall come to Zion with songs of everlasting joy."—Isa. ch. xxxv: ver. 10; and listen to the united acclamations of thousands of thousands of angels, singing, "Worthy is the Lamb that was slain, to receive power, riches, wisdom, strength, honor, glory, and praise," while the redeemed on earth echo back the melodious strain in sounds resembling many waters and mighty thunderings. "For the Lord God Omnipotent reigneth."—Rev. ch. v: ver. 11, 12, 13—and ch. xix: ver. 5, 6.

Yours, very faithfully, in the "Blessed Hope" of Immortality, at "the glorious appearing of the Great God and our Saviour, Jesus Christ." RICHARD ROBERTSON.

89 Grange Road, Bermondsey, England,
Jan. 21, 1860.

"Sick of Governing and being Governed.

Friend Thomas—Dear Sir:—I am sick of *governing* and being *governed*, from the sample I have had in this world. And if *your future* is to be *Princes*, Priests, and Kings, over the masses, I *ignore the Bill*, and will have none of it. The future I hope for,is a state in which all will do right without coercion — without Kings, and Priests and Princes. And why? I will tell you. Because all that makes us sin here, will *evanish* on our *expiry*. No "marrying and giving in marriage"—of course, no lusts of the flesh; no needs of the flesh as to eating, clothing, &c., &c. All found by the goodness of God. Of course *meum* and *tuum* (mine and thine) are not known in the next world, so there cannot be any contention—so no sin. So universal love and happiness, IF WE EXIST.

I send you a *dialogue* in view of *death*. It will show you where I *now stand*. That is in the *hope* God will continue our existence, and that by *experience* and more favorable circumstances given by our heavenly Father, we may from the A, B, C, of this world, climb step by step up the ladder, till we reach Him who sits at the TOP.

I remain yours, &c. with many good wishes, ROBERT MACK.

Maury Co., Tenn., Jan. 16, 1860.

The Future State.

WHEN our friend's dialogue comes to hand, we will give it all due and respectful attention. In the meantime we would remark, that though we have read the Bible much, and thought upon its contents a good deal, we have never yet met in its pages with the future state our worthy correspondent hopes for. By "*future state*," we understand that state of things which is to succeed the present order—the state intermediate between the resurrection of the just at the apocalypse of Christ, and "*the end*," which arrives a thousand years after. This future state of a thousand years duration must be passed through before a man can get at the blessings "*beyond*." Of this "beyond," the Bible says very little; yet it reveals enough to convince us that "all will do right without coercion." There will then, indeed, be no lusts of the flesh, no contention, &c., because the flesh, *as now constituted*, will not exist. The body of sin and death will have been destroyed; and the body of spirit will be the rule of the nature of all the inhabitants of the earth. But this is the paulo-post future, and not the future state of which the gospel of the kingdom treats.

We must be contented to receive with gratitude what God has proposed according to his own good pleasure. We must not act like spoiled children, and insist upon having things our own way, or nothing. The belief and obedience of the truth, from Abel to the present, has not yielded a sufficient multitude to people the earth in the paulo-post future state. It will require a thousand years yet, and more, to develop this multitude from the existing race—*a multitude of sinless immortals*, which shall supersede the multitude of devils which now inhabits the earth, and governs it with all the appliances of hypocrisy, fraud, violence, and villany. Our friend must be content for God to work out his paulo-post future purpose in his own way. He has thought proper to ordain, that earth's devils shall be punished, and subdued. by Jesus and his brethren. That they shall break *the power* of the devils, and reduce them to servitude; that "the man of the earth may oppress no more." These devils are "the masses," whose present rulers are "*the Devil and his Angels*." In the wisdom of God, SERVING *devils* will be permitted to exist upon earth for a thousand years after *the ruling devils* are abolished, and their places filled with *ruling saints*. We admire the arrangement much, of giving the devils a practical demonstration of what it is, for God to govern through the righteous; seeing that the world has had such an awful demonstration of the government of Sin through the wicked. In the future state, the righteous, who will be immortal, will rule the devils with a rod of iron—Rev. ii. 26, 27. The times of the devil's ruling devils, as it is now, will have passed away; and Messiah's times will have come. In these, the ruling saints will be omnipotent. They "neither marry nor are given in marriage," but are as the angels. Not so those in subjection to them in the future state. They marry and are given in marriage; are subject to coercion, own property, and traffic by land and sea, as at present; only all these things are conducted upon better principles, under righteous and wise laws, which the divine legislators will be able, and will cause to be respected; for when the kingdom comes, the will of God will be done, as in heaven also upon the earth.

Our friend says he is "sick of governing and being governed. We do not doubt it. To govern devils, black and white, without the power of making our will respected, is enough to make any man sick; and to be governed by devils, who are the mere incarnations of the lusts of the flesh, the lust of the eye, and the pride of life, such as are now at the head of the world's affairs in both hemispheres, is above reckoning; and calculated to make a man sigh for a better

state. But if sick of this, is it a good and sufficient reason for us to "ignore the bill," whose programme is, not to be governed oneself, but for the saints to govern with omnipotence? There will be a pleasure in the exercise of such government as this; especially as it is to be combined with the work of enlightening a world of nations, which, having learned experimentally the almighty power of its rulers, yields an earnest and reverent attention to their word.

We hope our friend will think better of the bill of fare presented in the Scriptures. Think of the glory and honor of ruling the world for God, and regenerating it; with all the riches to be possessed; and the bliss to be enjoyed, of which the God-nature alone is capable. We trust our friend before he goes down to Sheol will review his premises, and purge them of everything unscriptural; and work out all his conclusions in harmony with the plain and positive testimonies of the apostles and prophets. No logic is sound which is incongruous with these.—EDITOR.

Jan. 26, 1860.

Progress of the Truth in Canada.

(Concluded from page 70.)

BROTHER WILLIAMS concludes the report of his "running to and fro" to increase the knowledge and faith of his fellows in the things belonging to their everlasting peace and welfare, by saying, "I returned to Toronto after an absence of fifteen weeks of hard travelling through mud and mire, in perils both by water and land. Several times I have had to travel through the bush on foot, as the stages could not run, the roads being impassable. At other times I have had such joltings over corduroy roads that I have been sore from head to foot, and all to endeavor to enlighten mankind in "the things of the kingdom," that by belief and obedience they may obtain forgiveness of past sins, and inheritance among the sanctified; and though without hire, with plenty of enmity from the professing world, abundantly spiced with slander and abuse. But this is not without its consolation; for the greater the trials the greater the reward. Were I to labor for a yearly salary, it might be said of me, 'Verily, I say unto you, you have had your reward;' but if I do it freely and of a willing mind, and live in dependence upon God, I believe that he will raise up friends to minister to my necessities. I can say, that hitherto he has not left me, nor forsaken me. But living dependent upon society is not living in dependence upon God. I am satisfied that the course I pursue was the apostolic method. They had first to preach the gospel, not a substitute for it, or 'another gospel,' before they could live of the gospel. The apostles were not offered so much a year before they would 'enter the field;' nor was Paul, though preëminently 'the teacher of the Gentiles,' found always dunning his readers to support him as an evangelist for the sake of 'the precious cause.'

But, on the other hand, there are some who seem to think that a preacher can live like a chameleon exclusively upon air. My conviction is, that even were such a diet all-sufficient, a preacher of the real gospel may be fairly supposed to have other indispensable necessities than those which answer to the cravings of the stomach. Air being transparent and penetrable, it will not do for shoes and raiment; and as it is so common as to be of no value in the market, conductors and contractors will not accept it in payment of locomotion 'from post to pillar, and from pillar to post.' I do therefore think, that those who can should minister of their 'deep poverty' as well as of their abundance and superfluity, to the extra-œrial necessities of the faithful laborers in the truth—Mark xii: 44; 2 Cor. viii.

I have had many difficulties to contend with since I have been in Canada. Some who professedly love the truth have said, that they did not think it right for a man to be always preaching; but that he ought to work and support himself, and preach too. But this was a sort of clairvoyance irradiating from the pocket. But these very persons are ever found sand-washing and prospecting in the mines of the god of this world; and without the slightest ability or inclination to enlighten their fellow-men. They are full of the maxims of worldly wisdom, and great sticklers for money-saving economics; but in the generous diffusiveness and geniality of the gospel, their souls are mere icicles of selfishness incapable of thaw.

But I have overcome the difficulties cast in my way by such stumbling-blocks as these; and have proved to them that I am actuated by the love of the truth, and not by that of money. But stingy souls judge of others by their own stinginess. I have shown that I am like yourself—'not starvable.' Some are like the dog in the manger, unwilling or unable to enlighten their contemporaries themselves, and opposed to others making the experiment who can. As far as their sayings and doings are concerned, the truth would perish from the earth. They are wrapped up in the social enjoyments of their own hearths, while others are enduring the burden and heat of the day. If you hear of them at all, it is in the sensoriousness of table gossip, or in crotchetty fault-finding; nevertheless, with no

other accompaniments before the tribunal of Christ, they blindly imagine that some high position awaits them in his kingdom!—Exaltation for nothing done!

We may truly say with the apostle, 'If in this life only we have hope in Christ, we are of all men the most miserable.' But the Christian's hope in Christ pertains to another life, and therefore future. There is a hope in Christ, and a faith in him, which the prophets predicted and rejoiced in with glorious anticipation. To talk of the death, burial and resurrection of Christ as the only faith and hope is extremely fanciful and fallacious teaching. For what a man seeth, or has in possession, why doth he yet hope for it; but we with patience wait for it. It is the duty of those who believe, to set before the world the promises of God, pure and simple, all of which are summed up in the word of the kingdom. 'Hearken,' says James, 'hath not God chosen the poor of this world *rich in faith*, and heirs of the kingdom which he hath promised to them that love him?' This is the richness of the faith. By becoming obedient we become heirs of this glorious inheritance. Although at present poor in the goods of this world, we may be joint-heirs with Christ, sharing with him in the age to come, when the nations become his inheritance, and the uttermost parts of the earth his possession. Now is the time of the Christian's humiliation; then, the time of their glory: now despised and rejected of men, then exalted to honor and power: now considered the offscouring and vile refuse of the world; then God's jewels, precious in his sight, and 'shining as the sun in the kingdom of their Father.'

Truly, we do not estimate our privileges as we ought; but, I suppose, it is because we can only see through the glass of God's truth darkly; our vision in the present state cannot penetrate into these glorious realities as we shall when clothed with immortal vigor. Salvation, then, in the present state is a matter of promise; but when the High Priest of the Israel of God shall appear from beyond the Veil to those who have been looking and waiting, he will be manifested without a sin-offering to salvation. 'Wherefore,' saith Peter, 'gird up the loins of your mind. Be sober and hope to the end for the salvation that is to be brought to you at the revelation of Jesus Christ.' For this we must patiently wait, reckoning that the sufferings to be endured are not worthy to be compared with the glory that shall be revealed in us.

That you may still be preserved to continue your good fight of faith; and that its professed friends may be careful to keep it unmixed with the vain questions and unprofitable speculations of the world lying under the wicked one, is doubtless the sincere prayer of all true companions in the tribulation of the times. I subscribe myself faithfully yours,

JOHN WILLIAMS."

Toronto, C. W., Dec. 1859.

Miscellanea.

The Holy Land.

JERUSALEM, Dec. 8, 1859.

IT would not require much research into books of travels in Palestine to perceive how universally they designate this city as melancholy, forlorn, silent, or by other epithets denoting that it is located "far from humanity's reach." It would not require much research now to discover that within a couple of years, but especially within a couple of months, it has become, in proportion to its size and population, one of the most stirring cities that can be met with.

The trade within is largely augmented since the influx, ever increasing, of Russian pilgrims; but the life and bustle are to be really found outside the walls, to the north and west, where the country has suddenly changed its aspect, and presents an ant-hill amount of industry, where hundreds of men—peasants of the land, with a few Maltese, Ionians and Africans—are employed in raising walls preparatory to the numerous edifices designed by Russians, Armenians, and native merchants; and this, again, tells upon remote distances, where the lime is being burned, and the hills denuded of verdure to supply the kilns. All day long the explosions of blasting rocks resound, as though the walls of a citadel were being besieged, the plugs flying up into the air, each with a stream of fire like a rocket.

Beside those inclosures, the works in progress consist of a wide road being made to the ancient Convent of the Cross, now a Greek clerical seminary, nearly two miles distant from the city, and sundry small forts being erected by the Pasha along the Jaffa road, to be occupied by the Bashi-Bazouk, for insuring the general safety. The first one is close to the north-west corner of the wall; the next, of a larger size, is built just on the spot long endeared to pious minds by being that from which the view of the Holy City is first obtained in that direction—a sad combination of devotional feelings with the riot of uncontrolled soldiery; but more than this (and, in mentioning it, let it not be thought that we are pleased with the admixture of what is ludicrous), the Pasha has caused the tower to be painted over with black paint—a stone building painted!—in

order to render it more fearful in the eyes of the peasantry; and this because the Bin Bashi of the regulars has assured him that in France, Germany and England all the great fortifications are thus colored for the purpose of scaring the enemy. Certainly it is a fearful object, even going a step beyond the vile taste of whitewashing the fine ancient gateways of Jerusalem, built by Suliman the Magnificent, on the recently expected visit of the Sultan in August last. The idea of painting a fort for the purpose of inspiring terror smacks greatly of Chinese taste.

The Pasha rides out every afternoon, to visit this funereal outpost, and to enjoy the animation of the works around us, especially watching with lynx-eyed jealousy against any approach to progress being made, or buildings that might be undertaken, by Europeans. The advantages he has achieved of late over the Arabs near Gaza by diplomacy, without bloodshed, have been magnified in Constantinople-French newspapers into "a series of glorious victories," and he has mulcted them of about £2,000 in compensation for their previous plundering of the peasants.

When he announced to the sheikhs of villages what he had done, and asked advice as to how he should employ the money, they all, with two exceptions, wished to have the money divided among them, rather than have it spent in useful works for future protection. To which, his Excellency rejoined, "For shame! do you not know that I am your father, and know best what is good for you?" So he set to work in constructing these petty towers along the Jaffa road to Jerusalem, far enough from the Arabs. We shall see whether the Bashi-Bazouks will not prove as eminent plunderers as the Bedouins, and whether they will not run away from their detached forts as soon as any of the latter appear, or before. The Pasha has done wonders in seizing and banishing to Cyprus or Constantinople the old belligerent sheikhs of Hebron and the Belad Arkub, and in completely disarming the peasantry. He has not, however, punished the Taaneri, who, near Bethlehem last year, slew one of the best Agas of the Bashi-Bazouk in open fight, with numbers on each side, almost within sight of the Pasha's tents. Neither has he done anything yet to detect and punish the murderers of Miss Creasy; nor does he in any way molest the Jordan Arabs, who have recently been acting as they please about Jericho, and who have all their stores of grain there.

In the late dispute of monks at Bethlehem about replacing a slab of pavement which had become broken in front of the sacred manger, the matter was settled impartially by having Turkish officials to place the stone in presence of Latins and Greeks.

Within the city rents are rising to a frightful extent, viz.: to double, treble, or even more of their rates a year ago. The poor are suffering exceedingly from this cause, and benevolent persons are desirous of seeing houses built for them outside the city—that is, if the Turks will allow it; for, alas, the almshouses designed by Sir M. Montefiore are still arrested by their authority.

Our weather has hitherto remained very pleasant, but the cold has now set in, though as yet with bright sunshine; all classes of people are crying out for rain.

The peasantry, owing to their improvident habits, are now without seed-corn for the season, having scarcely sown any barley last time, and the wheat harvest having been unfortunate. On the former of these accounts, they are compelled to sell their draught animals for plowing, at very low prices, and on the latter account, they are everywhere beseeching the loan of money, offering interest of six measures of wheat at the next threshing-floors, for the present use of a sovereign—amounting in value to a hundred per cent., for six months.

From the two reasons together it is feared that as little will be sown, the next harvest will be very deficient.

I should also mention that men are wanting too, for many are tempted by the high wages for building employment about Jerusalem to leave their fields, and this will bring evil results to the public in general.—*London Daily News.*

Proverbs.

The lips of the righteous feed many; but fools die for want of wisdom.

An hypocrite with his mouth destroyeth his neighbor; but *through knowledge shall the just be delivered.*

The wicked work a deceitful work.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.

The thoughts of the righteous are right; but the councils of the wicked are deceit.

The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise.

The lip of truth shall be established for ever; but a lying tongue is but for a moment.

Lying lips are an abomination unto Yahweh; but *they that deal truly are his delight.*

The heart of fools proclaimeth foolishness.

Whoso despiseth the word shall be destroyed.

Every prudent man dealeth with knowledge.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **Mott Haven, Westchester, N. Y., May, 1860.** [VOL. X. No. 5.

The Messiahship not understood by the Laodiceans.

"THE MESSIAHSHIP, OR GREAT DEMONSTRATION."

THE MESSIAHSHIP is styled by Mr. Scott "the problem," or "the problematic element of the gospel:" that is, the proposition that "*Jesus is the Christ*," which rests on proof.

We admit that this proposition rests on proof, and that, when proved, all things uttered by the Christ rest on authority, even upon His authority; and that it is the highest demonstration of which a subject is susceptible, *that the Christ affirms it.*

But Mr. Scott with all his syllogisms, definitions, and reasonings, has not dug into the root of the matter. He tells his readers that Jesus is the rightful claimant to the Messiahship, but throughout he leaves them completely in the dark as to *what the Messiahship consists in.*

The result of this sort of teaching, of this great defect in his premises, is observed in all Scotto-Campbellite proselytes. Ask them "Who is the Christ?" They will tell you glibly enough that it is Jesus. But ask them to define to you from Moses and the Prophets, *what is to be understood by "the Messiah" or "the Christ,"* and they will be as little able to tell you as though such authorities had no existence in the world! Ask the Moslem, Who is the prophet of God? and he will readily reply, "Mohammed." But why? Because he has been taught to say so as parrots are taught to speak, and with as much intelligence. In order, then, to supply this radical defect in Mr. Scott's premises we present the reader with the following summary of

THE MESSIAHSHIP REVEALED IN MOSES AND THE PROPHETS.

The Messiahship is the office, employment and condition of the personage whose advent into the world was predicted by the prophets of the Hebrew people. These prophets inform us, that he was to be,

1. The Seed of the Woman, and by implication therefore not of Man—Gen. iii. 15.

2. Enmity was to subsist between Him and the Serpent's seed.

3. His heel was to be bruised by the Serpent.

4. He was to descend from Abraham, Isaac, Jacob, Judah, David, Solomon, and Zerubbabel;—*Gen.* xvii. 19, 21; xxi. 12; xxv. 23; *Mal.* i. 2; *Gen.* xlix. 8–10; 1 *Chron.* xvii. 11–14; xxviii. 2–9; *Hag.* ii. 21–23; *Zach.* iv. 10.

5. He was to be born of a virgin of their line—*Isai.* vii. 14.

6. He was to be called out of Egypt—*Hos.* xi. 1.

7. He was to shine forth in Galilee—*Isai.* ix. 1, 2.

8. He was to be a prophet like unto Moses, who delivered the twelve tribes out of Egypt, divided the Red Sea, gave them the law, built the tabernacle, fed them with bread from heaven, mediated between them and God, and into whom they were baptized in the cloud and in the sea—Deut. xviii. 15–19.

9. He was to be the Eternal Spirit manifested in flesh—*Exod.* iii. 13–15; vi. 3; *Deut.* vi. 4; xxviii. 58; *Isai.* ix. 6; xl. 3; *Jer.* xxiii. 5, 6.

10. This Spirit-Manifestation was to be *anointed*, or "made Christ;" and to be a preacher of the glad tidings of the Kingdom promised in the prophetic writings—*Isai.* lxi. 1.

11. He was afterwards to proclaim the Day of Vengeance—*ver.* 2.

12. He was to be a sufferer even unto death, that sin might be condemned in his flesh, and a covering for the sins of his

brethren be provided—*Isai.* liii. 5, 6, 8, 10–12; Dan. ix. 26.

13. He was to be primarily rejected by Israel—*Isai.* viii. 13, 14; to rise from the dead, and to ascend to the right hand of power—Psal. xvi; cx. 1.

14. He was to be afterwards received by the whole nation with joy—*Psal.* cx. 3; *Isai.* lxv. 17–25; xxv. 9.

15. Though of the tribe of Judah, Messiah the Prince, was to be High Priest of the Hebrew nation instead of the descendants of Aaron; and this was to be in the Olahm, or "latter end" of Israel—*Psal.* cx. 4; *Ezek.* xlvi. 2–10; xliv. 9–14.

16. Messiah the Prince though Son of David, was to sit and rule upon his throne *as a Priest* upon his throne, and to bear the Glory, or antitypical *shekinah*—Zech. vi. 13; which change of the priesthood necessitated a change of the Mosaic Law.

17. Messiah the Prince was to sit upon the throne of his father David, after he had restored it from a state of ruin—*Isai.* ix. 6, 7; *Amos* ix. 11–15; *Ezek.* xxi. 27; xxxvii. 21–25; Jer. iii. 17, 18; xxxiii. 15–26: Isai. xxiv. 23.

18. Messiah the Prince was to add his hand a Second Time to redeem the remnant of the Hebrew nation, after the manner of their redemption out of Egypt by Moses—*Isai.* xi. 10–16; *Mic.* vii. 15–20.

19. Having stood up for Israel (Dan. xii. 1) and executed the service of causing the tribes of Jacob to possess their desolated country anon transformed into Paradise (Isai. li. 3; Ezek. xxxvi. 35) Messiah the Prince was to enlighten the nations at large, and be the Eternal Spirit's *Jesuá*, or salvation to the end of the earth—*Isai.* xlix. 5–8.

20. He was to raise the prisoners of death in connection with a special use of the blood of the Covenant—*Isai* xlix. 8–10; xlii. 6, 7; Zech. ix. 9–11; xii. 10; Dan. xii. 2.

21. Having raised the dead, and inaugurated the work of setting up the Kingdom in the restoring of the twelve tribes, Messiah the Prince was to conquer the world of nations as a Man of War; and as the result, to establish peace and good-will on every side—*Isai.* ii. 4; *Mic.* iv. 3; v. 2–6; *Exod.* xv. 3; Zech. ii. 11; xiv. 3.

22. As the result of his conquest, Messiah the Prince was to be King in Jerusalem, having imperial dominion over the whole earth—Zech. xiv. 9, 17; *Psal.* ii. 6–9.

These twenty-two items, all taken, or condensed, exclusively from the Old Testament, which Scotto-Campbellism desecrates by reducing to the level of "*a shadow*," or "old Jewish almanac," constitute a Messiahship which nowhere stands out in Mr. Walter Scott's "Great Demonstration;" nor in any of the writings of "the glorious spirits" his speculations and their own policy have evoked. The twenty-two are a *Christology* discoursed by Moses and the Prophets. It is that doctrine concerning a coming Messiah, in hope of whom they endured reproach by the mouths of the several scoffing generations in which they lived. It was a Christianity ridiculed at the court of Egypt; and for which one of its learned and mighty men cast in his lot with the slaves of the Egyptian brick-yards: for, by full assurance of these hoped-for things not seen as yet, styled by Paul "faith," "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming *the reproach of the Christ* greater wealth than treasures in Egypt; for he looked off earnestly to the reward. By faith, he forsook Egypt, not fearing the wrath of the king: for he endured as seeing the invisible one"—*the Christ*.

Here, then, is a Messiahship which Mr. Scott and his 200,000 brethren repudiate, or are ignorant of. They would be highly indignant if a pious professor of "orthodoxy" were to accuse them of believing in a Christ who was to conquer the world as "a Man of War;" and to reign upon the earth the imperial chief of mankind; and mediating their worship as High Priest upon David's throne in Jerusalem restored. The Messiahship they believe in is

THE CHRISTSHIP OF THE LAODICEAN APOSTACY.

1. A person to be manifested in Israel, who should be Son of God, and called *Christ*, because he was to be *anointed* with Holy Spirit;

2. That he was to suffer for the sins of mankind, be buried, and rise from the dead for their justification;

3. That he was to ascend to heaven, and operate there as king and priest until the time came for the universal conflagration of the world.

Such are the three items into which the Scotto-Campbellite and "orthodox" Messiahship may be resolved. It is thought to be a highly spiritual conception; while the Christship we have itemized from Moses and the prophets, is regarded as "low, earthly, and political." This will appear from a *Dialogue* imagined by Mr. Scott as occurring between the Prophets and the Apostles and published on p. 253–7, of his book. He there puts the following words into the mouth of the

"*Apostles.*—As you, Prophets, thought Messiah a hero like Cyrus, belonging rather

to the palace than the temple, did your thoughts of his kingdom halt at the outer, the external, the political?

"*Prophets.*—*Our thoughts rose no higher.* Our meditations terminated on Him as *the Hero of a Military Empire*, and belonging, as you say, rather to the palace than the temple."

On the next page, he causes the Prophets to interrogate the Apostles upon this subject. The following are his words:

"*Prophets.*— * * * What, pray, did you and the nation think of the Messiah and his kingdom, after you beheld him? Were your thoughts of a higher and purer character than ours?

"*Apostles.*—No, by no means; they were low, earthly, and political; for as you thought him 'a temporal prince greater than Nebuchadnezzar, who destroyed Solomon's temple, we thought him a temporal potentate, greater than Cæsar who destroyed Herod's temple."

In another place he makes the apostles say, in reply to a supposition of the prophets, that the unrivalled teaching of Jesus must have 'greatly enlightened and elevated their views;

"By no means; the outer government—*the dream of an Israelitish theocracy*, or Deputy Monarch, still haunted our thoughts. We looked for a personage less than God, but greater than Cæsar, and all other earthly monarchs; and we and others would, if we could, have made a king! * * * Nor did these *grovelling thoughts* desert us till he left us. Our ignorance and temerity were such that even at the solemn moment of his departure from earth to heaven, we boldly presumed to ask him whether he would at this time "*restore the kingdom to Israel;*" and so till the descent of the Holy Spirit on the day of Pentecost, we continued to believe or *imagine* that he was but the Hero of an outer, secular, and political system."

The reader will observe that in this fancy sketch Mr. Scott admits that the only idea of the Messiahship in the world for upwards of 4000 years, that is, to the day of Pentecost, was that of an outer, secular, and political system." That is to say, that whatever the inner, spiritual, and ecclesiastical substratum might be, in its perfect and complete manifestation, it was inseparably connected with an outer, external, and political kingdom. This idea of the prophets and apostles he repudiates as "low, earthly, and grovelling," and by implication, invites us to come to his "Great Demonstration" for the high, heavenly, and truly spiritual conception of the matter! And what is this? Let us see!

Under the supposition that the prophets are acquainted with what has transpired in the world since the day of Pentecost, he makes them say that "the gospel system seems to consist at present only of the inner or spiritual element;" they therefore inquire doubtingly, "Is the redemption *both* religious and civil" as that of Moses was? In answer to which the Apostles are made to say,

"The Messianic order, like the Mosaic, is double. It consist both of a civil and religious redemption. But while in the Mosaic the political preceded the spiritual, the kingdom the tabernacle, the law the ceremonial; in the gospel, on the contrary, the order is reversed, and the inner or spiritual precedes the outer and political. The inner government goes into the hands of Christ many days before the outer passes into the hands of his saints. Our brethren will attain to that rest only through a great fight of afflictions. But the kingdoms of this world will yet become the kingdoms of our God and his Messiah, and he shall reign for ever and ever. *The saints shall yet possess the government.* The nations will yet sing the song of temporal and spiritual deliverance."

In this extract there is a mixture of truth and falsehood, which requires a knowledge of the word to separate. It is quite true that the Messianic Order consists both of a civil and religious redemption; that Christ and the Saints shall possess the government; and that all nations shall rejoice. This is true; but not in the sense exhibited in Mr. Scott's "Great Demonstration" of his own profound ignorance of the word.

In demonstration of this, we beg leave to remark, that in the Mosaic the political did not precede the spiritual; but the very reverse. A spiritual redemption from Egyptian idolatry preceded the baptism of the twelve tribes into Moses; and their organization as a priestly kingdom in the promised land. Moses was sent by the Angel in the Bush to preach the glad tidings of the approaching deliverance from Egyptian bondage; and the inceptive possession of the land flowing with milk and honey, as promised to their fathers Abraham, Isaac, and Jacob. He was made a god to Pharaoh; and Aaron his brother was appointed to be his prophet, or spokesman, to Israel and the king.

They were to begin their mission by proclaiming the name of Him whom Abraham worshipped. They were to announce that EHYEH, who appeared to Abraham, Isaac, and Jacob, by AIL-*Shaddai*, was his name, expressive of a future manifestation; and that He had established his covenant with those fathers "to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers;" that he had heard their

groaning; and that the time to remember the Abrahamic Covenant had arrived. These things being so, they had come to bring to them good news, namely, that Yahweh had commanded them to say, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgment; and I will take you to me for a people, and *I will be to you for Elohim;* and ye shall know that *I am Yahweh your Elohim*, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I WHO SHALL BE.—Exod. vi.

Now, what pertains more to the inner and spiritual than the exceeding great and precious promises of God? Things promised by God are things predicted; and constitute what is termed "prophecy." In this Aaronic annnnciation to Israel their redemption was prophesied, or preached. At first "they hearkened not unto Moses for anguish of spirit, and for cruel bondage;" but when he did the signs he was empowered to do, "the people believed; and when they heard that Yahweh had visited them, and that he had looked upon their affliction, then they bowed their heads and worshipped."—Exod. iv. 30, 31.

Here, then, was a great "inner and spiritual change—a people who were defiled with the gods of Egypt, and made desperate by oppression, turned to faith in the promises covenanted to their fathers; and ready to yield obedience to the Covenanter's behests. This moral change is evinced in the history of the transactions that evened during the residue of their sojourn in the house of bondage. "Through faith they kept the Passover, and the sprinkling of blood, lest he that destroyed the First-born should touch them, and by faith they passed through the Red Sea as on dry land; which the Egyptians essaying to do were drowned."—Heb. xi. 28, 29. Thus faith and baptism into Moses preceded their outer and political organization as the kingdom of God.

But they only had faith to enter the wilderness of national probation and discipline; they had not faith enough to obtain possession of the promised land—promised to them as well as to their fathers. But what the first generation had not faith to attain to, was granted to the second, which had.

In the second year of their sojourn their faith was tested. A second time the gospel of the kingdom in Palestine was preached to them. It was preached to them first in Egypt; but this second time while in the wilderness. They were invited to go up, and possess it; but the proclamation was not mixed with faith in them that heard it, (Heb. iv, 2) therefore "the word preached" did not profit them. Because of this unbelief they could not enter into the Holy Land, and consequently their carcasses were doomed to fall and rot in the wilderness, in which they wandered forty years, until all the first generation, except Joshua and Caleb, were wasted from the host. Not so their children, then from forty to sixty years old. Energized by faith in the promises, they crossed to Jordan, and laid siege to Jericho for seven days. By faith in what was promised—the capture of a strongly fortified city by strategy the most improbable to the thinking of the flesh—"the walls of Jericho fell down after they were compassed seven days." Thus the inner and the spiritual preceded the outer, the military, and political result.

Mr. Scott's assertion then, that the political preceded the spiritual in Mosaism, is untrue. The order of divine developments is so uniform and persistent, as to be constituted a law. Before the outer or external universe seen in the wide expanse had a being, its archetype or pattern, preëxisted in the mind of the Creator. This archetype was to the sun, moon, stars, and constellations, with all their teeming multitudes, as the inner or spiritual, to the outer or material. So also in the political world or order of things, thought precedes action; the mental and moral, the garment with which it is clothed. Mr. Scott admits the truth of this in relation to the gospel, though the reason of it is manifestly hid from his eyes.

Mr. Scott quotes Rev. xi. 15, about the kingdoms of this world becoming Christ's, in whose possession he would have us believe, they are at this time, and that many days after this possession, the saints are to possess the government. This about the saints sounds like the truth, but when we interrogate him further, we find, that he is as unacquainted with the saints as with the inhabitants of the moon; and has no more idea of what their possession of the government means, than the celebrated individual upon its face. The following quotations from his book will prove this to the conviction of all who understand the word.

1. "The antitypical people, Christians," says he, "are vastly more numerous than ever were the typicals, and *now form the grandest nations upon earth*"—p. 86.

2. "It is as organic elements of the church that Christians sojourn upon the earth; it is as such they pass the Jordan of death; and it is as such they *ascend* to the *true* Canaan"—p. 87.

3. Speaking of Canaan in which David

lived and died, and applying to it the language of the prophets, he says, that the rest remaining for the people of God, is but poorly typified by such a land."

4. "We have received the inner government first; but the time will come "when the saints" as Daniel says, "shall possess the government," and "all power and authority and rule" be recovered to God by his Son and the Saints.—p. 90.

5. In the Millennium Christ will minister, *as he does now*, the inner government, and his Saints the outer over all the earth. Good government and true religion make the Millennium,"—p. 91.

6. We are cited to what obtains in this republic as the incipient fulfilment of Daniel's prophecy. "Our thoughts," says he, "involuntarily revert to our own free government and happy citizens; and wonder whether we may not in them behold the commencement of that order of things profigured by 'the Stone cut out of the mountain.' Disentangled from all meretricious alliance with the State, and free to circulate her great salvation in all parts of the Union, Zion in order to bring forth children In these states, has only to labor. Here the rights of men and religion are harmonized with a peace-professing and a peace-maintaining government, and all the difficulties between the church and the state most happily composed. Here the sufferings of the church have an end. *Her earthly rest is come.* HERE *'the Saints possess the government.'*"

This is certainly the baldest nonsense ever uttered by a man having the smallest pretensions to soundness of mind, and intelligence in the word. When the Saints possess the government of this Union, they will certainly not appoint a Jew to open Congress with prayer who denies that Jesus is the Christ; as in 1860, was done by the appointment of Dr. Raphael. How he must have despised the hypocrisy of the Saints who appointed him!

7. "We must not suppose," says he, "that the Millennial kingdom will wrest all power from the hands of men—p. 112. Yet, Paul says, "flesh and blood cannot possess it; neither can corruption inherit incorruption." We leave Mr. Scott to settle this with Paul.

8. "This (American) nation is Christ's nation "—still, in the same breath, he styles it "this infatuated republic."

9. John Wicliff is a saint of Mr. Scott's calendar. "No sooner," says he, "did this grand old man discover *pure christianity* in the Bible, than he began to proclaim it to the people." Yet this man lived and died in fellowship with the Mother of Harlots, as rector of one of her parishes in England. Pure christianity, Mr. Scott being judge! Alas!

10 Referring to the scene in Rev. xix. where Christ appears with a vesture dipped in blood, he says, "here the Saviour is a symbol of christian government, destroying Babylon by his saints. We are on the verge of the last war."—p. 149. Yet elsewhere he says, "In Christ's kingdom there is no war ordnance, no sword nor sabre, nor ball nor powder. He came not to destroy men's lives, but to save them, and his conquests are therefore achieved by the diffusion of the truth, by his love of men, his blood and moral suasion."—p. 96. "Till the supporters of bad government and false religion are put down, and the government of the world is 'possessed by the saints,' AS IN OUR OWN COUNTRY, the free circulation of our great salvation is a moral impossibility."—p. 151. He will find some difficulty in reconciling this with Psal. cxlix., Mal. iii. 3, and a multitude of other testimonies.

11. "Imperialism is giving way to *popular* government, absolutism to constitutional liberty, and the authority of kings to the rights of humanity. Already in the United States Christianity has wrought out for herself a form of government which is in perfect harmony with her own rights, and which may yet *give peace* to all the nations of the earth."—p. 164. This makes the United States the Shiloh of the world! What next?

12. "All true Christians delight to call Abraham father. Did not Israel receive the promised inheritance? Did they not dwell fifteen centuries there? As for his seed by faith—*Christians*—do they not form the grandest populations, and sway the fortunes of the greatest nations on earth? Are they not as the dust, the stars, and the sand by the sea shore, innumerable?"—p. 170. What an idea he must have of Christians?

13. "The earth alone is given to man. In a very exclusive sense she has been devised to man for his estate. The earth is all our own. Man feels that the Almighty has at once shut him out of heaven. But his heart is in the heavens. He has a strong conviction that God holds in reserve for him, rebel though he be, vast estates, a divine inheritance. This is the basis of hope. Satan has cruelly wrested from us our title to our inheritance; but another and a better heritage will be given us *on high*—the inheritance of the whole universe!!!"—pp. 206–7. All this is demolished by the saying of the Spirit by Jesus and David—"The meek shall inherit the earth, and dwell therein for ever."—Psal. xxxvii. 11, 29; Mat. v. 5.

14. "To pious men, who walked by faith, it has been intimated by the Most High, in

all ages, that *there remained for them on high a rest.* A religion that would meet the necessities, and highest desires, and best wishes of man, must embody an ascension to heaven as one of its vital elements, or leave man like an eagle without wings, gazing at the sun."—p. 208.

These citations show the current of Mr. Scott's speculations in connexion with what he calls the Messiahship. They are in perfect keeping with the meagre conception of the Christship entertained by papal and protestant divines. They admit that the twenty-two items we have presented define the ideas of the prophets and apostles to the day of Pentecost, but that they were all proved to be in error by the Spirit on that occasion. But, with reverence be it spoken, the Spirit took a strange method of convicting them of error in quoting the prophets in the low, earthly, and grovelling terms of their testimonies. The prophets and the apostles believed in a Messiah that was to sit upon David's throne; and the Spirit, by the mouth of Peter, expressly declared that Jesus was raised from among the dead for that very purpose.—Acts ii. 30–32. Thus, Mr. Scott not only blasphemes the apostles and prophets, but the Holy Spirit also, and in effect styles his testimony for Jesus a haunting dream, low, earthly, and grovelling.

Mr. Scott's blasphemy, however, is a sin of ignorance in unbelief. He thinks, doubtless, that he is honoring and serving God in his zeal for his own traditions. He does not see that what was revealed on Pentecost was not a contradiction of the outer and political, but a confirmation of it, and a revelation of the inner and spiritual, styled "*the hidden wisdom of God,*" upon which, as the foundation, the outer and political is to be established. Spirit became flesh, and that flesh died, was buried, revived, and was glorified. This mystery accomplished, it became the basis of a doctrine to be believed—a doctrine which taught that all who believed the exceeding great and precious promises covenanted concerning the Messiahship, or "outer and political," must be the subject of repentance and remission of sins in the name of this manifestation. The death and resurrection of the spirit incarnation named Jesus, WAS THE DEDICATION OF THE ABRAHAMIC COVENANT. It was brought into force by *the cutting off of Messiah the prince,* who was in this way covenanted for many. Thus covenanted, he was exhibited as *a perfect tabernacle not made with hands*—a body perfected—an altar of sanctification. Having been offered through the Eternal Spirit, he was in the offering "given for a covenant of people and for a light of nations," that he might establish the outer and political, when a people should have been collected for his name.—Is. xlii. 6, 7; xlix. 8–12.

Thus provided, the Deity set him forth as a mercy seat through the faith with his blood. "*The faith*" and "*the blood*" are indispensable for access to this coverlid or mercy seat. A man denying "the faith," or professing the faith, but unaccompanied with the recognition of the blood as doctrinally exhibited in "the revelation of the mystery," cannot approach this mercy seat. In other words, he must believe "the things concerning the kingdom of God, and the name of Jesus anointed," and by washing in the bath, or laver of water, enter into the tabernacle not made with hands, that being in he may be covered, and have no more conscience of sins that are past.

The kingdom of God is all the prophets and apostles expected it to be—a Hebrew monarchy in the Holy Land, with Messiah and the saints for its administration, and exalted with supreme power OVER all the nations of the world. But then the unrighteous and the corruptible cannot possess it. "Know ye not," says Paul, "that the unrighteous shall not inherit the kingdom of God?"—1 Cor. vi. 9. And again—"Flesh and blood cannot inherit the kingdom of God." But why is it so? Because "corruption," which "flesh and blood" are, "doth not inherit incorruption," which is the nature of the kingdom; for as Daniel testified to Nebuchadnezzar in harmony with Paul, "the kingdom shall never be destroyed, nor left to other people," or successors.—Dan. ii. 44; 1 Cor. xv. 50.

This being the constitution or nature of the kingdom of the Deity—of "the outer and political" on the one hand, and of the sons of Adam on the other; there is, manifestly, seeing that the kingdom is promised to certain of them who, even in "this present evil world," become "heirs of the kingdom," *a problem to be solved*—a "mystery," or enigma, to be explained. This puzzle was what the prophets, and angels who communicated with them, could not unriddle, and what the apostles could not penetrate, until the Paraclete, or Divine Assistant, whom Jesus sent to them from the Father, even the Spirit of the Truth which proceedeth from the Father, which spoke the things heard, showed them to them on Pentecost. This wonderful enigma, which, although it has been unriddled, and its solution before the world for eighteen hundred years and more, Mr. Scott, and the whole fog of religious harlequins, who cut capers in the wide arena of the outcast and unmeasured "Court of the Gentiles" for gain and popular applause, are hopelessly ignorant of—this wonderful enigma, I say,

styled by Paul, "the hidden wisdom of the Deity in a mystery which none of the princes of this Aion (with which he was contemporary) knew"—1 Cor. ii. 7, 8;—this enigma, which he also styles, "the mystery of the Christ," and "the mystery of the Gospel," is that which was "hid from the Aions and the Generations," even until the forty-second generation from Abraham; that is, until the incarnation and glorification of the Logos, or Word.—Col. i. 26; Matt. i. 17. This enigma Peter terms the "*salvation of souls*," and "the end," or thing now realized by those who believed—1 Pet. i. 9: "of which salvation," says he in the next verse, "the prophets inquired and searched diligently, who prophesied concerning the gracious benefit for you." But while they thus prophesied of this among other things, they could not expound to their contemporaries the enigmatical salvation which the saints were to be the subjects of before they could possess the government "under," not above, nor beyond, "the whole heaven."• As Paul says, it was hid from them; and Peter testifies that it was revealed to them that it was so hid. "It was revealed to them," says he, "that not for themselves, but for us, they did minister the things which are now reported unto you by them (the apostles) who have preached the Gospel to you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

The solution of this enigmatical salvation was that which characterized the teaching of the apostles. They believed and taught all that the prophets had written; but *they added to it* an exposition of certain obscure and unexplained portions of it. Jesus "magnified the law and made it honorable," and declared that "not one jot or tittle of the law and the prophets should fail." Paul declared that he said "none other things than those which the prophets and Moses did say should come;" and Peter exhorted to be mindful of the words which were spoken before by the holy prophets, and to take heed to their word, as to a light shining in a dark place until the dawning of the day, and the rising of the day-star. They did not teach their contemporaries to blaspheme, by telling them that the words spoken by them under the movings of the Spirit impressed upon them low, earthly, dreamy, grovelling, and mere external and political ideas; but like their Divine Master they magnified the law and the prophets, and urged all true believers to be mindful of their words.

A right division of the word is the grand and radical defect of the misleaders of the people. They pile up every thing into one confused mass from which nothing but fantastic shapes can be evoked. They do not see, neither can they be made to see, so wise are they in their own conceits, *that the wisdom of the Deity is a progressive development, requiring increase of knowledge and a consequent amplification of faith, at the several epochs of its apocalypse.* They have reversed all this. In effect, they teach (and the practical working of their machinery confirms what we say) that the older the world becomes, the less it is required to know of the wisdom of God, and, consequently, the less to believe; until, in fact, their theories proclaim the probability of salvation, nay, rather the certainty of salvation without knowledge, without faith, without repentance, without baptism; yea, to cap the climax, without consciousness of existence at all!!! This is the theology of the wise and prudent, the great and good men, the pious and learned, of the court of the Gentiles, to which Messrs. Luther, Calvin, Knox, Wesley, Scott, Campbell, Miller, Joe Smith, Marsh, and such-like belong. It is a darling tradition of their court that Plato, Socrates, unconscious babes, idiots, &c., will all meet in blissful association with the most enlightened and pious of the blessed in the golden streets of the pearly-gated Jerusalem beyond the bounds of space! These, of course, could believe nothing of the wisdom of the Deity, for they never heard of it. But that matters not. If they only are to be saved who understand this wisdom, what is to become of that dense fog of pietists, of whom the names above recited may be taken as the types, seeing that neither said types, nor the multitudes they represent, knew or know nothing noteworthy concerning it? In repudiating this tradition of the Court, "thou condemnest us likewise." Yes, gentlemen, that is true; but the logic is inexorable.

Messrs. Scott, Campbell, and Marsh, a tripod of flesh from which dogmas are oracularized to the perdition of multitudes, are a sample of the divines of the outcast Court whose lives have been wasted in theological whittling. According to their conception of things, the wisdom of God is too bulky for the capacity of this generation. They have found it too capacious for their own conception; and judging of their neighbors by themselves, and naturally concluding their own the greater gauge, they have regarded their faculty of conception decidedly inferior to their own. Hence, as great philanthropists and disinterested lovers of the precious immortal souls of the dear people, they have devoted themselves to the discovery, not so much of the philosopher's stone, as of *the minimum of faith.* The problem with them has been, to find out *how little a man may believe without being lost*, a sort of salvation by the skin of the teeth. In pursuit of this

discovery, they have laid their axes to the root of the tree and cut it down, that they might, if possible, discover the original grain of mustard-seed, the smallest of all seeds, from which it was produced. Not being able to find it, they concluded that if they could shave down and whittle the stem into the fineness of a needle's point, and then detach it, it might be taken as the original seed, *quod erat demonstrandum*, which, being freely translated, signifies, *which Mr. Scott was to make the text of his Great Demonstration!*

By a process similar to this, he, as their representative, has arrived at what he terms "*the creed of Christianity:*" that is, the minimum of faith, which, assented to, is able to save a soul from being lost. In elaborating this atomic faith, he quotes Mat. iii. 17; Jno. iii. 16: xx. 30, 31. He then remarks concerning them: "Observe that these statements are in substance, the same, and relate to a *person*, and not a doctrine; to Christ, and not to Christianity." From this, then, we discern that Mr. Scott does not contemplate "the Christ" in the light of a doctrine; yet he has not attempted to explain how the *person* could become the object of expectation to the Forty-second Generation without being first a doctrine, or the subject of divine teaching, or testimony. Thus "the Messiahship," in Mr. Scott's use of the word, is simply equivalent to the phrase *anointed personship*. Hence, also, the meaning of his sentence, "the Messiahship of our Lord Jesus Christ," is *the anointed personship of our Lord Jesus anointed*. This absurdity comes of using Hebrew and Greek words loosely. Messiah and Christ signify the same thing; and may be, and are, extensively believed in, and yet Jesus rejected. The sentence, in Mr. Scott's use of it, enunciates nothing more than a mere historical fact. It affirms that Jesus was an anointed Person. This is his *ship*, or condition—his Messiahship!

But marvels do not end here. Mr. Scott tells us that this fact is "*the faith of the Gospel*—the thing to be believed in order to salvation. It affirms not what Jesus says or does, but simply *what he is*—the Messiah. This is the matter proposed, discussed, proved, and offered to mankind for faith in our religion."

We admit that no man can be saved who may believe all "the things concerning the kingdom of the Deity, and the name of the Messiah, Christ, or anointed;" but at the same time does not confess that Jesus is that Christ. But, on the other hand, to affirm that a man can be saved by a faith, the boundaries of which are defined by the proposition that "Jesus the Christ is Son of God," in Mr. Scott's historical sense, is stark, staring nonsense. He that believes in the fact, that the Spirit rested on Jesus and constituted his anointing, does not believe in Christianity, as Mr. S. affirms, pp. 19, 20. Thousands witnessed this fact, and heard the annunciation of his divine Sonship, and yet did not even believe that he was *the* Christ; as little also did they believe his teaching—Jno. v. 37, 38: likewise, the demonized knew that he was the Christ, but were, nevertheless, not Christians.

But it is time to annihilate this foolishness by the two-edged sword—the truth. "The thing to be believed in order to salvation," is not an isolated fact, but a great whole—"*the truth*;" and not the truth abstractly; but the truth concretely, "*as it is in Jesus.*" In general terms, this is styled "*the Gospel of the kingdom of the Deity;*" which signifies *the good news concerning the kingdom to be set up by the Deity of the heavens*—Dan. ii. 44. Jesus came to preach this, and to claim the allegiance of Judah as the king who is to occupy the throne; and also to exhibit in parable the righteousness of God, to which they must attain who would inherit the kingdom when he should be enthroned. He received commandment of the Father *what he should say;* and he made the reception of his teaching or doctrine an element of the condition of salvation. He required men to acknowledge him as the Messiah whose advent and mission Moses and the prophets had predicted; and to receive the word which he spoke. "He that *rejecteth me*, and receiveth not *my words*, hath that which judgeth him; *the word that I have spoken*, the same shall judge him in the last day"—Jno. xii. 48. That word was "the word of the kingdom," which he sowed as good seed in his field. He was engaged in preaching it during the last "*half part*" of the seventieth week, or week of the confirmation of the Abrahamic covenant—Dan. ix. 27: and when the half part was about to close, he said, "this Gospel of the kingdom shall be preached in the whole habitable for a testimony to all the nations." And then the end shall come "of the Jewish commonwealth."—Matt. xxiv. 14.

But before it was preached to the Gentiles, it was necessary that the enigma, or mystery, concerning the salvation of souls without obedience to the Mosaic law, should be solved. If that mystery had not been revealed, and the apostles had been sent to preach the gospel of the kingdom to the Gentiles, they must have preached circumcision and observance of the law for justification unto life. Some system of righteousness must have accompanied the proclamation of the kingdom; for "the unrighteous cannot inherit it." But this was not ap-

proved by the wisdom of God, who "found fault" with the law, because of its weakness through the flesh; and therefore resolved to institute a New Covenant, or system of righteousness, witnessed, however, by the law and the prophets. When all things were ready the work commenced—the work of taking out from among the Jews and Gentiles a people for the Spirit-Name. This work began with the Jews, because "salvation is of the Jews;" and the order of procedure was "to the Jew first, and afterward to the Greek," or Gentile. With the Jews, then, it began on the day of Pentecost, fifty days after the crucifixion, forty-seven after the resurrection, and seven days after the ascension from Mount Olivet to the right places of eternal power. Between the resurrection and the ascension was forty days, during which Jesus conversed with the apostles concerning the things pertaining to the kingdom of the Deity. During this period, "he began at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning himself," and while he thus opened these Scriptures of the prophets to their understanding, their "hearts burned within them." Thus they became learned in the things of the kingdom, and in the things concerning Jesus; and as the result of this intelligence thus divinely imparted, they asked their Divine Teacher at the end of the forty days, if he would then restore the kingdom to Israel. In reply, he did not deny the restoration, for he had taught them to expect it; but told them that the precise time of that restoration was withheld by the Eternal Spirit, and that consequently it was not for them to know it. What they had to do before that time arrived, be that when it might, was to disciple to him from among all the nations, "beginning at Jerusalem."

At Jerusalem they began, as related in the Second of the Acts. On that occasion they addressed an audience of Israelites, who were looking, in common with themselves, for the realization of that good thing which was promised to Judah.—Jer. xxxiii. 14, 26; which has never been fulfilled since it was spoken, but which is as certain of accomplishment as that God exists. On Pentecost Peter appealed to the testimony of the prophets, which he certainly would not have done, had he entertained no greater respect for them than Mr. Scott appears to do. He declared that they testified that the Christ was to be resurrected from among the dead for the purpose of sitting at some time concealed from them, and from himself and companions, upon the throne of his father, David.—Acts ii. 30: and that Jesus of Nazareth, whom they had recently crucified, was he. They had, indeed, put him to death, and laid up the sacrifice in a clean place, and shut it up that it might not be stolen by his friends; but he told them that God had made that body alive again, and had poured the oil of his presence upon it; and in so anointing it "had made it both Lord and Christ." Being therefore thus taken from the tomb as the "*body prepared*," it was now to be set forth as a mercy-seat, an altar and for a water of purification through faith, to all who believed the promises covenanted to the fathers of Israel. It was not a mercy-seat or a covering tabernacle for them who characterized the recorded ideas of the prophets as low, earthly, political, and grovelling imaginations, but for the believers of "the all things which the Deity hath spoken by the mouth of all his holy prophets, from the beginning of the Aion."—Acts iii. 21.

Thus all Jews were addressed as "the children of the prophets and of the covenant made with Abraham;" nevertheless, also, as "under sin;" and therefore under sentence of death—Rom. iii. 9. 19. Their righteousness, which was of the law, was pronounced insufficient to cover their iniquity, so as to give them a right and title to the promised kingdom. Hence, it was necessary to bring in what is styled in Dan. ix. 24, צדק עלמים *tzĕdĕk ōlahmin*, a righteousness of Olahms, Aions or Cycles—*courses of things*, such as the Millennium and beyond. It was necessary that they should be the subject of such a covering of sin as would not wear out though it might be worn coevally with the life of God, which is endless. The foundation for this investment was laid in their intelligence and faith—in their understanding the word of the kingdom—and with honest and good heart, (Matt. xiii. 19, 23) believing it in conjunction with the things they heard concerning Jesus. This, I say, was the foundation: and upon this foundation they had to be built. It is the foundation which Mr. Scott has proved his inability to lay; although he tells us that, as a skilful architect, he has laid the right foundation; and that which does not exist in the mind and heart of our generation. The absence of this foundation and the impossibility of laying it to any very notable extent, by any agency at present in operation, makes it utterly impossible for this generation to be saved. It has too much piety and too little faith and reason to attain to the preparation necessary, as a qualification for the covering of its sin.

But this was not the case with the thousands on Pentecost. The foundation was laid in them deep and broad. "Believing the things concerning the kingdom of the Deity and the name of Jesus Anointed," they had

only to be told, by divine authority, *what they should do;* and doing it, they would be subjected to an investiture of their nakedness, and acquire the answer of a good conscience before God. Peter told them "what they must do," although ever so devout according to the law. It was necessary that their faith in the kingdom and name, and their new disposition towards Jesus, be counted to them for "repentance and remission of sins." In answer to their inquiry, then, "*What shall we do?*" the apostle said: "Be changed and baptized upon the name of Jesus Christ every one of you into the remission of sins." This they gladly assented to, and *in being immersed* their disposition was granted to them for repentance, and their faith for justification from all past sins and the acquisition of a right and title to the kingdom with eternal glory.

This investment was the righteousness which exceeded the righteousness of the Scribes and Pharisees, and which qualified for entrance into the kingdom of God. By the investiture their moral nakedness was covered; they were constituted in the Christ, and righteous, and "heirs of the kingdom which the Deity had promised to them that love him"—*heirs,* not possessors; but heirs who shall possess power over the nations to rule them with a rod of iron, and to break them to shivers—(Rev. ii. 26, 27)—to rule over them with the Christ, with whom they shall ride on conquering and to conquer in the judgment hour.

What a miserable fiction is that "*other Jesus,*" whom Paul has not preached, and to whom is offered the blind adoration of Mr. Scott, of the fickle, ignorant and unstable masses, and their clerical guides, from His Fleshly Holiness in Rome to the head of the abomination in Utah, the polygamous offspring of Scotto-Campbellism and fable! Compare the Christ all these believe in with the Messiah we advocate, and see if there be in them any similitude at all. In person and mission, in doctrine and practice, they are not the same. Ours is the Divine Hero of the prophets and the apostles; theirs, the the mere creation of the fleshly mind—the vain conceit of minds diseased, and intoxicated with the fumes of the golden goblet in the hand of the Great Harlot, from which all nations have imbibed a deep and deadly draught. EDITOR.

(To be Continued.) 1861

The *way* of the wicked (comprehensive of all the forms of piety they devise) is an abomination to Yahweh; but he loveth him that followeth after righteousness (according to the gospel).

Analecta Epistolaria.

A Bethanian "Christian Spirit."

WE publish the following letter *literatim, verbatim et punctuatim,* as it emanated from the writer's elegant, chaste, and eminently Christian pen! What a heavenly country would this be, if peopled only with such "glorious and Christian spirits" as this Campbellite "Lover of Truth!" Who could possibly desire to soar on the down of an angel's wing to kingdoms beyond the realms of time and *space,* with such a world of spirits choice on earth below! Communion and friendship with this spiritually-minded Ioway must be a perfect foretaste of the joys, the feasts of reason and the effluence of soul awaiting the aspirants of bliss in the Campbellite ultratimal and ultraspatial moonshinery! Blessed shadows, happy immortal apparitions, how you must "long to be there!" But to our loving friend's epistle.

Dr Thomas—Sir

do you Call yourself a disciple of christ if you do you are a bad specimen I only judge from your malicious wicked spirit you manifest as the tree is known by its fruit you appear to be a disciple of the Serpent that beguiled eve that brought sin and death upon all mankind though we are told not to fret thyself because of evil doers as for your paper I have several times in my life pick it up with intention to read but before I had read a half a column I would throw it down with disgust—Sir it is your envious disposition that causes you to speak of one of whom you have been taught the first Rudiments of christianity. Sir is your spirit any semblance of christs which is first pure then peacable and the fruits that follow a christian. you speak of A. Campbell being in error—are you clear of error thou pure one—you had better get rid of error yourself before you speak of his. you speak of Campbellism inveiled and what is Thomasism—it is too hideous a monster to unveil no soulism no infant pagan and idiott salvation the are untaught questions and you have no business with them you had better be preaching the Gospel than to be speculating untaught questions—tell the people to read the bible and read it your yourself for there in you find the words of eternal life and not to return railing for reiling but love your enemies that is the spirit of Christ but Sir the spirit you manifest is more wicked than the devil that asked christ to fall down and worship but get the hence satan for thou art an offence unto me when you read this you

will behold yourself as one do in a looking glass. you come up to the full character of the schismaticks tha aPostle speaks of you make discord and strife where ever you go among Brethren and Churches I am very glad you have found a Location at last and instead of Motts haven you may find it a haven of rest you have had as many Localities as your paper has had names & I hope you will repent of your wickedness a cease from evil and learn to do well but this is done by humble spirit and prayer you are going to and fro like an evil spirit and a fire brand a mong the people of god and depending on the bounty of the people

a lover of truth.

Fredericksburg, Iowa;
Feb. 1860.

A FEW WORDS FROM THE "VILE SPIRIT AND FIREBRAND."

The above choice specimen of Christian literature was, doubtless, regarded by "A Lover of Truth" as a very truthful and creditable production, and a complete knock-down to our hideous and monstrous self! How we shall be able to survive the blow is difficult to tell. Had it struck us upon some vital spot, it must have been "all up" with us, and Campbellism would have been relieved of our hated presence. But it requires more potent and telling fistiness to take the wind out of our monstrosity than our zealous and indignant Ioway has at his command. We are invulnerable to assertion without proof. His Grand Sachems have exhausted all this sort of warfare against us at their disposal; so that there is now no more spirit in them but to gnash their teeth amid the battlements of despair. We are doubtless very wicked in their estimation; but so are they in the estimation of the Pope: and we are just as much concerned at their denunciation of us as they are at his. Hence there is but little prospect of our causing joy among the angel ghosts of the Scotto-Campbellite heaven because of our repentance of the "wickedness" imputed to us—the wickedness of not only asserting, but also of proving, which is the real offence, that Scotto-Campbellism is an antichristian and Laodicean counterfeit of the Christian system apostolized by Paul, Peter, and the eleven. In this "wickedness" we are steeped head over, and none can purify us from it. They may call it "Thomasism," "a monster," or by any name they please. We are not scared at names. We know that we teach the truth, and that nothing which is not of the truth can cope with us. We have no vested interests to fight for, and hold nothing we would not instantly abandon when convinced of its erroneousness. All this is very "wicked," doubtless, but it is a wickedness of which we never intend to repent, and into which we shall lead all who have faith enough to follow. Such being the hopelessness of our case, and the reality of things, there is no alternative for our Iowa correspondent but to embrace our "wickedness, too hideous a monster to be unveiled" by puny Campbellism, or to perish in a pietism that makes void the Gospel by its traditions. We trust that he will abandon this for his own sake, and upon sober second thought make up his mind to read our writings in spite of all "disgust," that he may come to comprehend what we really do teach, and so save himself hereafter the mortification and contempt which inevitably await those at the tribunal of Christ, where we must all appear, who condemn and insult what they do not understand.

But all the letters received from the Scotto-Campbellite fellowship are not of the same "*anathema-maranatha*" type as that from "the Iowa shoot." The following is from a very near relative of collegiate policyistic reformation orthodoxy in Tennessee. We suppress the name by particular request.

"READ WITH PLEASURE."

"*Dr. Thomas—Dear Sir,*—Your excellent number for Jan. is at hand and read with pleasure, and I feel much indebted to you for the comfort and instruction it imparts. If you do not teach the truth, I cannot tell who does. Some think I may become "a Thomasite" if I read your writings; if so, may we not all become Christians if we read the Bible? Becoming "a Thomasite" does not alarm me. I feel invulnerable with the Bible to enlighten my path, and wish to be united with all who will take it for their guide, fearless of the opinions of men. The Bible-teaching is not believed among men professing Christianity; and those who contend for its unadulterated teaching, consequently, will not be believed either.

I believe the Gospel and the things pertaining to it. So wishing you both spiritual and temporal happiness, and that the Lord may bless your efforts for his glory, I remain,

Yours respectfully,

A Sister in the Lord.

C——, Ten.,
Jan. 20, 1860.

Query.—In the revolutions of the world, what part has America to perform?

THE DESTINY OF THE UNITED STATES.

By "America," in the inquiry, we presume is meant the United States. In reply, we remark, that this confederacy is not represented by any prophetic symbols, nor

are there any verbal predictions concerning it after the manner of those concerning Babylon, Persia, Macedonia, Rome, the Ten Kingdoms, Russia, and so forth. There are, however, prophecies of general import and application which affirm truths and principles which, while they do not define any part to be performed by this republican power, do, nevertheless, very clearly reveal a very interesting and exciting future for all the peoples and powers of this "New World," and the destiny that awaits them in its consummation.

Thus, for example, it is written, "In thee, Abraham, and in thy seed all the nations of the earth shall be blessed." The nations of America being part of this universality, it follows that the blessedness will be enthroned here as well as elsewhere.

Again: the principles of the Gospel of the kingdom, apply equally to nations as to individuals. Now, one of these principles is, that "without faith it is impossible to please the Deity." Hence no faithless nation can please him; and none with whom he is not pleased can inherit blessedness. The conclusion is, therefore, inevitable, that before the Abrahamic blessedness can be enthroned in the United States, its populations must become a faithful generation.

Again: Paul says that "they which be of faith are blessed with faithful Abraham;" but, in another place, he also says, that Abraham as one of a cloud of witnesses of whom the world was not worthy, "died, not having received the promises." Abraham is therefore not yet blessed with the enjoyment of them. Hence, the nations have not yet been blessed *with him*. But they are to be blessed with him; therefore, Abraham must be raised from the dead, that the nations subsequently to the resurrection may be blessed with him.

Again: the faith with which the Deity is pleased, is assured confidence in the good things he promises or proclaims. The proclamation to be believed by the nations for justification unto blessedness with faithful Abraham, is the Aion-good message to be evangelized after the resurrection and before the fall of the Romish Babylon—Rev. xiv. 6. This is a proclamation of national blessedness in Abraham and his seed; and implies a radical and total change in the civil and ecclesiastical constitution of every nation upon earth. By consequence, therefore, it proclaims the utter, entire, and complete abolition of all the thrones, dominions, principalities, and powers of the world, whether imperial, regal, oligarchic, or republican; with all "the names and denominations of Christians" constituting the Laodicean "Christendom" of the age. This will be a radical revolution of the American order of things—the New Kosmos of the Western Hemisphere.

Again: the eternal Spirit hath declared that his Son shall be enthroned where David formerly reigned. In the same place, he hath also declared that when so enthroned, he shall have the nations for his inheritance, and the uttermost parts of the earth for his possession. This includes the United States; so that when these republican nations are enjoying the blessedness of the new order of things, they will no longer be their own sovereigns, electing their own servants to do their will; but they will be the obedient, humble, and loving loyal subjects of David's Son enthroned on Zion, the hill of the Eternal Father's Holiness.

Again: we know the innate love and greediness of politicians for the spoils of office. Their reckless and unprincipled covetousness is notorious and patent to all the world. Their greed is as the grave, the barren uterus, the thirsty earth, and the devouring fire, which never cry "enough." In grasping for plunder, they regard neither God nor man; they are consequently hardened and obdurate, and unimpressible as Pharaoh, who knew not Yahweh, and flatly refused to obey him. This being the character of men in place and power, creatures in whom is no faith, it is morally and politically certain that they will not voluntarily surrender them into the hands of a king enthroned in a remote city of the Greater Asia. Their pretended "patriotism" will emulate "the Father of their Country;" and they will cry "death to tyrants, and no submission to a foreign king!" But their patriotism will be their ruin, and the overthrow of the Republic; for it is written, "the nation and kingdom that will not serve thee, O Zion, shall perish; yea, those nations shall be utterly wasted." This will be an exciting time in America.

Again: it is written, "there shall be one king over all the earth, and his name one." "*All the earth*" includes these United States and Territories. Hence, the testimony proclaims the abolition of the constitution of the Union, and the reduction of its constituent sovereignties to the condition of *the subjugated provinces of an Asiatic Empire.*

Again: the United States being contumacious through the policy of the factions, are thereby placed in antagonism to "THE KING OF THE JEWS." The declaration that he shall be king of the whole earth, implies that the antagonism has been subdued, and the dominion of the King of Israel established throughout the land. In view of this, and the testimony in the prophets, we affirm that *the United States are destined to be con-*

quered by the Jews, marshalled by the Saints. Thus it is written, "Fear not, thou worm, Jacob, ye men of Israel; I will help thee, saith Yahweh, even thy Redeemer, the holy One of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, (*or empires*) and beat them small, and shall make the hills (*or smaller powers*) as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Yahweh, and glory in the holy One of Israel—Isa. xli. 14. And again: "The portion of Jacob is the former of all things, and Israel is the rod of his inheritance; YAHWEH TZAVAHOTH is his name. Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and captains, and rulers." —Jer. li. 19. And when the Ancient of days comes, judgment is given to the saints of the Most High; and the time comes that the saints possess the kingdom *under the whole heaven*—Dan. vii. 22, 27: and the United States, with all its noisy patriotism and valor, shall be trodden like ashes under the soles of their feet—Mal. iv. 3. Jesus, while sojourning in Judea, prophesied that "they shall come from the west, and shall sit down in the kingdom of God." As he did not limit "the west," we may reasonably conclude that they will "come" from "*the far west*," as well as from that which is nearer to Judea; and that, consequently, they will go thither from this habitable of the western hemisphere to learn wisdom, and to confess their impiety and foolishness in which they now delight. This we assuredly believe, because it is written in the prophets, "In the latter of the days (*beakharith haymahyim*) it shall be that the mountain of the house of Yahweh shall be established on the top of the mountains, and it shall be exalted above the hills; and," in consequence of this exaltation, "peoples shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of YAHWEH, and to the house of the ELOHIM of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth a law, and Yahweh's word from Jerusalem." The prophet tells us what brings the nations to this wise determination. He tells us that it is in consequence of their having lost their power of resistance, through the presence of one who is able to command and maintain the peace of the world. "And he, Yahweh, shall judge among many peoples, and rebuke strong nations afar off" from Jerusalem; "and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation *shall not* lift up sword against nation, neither shall they learn war any more." The judgment and rebuke break in pieces their military power; and when that is gone, a nation has no alternative but to submit to the conqueror. This the several divisions of the globe will all do; for it is written, "the nations shall wait for his law"—a law proceeding forth from Zion, utterly incompatible with, and subversive of all their laws and constitutions; a law that will change the political and religious aspect of the world. Under its ascendancy clergyism will be abolished, and Catholicism and Protestantism, in all their hydraism, will be no more. The emancipated nations, in the enjoyment of the liberty and enlightenment conquered for them by the Eternal Spirit, Yahweh, in Jesus and the saints at the head of the armies of Israel, will speak a pure unsectarian language, and serve him with unanimity. Their present pietism they will then heartily despise, as we do now who understand and appreciate the truth. The peoples of this Union will join other nations from the ends of the earth, and confess, saying, "Surely, our fathers have inherited lies, vanity, and things wherein there is no profit." These lies, vanity, and unprofitable things, are the elements of which popular religion is composed, from the old Mother of Harlots down to the New Cottle Church, which is the most recent specimen of blasphemy generated in the filthy purlieus of the unmeasured and outcast "Court of the Gentiles"—Rev. xi. 2. We protest against those elements; and, of course, are denounced by all who, in their ignorance of the word, mistake them for the truth. But we go on, knowing that we are in the track of that ancient "cloud of witnesses" who were denounced by their contemporaries also, and worse treated than we. We know that the reigning religionism is not the divine system of the Bible; and that it is impotent to the salvation of any. It is a strong unprofitable delusion, which can benefit no man beyond the present life; and we rejoice to know that it is all to be abandoned by the peoples, and exterminated from the earth. And, oh when this glorious and blessed consummation shall obtain, then "from the rising of the sun even unto the going down of the same, Yahweh's name shall be great among the Gentiles, and in every place incense shall be offered unto his name, and a pure offering; for his name shall be great among the nations, saith Yahweh of armies."—Mal. i. 11: Mic. iv. 1, 2: Zeph. iii. 8, 9: Jer. xvi. 19.

Such is the destiny of America as marked out for it by the Gospel of the Kingdom of God. Its present condition is merely temporary and provisional. It is like the demo-

cratic and social republic under Lamartine in 1848, a mere temporary expedient preceding the GREAT MESSIANIC EMPIRE, which, when established, is preëminently Peace; for of the increase of its dominion and peace there shall be no end, when its glorious and immortal Emperor, as the Day Star of the New Heavens, encircled with the constellations of his glory, shall sit and reign upon Yahweh's throne in Zion, as David did before him, the omnipotent ruler of the New Abrahamic World. It is to this high position and glory the gospel invites us—a well defined and splendid destiny which none can attain to but those who believe the promises and obey the commandments of God.

EDITOR.

A PAST MILLENNIAL ADVENTIST CONSIGNS US TO PERDITION.

Dear Brother—Langarl of Cincinnati was in Cambridge, O., several times last summer and fall. He had preached once or twice before I heard of his being there. I called on him, and had some conversation with him, the result of which was to convince me that he bore a striking resemblance to those men of the first century you told us of in the Herald some time ago, called *Gnostics*. The following is a specimen of the current of his thoughts by which he may be known:

"Dr. Thomas," said he, "is wrong in a great many things, and he will have to change his mind about many things, or *he will never be saved*. I know him all over, and all through, and all about him. I have read Elpis Israel, Anatolia, and the Herald.* I know him like a book. He makes too much of the kingdom, and too much of water. We have all come out of the sects, and we bring out some of their peculiarities with us. Dr. Thomas came out from the Baptists—(I interrupted him, and remarked that you came out from among the Campbellites)—"Well, well," he continued, "he has Campbellite peculiarities. I came out from the Methodists, and I have Methodist peculiarities." This he makes very evident both in his preaching and conversation. "There is a good deal of the Methodist about me."

I heard him address the public twice. The topics upon which he seemed to delight to dwell chiefly were the speedy establishment of the everlasting Kingdom; that is, in about two years: and the millennium in the past. He says, that the thousand years reign commenced in the complete subjugation of paganism by (I think he said) Charlemagne, and closed about the time of the French Revolution; which event, he said, was the revival of paganism, or the loosing of Satan from his prison for a little season. I remarked, that if this were indeed so, the Saints had experienced but a sorry reign as kings and priests with Christ during that thousand years! He said, that the passage in Rev. xx. 6, only required them to be priests to offer up spiritual sacrifices to God. He said, also, that the Napoleonic Dynasty was "the beast that was, and is not, and yet is," after whom all the world is wondering—"*it was*" in the person of the first Napoleon; "*it is not*" in the person of his son; and "*yet is*" in the present nephew of the uncle.

He taught that none of the wicked dead would be raised to consciousness; and for proof frequently quoted, "he that hath not the Son of God hath not life; and shall not see life," and so forth. I inquired, how he could reconcile his notion with their hearing the voice of the Son of God, and coming forth? "Easily enough," he said. "Their dead bodies will obey his voice, like the dry bones in Ezekiel's vision; and pass in review before the Judge, and be sentenced to a resolution into dust forever," I referred him to Dan. xii. 2, which was rather a puzzler; for he could give me no explanation of it that seemed satisfactory even to himself. The keeping of the commandments of God spoken of in Revelation, he said was the keeping of the ten given to Moses; and harangued the people at great length upon the necessity of keeping holy the Seventh Day. In speaking of the kingdom he seemed to have nothing definite to which to direct the attention of the people, so that they might know how it was to be obtained.

I had occasion to speak to him of Joseph Marsh's case. He said that Joseph Marsh's position is a right one; and that Dr. Thomas is wrong in urging people to be baptised oftener than once. I begged to differ with him in this, as well as in nearly all his teaching.

With earnest wishes that you may be preserved to the coming of the Lord, I remain your brother in the blessed hope,

Jan. 31, 1860. JOHN SWAN.

* Yes, two volumes of it some years ago; for one of which he is in arrears.—*Editor.*

THE CONDEMNATION OF THE IGNORANT REAL PRAISE.

No testimony to a man's intelligence, integrity, and faithfulness in the truth, is less to be suspected, more creditable to him, and every way more favorable to the scripturality of his position, in the estimation of candid and truly enlightened persons, than the denunciation, condemnation, and repudiation of ignorant and foolish men. The incarna-

tion of past-millennial Storro-Marshite Adventism, christened "Langarl" by some ghostly reverence in his physical babyhood, is a witness of this class of gospel-nullifiers. He is an embodiment of the Laodiceanism of the Dark Ages; modern Cookism, Marshism, and Storrism; with a dash of Judaism; all hashed up, *olla podrida* fashion, with the vagaries of Methodism. From the specimen before the reader of the foolishness that leaps out of his throat as soon as he opens his mouth to speak about the kingdom, millennium, apocalyptic symbols, and phrases, non-resurrection of the wicked, Sabbath, Joseph Marsh's case, our position, and so forth; no other conclusion can be scripturally and rationally arrived at, than that he is a clay-cup full of the abominations of the drunken Italian prostitute. We have a slight personal acquaintance with Mr. Langarl, formed at Rochester, N. Y.; and speaking of him as a store-keeper or mechanic, we should take him for a decent and respectable sort of man. But when we contemplate him as "a preacher" in the light of the testimony of God and the communication before us, we can only see a very ignorant and foolish blasphemer of the "truth as it is in Jesus." We feel highly commended by his condemnation of us. So long as he is so presumptuously ignorant of the word, we should be deeply grieved and humbled by his praise. Nothing mortifies us more than the praise of an ignoramus, or the commendation of the wicked. We only value the commendation of God, and "the excellent of the earth" whose intellect and moral sentiments have been cast into the mould of his prophetic and apostolic testimonies. Hence we do not "seek to please men." We only seek to please God by "contending earnestly for the faith once for all delivered to the saints;" being fully assured, that, if we can please Him, we shall not fail also to please all who are "taught of Him," in proportion to our own and their attainments in his wisdom; which is mere foolishness in the opinion of such natural men as Cook, Marsh, Storrs, Himes, Field, Scott, Campbell, Langarl, and so forth. If we were afflicted with the praise of these mutually discordant elements of the Laodicean Apostasy, which the Spirit long ago "*spued out of His Mouth*,"—Rev. iii. 16;—"we should not be the servant of Christ." We should groan in spirit, being certain that there was in us some radical gospel-nullifying error which commended us to the good will, approbation, and fellowship of such pedlars in the small wares of the Old Adam's spirituality. We rejoice that none of them have a good word in our behalf; and that we are to them, non and all, "an heathen man and a publican." We hope that, till they cease to be Laodiceans of the Synagogue of the Satan, and repudiate *Satan's* depths as *they* teach (Rev. ii. 9, 24; iii. 16,)—they will continue so to regard us. "*He will never be saved.*" This is the sentence pronounced upon us by their clique of pietists. If their doctrine of salvation be the truth; and the belief of that truth be necessary to salvation, we plead "guilty of death." On such premises we cannot be saved; for we reject their teaching as the vain and trashy speculations of the dark-minded flesh of Sin.

We have neither time nor space for a formal refutation of the silly crotchets sown into the methodisticized brains of this past-millennial preacher, by Messrs. Cook, Marsh, Storrs, & Co., venders of all sorts of spiritual seeds for all kinds of soils, and degrees of barrenness. His head is so full evidently of thorns and briars, that there seems to be no room for the words of truth and soberness. The world is full of such preachers, who are the mere satellites of the dark bodies from whom they find it to their present interest to take their cue. There is no force can be brought to bear upon them, to drive them, comet fashion, beyond the orbit of flesh and pelf. The little editorial, and would-be papal, ambitions, glorify them as preachers, because they subserve their schemes and speculations; and the preachers of their traditions magnify and justify them in return, because in their puffery they find profit and applause. So they wrap it up.

We shall then summarily dismiss this past millennialist with the remark that, right or wrong in his opinion, we do not urge people to be baptized oftener than once. "We do not urge people" to be baptized at all. Our position upon this point is, that immersion in water is not apostolic baptism if the subject of it be ignorant of the gospel of the kingdom of God. Mr. Langarl has been immersed, but the traditions he retails show clearly that, if he understood and believed the gospel before his immersion, he has forgotten it, or apostatized from it; for he evidently does not understand it now. Paul says, that Christians are saved by keeping in memory the gospel he preached; but that if they forget it, their former belief is vain. —1 Cor. xv. 1. If Mr. Langarl really obeyed the gospel in his immersion, no price could hire us, knowing this, to immerse him again; but, on the other hand, if Mr. Swan's report of the present state of his mind was its condition at the time of his immersion, and knowing it we had been called upon to take him in hand, we would not only have abstained from *urging* him to be immersed; but if we had heard him demand immersion, we would have *urged* him to defer it until he

had become an intelligent and affectionate believer of the truth. One immersion upon scriptural principles is quite enough; and one immersion upon unscriptural principles is one too many; and fifty such is one too few, because an intelligent belief of the truth has not been attained. But we have so often explained our position upon this point, that, we are satisfied, it is only a spirit of wilful misrepresentation that leads our opponents to endorse the indictment filed against us by "Langarl." EDITOR.

GOOD WISHES.

The following is from one who is now a worthy brother in the faith; but formerly, like ourselves, groping in the darkness of Scotto-Campbellite speculation. The writer says,—

Dear Brother—I feel very grateful to you for your able and independent advocacy of "the truth as it is in Jesus." May our Heavenly Father increase your ability in the fearless and courageous defence of His holy word from the traditions of men. Be encouraged, Dear Brother. But for you, those of us who believe with you the glorious gospel of the kingdom to be established at the appearing of our Lord and Saviour Jesus Christ, would be now in Egyptian darkness. We owe you a debt of gratitude we can never pay. But our Heavenly Father will; for He is able to give you all things with life eternal. Blessed be his Holy name for His great mercy to usward. May He long preserve you to defend His truth to His appearing in His kingdom is the prayer of Yours, Sincerely,

THOMAS HAMLIN.

Nottoway, Va., Feb. 7, 1860.

THE HERALD READ WITHOUT DISGUST

The following is from a lady in North Carolina, who has not the happiness of association with any in society around of "like precious faith with Peter and the Eleven."

Dear Brother—I herewith send you five dollars. It is but a trifle in comparison of the knowledge we derive from your valuable paper. What should we do without it? Situated as we are, all alone, I leave you to imagine with what pleasure I greet the Herald. May you be blessed with health and strength to continue your labor of love and work of faith.

Yours in the Hope of Immortality,

Jan. 1, 1860. J. A. W.

A MOST DIMINUTIVE THING.

Dear Brother Thomas—Dr. D., the dentist, whom I introduced to you at Odd Fellows' Hall, has taken great interest in sifting the question, "*What is the Gospel?*"—and is satisfied that none of the torchlight luminaries of Baptisdom to which he belongs, either know or preach it. He told me recently, that as soon as he can comprehend the matter with a full assurance of faith, he meant to obey it. In a conversation with Dr. Burrows, first Baptist preacher, the doctor remarked, that the kingdom you preached was the most diminutive organization he ever heard of, or met with. Dr. D. replied, that "he was afraid that it was too small for him to wedge himself into."

In a subsequent communication the writer continues, "Dr. D. has applied for dismissal from the Third Baptist church, because they do not preach the gospel; because they believe and teach, contrary to the Bible, that man has congenital immortality; and because they subvert the Scriptures in teaching that man has a conscious entity subject to rewards and punishments between death and the resurrection." The affair is under a council, called in these days "a committee." Rev. (?) Shafer of the Religious Herald says, that "if Paul were to come into his office teaching that man sleeps in the interval between death and the resurrection, *he would kick him out of the room.*

With Christian wishes and esteem, I subscribe myself yours sincerely, in hope of the kingdom and all its glory,

JAMES LUXFORD.

Richmond, Va., Dec. 30; and Feb. 11, '60.

BAPTISTIC TORCHLIGHTS EXTINGUISHED.

No doubt the kingdom appears to be a very diminutive organization to Dr. Burrows, who has such an immense number of ghosts to provide mansions for, according to the system of speculations he is hired to preach. Yet one might suppose, that our kingdom might be large enough in view of the conception of some learned "divines" of his school, that a multitude of "immortal disembodied entities" might find standing room upon the point of a needle! And why not? If the clerical "kingdom of glory" be, as they tell us, "beyond the realms of *space*"—if a whole kingdom with all its glory require *no space*; if *something* require *nowhere* for its existence—why may not a million of souls not only stand, but dance a polka also, upon a needle's point? Here is a question for Dr. Burrows, and all his colaboring soul-saving professionals in Richmond to consider. If they hold on to the *no space* notion—that the kingdom of glory is something, yet nowhere; the doctor and all his colaboring reverences, will be bound to admit that our kingdom (and we call it *ours*,

because all who believe and obey the gospel concerning it are joint heirs of it with the Anointed Jesus) is amply dimensional enough to contain all the ghosts that ever were or will be produced from the race of man. But if they abandon their *no space* conceit, still our position is untouched; for our kingdom is not for the clerical multitude; "many" of these "are called," or invited, "to God's kingdom and glory;" but it is not the merely called that are saved; for while many are called, only "few are chosen," and our kingom is ample enough for them.

But, Dr. Burrows and his divine fellows have mistaken the whole matter from base to apex. The clerical kingdom of glowing ether is very well adapted to incorporeal shadows, being nowhere for nothing. But not so the kingdom of the Deity promised to us. This is not a kingdom for ghosts at all. It is a kingdom for living and undying bodies, which are something; and being something, they require space; so that the kingdom they are to possess is not ultraspatial, but in space; and surrounded by the sun, moon and stars, and constellations of the heavens. It is a kingdom localized by the promises of God in the Greater Asia, and destined to rule over all the earth. The clergy and their flocks have no part in this kingdom. Their kingdom is this present evil order of things; ours is the world to come. Now they have everything pretty much after their own fashion, with the exception that they cannot altogether uproot us and banish us from the earth. They have "prevailed against the saints;" nevertheless there is a few of us on hand to protest against their foolishness and unbelief. "Christ's kingdom is not of this world," but of that. It belongs to the millennial period, when there will be no "Reverend Doctors" preaching ghosts into nowhere for so much per annum. The peoples are then to be fed, not with the anecdotes and fables of old clerical wives, but with wisdom and knowledge "from above, which is first pure and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." There will consequently be no "clergy" then. They will all have been driven into "spirit-land" where there is "no knowledge," and the light is as the darkness of Egypt. Heaven speed the day when not a clergyman shall breathe the breath of life, exhaling his pious blasphemies to the destruction of the people! "*The Court of the Gentiles*," which is now outcast and unmeasured, in that day will only exist on the page of history; and when it is abolished, the hierophants of its mysteries and abominations will vanish with it. But we must wait a little longer for the good time that is coming. "The court" will tread the truth under foot till their "forty and two months" are fully expired; and then Zion will arise and shine, because her light is come to chase the darkness of the clerical apostasy from a beswindled and deluded world.

But what shall we say of his kicking reverence of the *Religious Herald?* Of him, who would under any circumstances kick the Apostle and Teacher of the Gentiles out of his room? We suspect this divine is something of a cross with that perverse species of bipeds which delights to "kick against the goads." It is "hard" kicking; but still, it seems to be a specialty for which they have peculiar taste!

There are some cattle that will kick against the goads in spite of all consequences—the dull ox and the more stupid donkey. Saul of Tarsus, before he became Paul the Apostle, practised these gymnastics to his own confusion and dismay. But Saul was a conscientious, pious and earnest persecutor of what, in his ignorance, he believed to be a blasphemous subversion of the law and the prophets, in which he believed. He was not a clergyman hired by a sect to edit old wives' fables, and to preach a nullification of the gospel announced to Abraham. He did not say that, "if Moses came into his office teaching the raising up to Israel of such a Messiah as Jesus, he would kick him out of the room!" He was not such a sleepy ox of a man, or such a long-eared and vicious simpleton as this. He had too much confidence in Moses, and too high a respect and admiration for his mediatorial and prophetic character, to declare that "he would kick him out of his room" for anything he might teach. His confidence in Moses was such that he was fully assured that he would only teach what was true. Had he been a boy, transformed into a professional soul-saver by the pious or spiritual machinery of some factory peculiar to the outcast "Court of the Gentiles," styled "a Theological Academy," or by some other fancy title, he would have made no scruple of kicking all the "holy men of God who spake as they were moved by the Holy Spirit," out of his room, if they came into it teaching truths subversive of the clerical traditions by which he earned his mess of pottage, and made the word of God of none effect. But Saul had an honest, not a hypocritical, zeal of God, though not according to knowledge. He was a sincere hater and persecutor in ignorance of the reality, and because he acted in honest ignorance, he found mercy in the way narrated. Such a man commands our respect; but had he been a professional hypocrite, teaching Gamaliel's interpretation of the law and the prophets;

and evincing so little respect for the God-inspired authorities of Israel, as to declare that he would "kick them all out of his room" if they entered teaching doctrine destructive of Dr. Gamaliel's interpretation of them, all God-fearing and truth-loving students of the word would have spurned him with ineffable and well-merited contempt. No, all Saul of Tarsus desired to know was what the law and the prophets really taught. Had one said, "they teach that the expected Messiah must needs suffer death, be buried, and rise again; and afterwards enter upon his glory;" he would not have replied, "if they were to come into my office teaching such stuff, I would in a trice kick the whole squad of them out of my room!" Nay, with all his dislike to such doctrine, he would not have been so insolent, so insulting to the memory of faithful witnesses, "of whom the world was not worthy." He would honestly but ignorantly have denied that they taught any such humiliation for the expected hope of Israel; but never would he, in the irreverent and impertinent style of a Baptistic professional, have threatened to "kick them out of his room," on the supposition that they taught it. Alas, for this generation, whose "veneration" and "conscienciousness" and "hope," are traditionized by such shallow, empirical, and blaspheming reverences, who tolerate the apostles in their "offices" only so long as they are supposed to teach the trash they glorify for a piece of bread! There is no hope for such a generation so long as these spirituals "of corrupt minds, destitute of the truth, who suppose that gain is godliness," hold its intellect in the bonds of their fleshly dreams. This is the slavery, worse than Roman, from which all men need emancipation. The clergy are traders in "the bodies and souls of men."—Rev. xviii, 13. They are the slave-dealers against whom heaven has intense and burning indignation; and so long as the people surrender themselves to their spiritual direction, they will never have peace. They sow the wind, and the whirlwind is all that will be reaped in the approaching doom.

After reading Paul's experience one might have supposed that he had endured enough without having to be kicked out of the office of the *Religious Herald* by its "Reverend," sanctimonious and gymnastic editor! But their persecutions are not ended; and both Paul and Jesus, or, which is doctrinally the same thing, any of the Body Mystical to which they belong, are doomed to a forcible and ignominious expulsion from the office of the organ of the Virginia Baptists, by "the light fantastic toe," of the divine Shafer, if they condescend to enter it. Christ and Paul, and all the prophets and apostles, dwell in the true believer, because their doctrine is believed by him. Hence, what is done for or against such a believer, is done for or against Christ, Paul, and so forth. The afflictions of Christ and the apostles are therefore filled up by the afflictions and tribulations of their disciples. It is therefore very easy to put the divine Shafer to the proof. Will one of the faithful in Richmond in whom the truth is which Paul preached, visit his reverence, and show him that both Jesus and Paul taught that "man sleeps during the interval between death and the resurrection?" If he kick his visitor out of the editorial sanctum he would, doubtless, treat Paul himself with the same indignity; and becoming *in fait accompli*, Paul may then be considered as kicked out of the divine Shafer's room! We do not know whether the long-eared gymnastic be a huge Brogdinagian, or a microscopical Lilliputian; we might infer the former from the dullness of his wit; or the latter, from the diminutiveness of his intellectuality, if the oracle reported to us be a specimen of "the divine." But either way, we trust that any representative of Paul who may condescend to risk a kicking ejectment from the inner temple of Baptistic holiness, will receive the kicking with all possible meekness, and during the reverend operation remember that it is Jesus and Paul that are being kicked, and not he. This consideration will deaden not only the kicks, but the indignity; and tend to make the kicking marvellously pleasant.

But in dismissing the case of this kicking churchman, it may be as well to reiterate some proof of the teaching against which he has such kicking animosity. Jesus teaches, and therefore Paul taught, that *the dead are asleep*. Take the case of Lazarus in proof. He had been four days in the sepulchre, and in his sister Martha's opinion, in a state of decomposition, as was likely, considering the climate. At this crisis, Jesus said, "Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep." This was very explicit. The disciples, however, misunderstood him, and thought that he spoke of his taking rest in sleep; upon which Jesus said plainly, "Lazarus is dead." Whatever constituted Lazarus was dead—dead asleep. He taught that those who were to rise again, when dead were sleeping. Although the ruler's daughter was dead, he said, "She is not dead, but sleepeth." And Matthew says, that "many bodies of the dead having been sleeping saints, arose and came out of their graves." Here the sleeping is affirmed of "*the saints*;" so that whatever constituted the saint, call it soul, body

or spirit, or what you please, Matthew, who is good authority, says it had been sleeping.

Luke says that the entity named Stephen "*fell asleep*" under the blows, and perhaps kicks of his executioners.

In 1 Cor. xv. 18, speaking of certain who were dead while he was writing, Paul says they are asleep; and that if there is no awaking out of that sleep, they are perished; which, however, could not be, if the clerical heathenism of the existence of an immortal soul in the body and of that soul being the real man, be assumed. "*The fallen asleep* in Christ," says he, "are perished," if there be no resurrection—v. 23. And in ver. 51, where he reveals the secret, that all Christians shall not die, he expresses it in the words, "*We shall not all sleep.*"

And when he speaks of the resurrection of the saints at the apocalypse of Jesus, Paul says in 1 Thess. iv. 14, the Deity, the sleeping through Jesus shall gather together with him αξει συν αυτω In 2 Thess. ii. 1, he terms this, their gathering together around him', επισυναγωγης επι αυτον; and in speaking of the order of things, says, that the living left remaining, shall not anticipate *the sleeping* in the presence of the Lord; for the Lord Himself in command, with an archangel's voice, and with a trumpet of Deity, shall descend from heaven, and the dead in Christ shall rise first; afterwards the living left remaining, at the same time with them shall be carried off in clouds for a meeting of the Lord in an air; and thus shall be ever with the Lord." It is evident, then, to all but clergymen, and those traditionized by "the craft which prospers in their hands," that Paul taught that the saints are either living or dead; and not at one and the same time, both living and dead; and that the dead saints are "asleep in Christ," and therefore in the state defined by Solomon, when he says "the dead know not anything."

But, we need not marvel at the death grip with which "the spirituals of the wickedness in the heavenlies" hold on to the Nicolaitan conceit of the existence of a disembodied and incorporeal entity, they term "the immortal soul," in what they call "the spirit land," or "world of spirits." It is the vital principle of their superstitions. Demolish this, and the whole superstructure of their Laodiceanism tumbles into ruins, and buries them down-crashing into the caverns of the bottomless profound. What is all their preaching, all their gospels, all their consolations of religion, on death-bed, in dungeon, or the gallows, in civil life, or mid the wounded of the battle-field, but for the shrift and salvation of "the immortal soul?" Prove that this is a nonentity, and clergycraft in all its details and mystifications, is proved to be mere imposition upon the credulity of the people; and they themselves Barnum-transcending princes of humbug and deceit.

Now it is quite likely that some "natural man" who may read what we have written here, may cry out against us in the spirit of "a Lover of Truth," and rate us in his own mind, in the highly complimentary language of that enlightened correspondent, for "a malicious wicked spirit," "a disciple of the serpent," "more wicked than the devil," "an evil spirit and a fire-brand," and so forth. But this would not be marvellous. The clergy are the hierophants of the flesh—the priests who minister in the spirit of the flesh to the edification, consolation, and comfort, of its feelings. The flesh of Sin, or the Old Adam, *alias* the Devil (and he has many *aliases*) is an intensely feeling and pious personage. Hence, wherever you see the old Adam in his high places, whether the heavenlies be civil or spiritual, you will generally find him with a thick mantle of wool over his own shaggy wolfskin. Behold him in the chair of St. Peter, enthroned in the most fragrant odor of sanctity; and on the imperial and regal thrones of Europe; in all the pulpits of his Christendom; and in all the walks of private life. These men have all a reputation with the world for piety more or less intense. It overlooks their peccadilloes, because to condemn them would be to condemn itself. The clergy pay their court to all these great and splendid sinners; who honor them in turn as the servants of the only god they know, the god of this world, because they minister to them comfort and consolation in their sins. They teach them how God and Mammon may be served at once: and entrance into everlasting blissful habitations, be secured. Such comforters are by no means to be despised by the natural man. They are the dear, sweet, quacksalvers, and poulticers of his feelings, who enable him after a long life of devil-service, to "go off like a lamb," and die a saint at last! Now such ghostly comforters are inestimable chattels; family heirlooms not to be dispensed with. Whosoever therefore handles them without gloves, touches the apple of the Old Man's eye, which speedily flashes lightning and indignation against the sacrilegious wretch that dares to scrutinize his household gods so unceremoniously. He does not care how many prophets they may blaspheme; nor how many apostles they may kick out of their offices, This may pass unrebuked; but to show up the blasphemers in their native blackness and sin, is an offence too heinous

to be endured. Thousands have been burnat the stake in expiation of the crime.

EDITOR.

The Gospel in Canada.

Respected Sir:—Having returned to Toronto after my four months travel, I issued a placard announcing my intention to show from the scriptures, that the only heaven promised to Adam's race, was to be on this earth. After lecturing about five weeks I returned to Carlyle or Blair, in accordance with an invitation, already published in the Herald. Here I delivered twelve lectures in eleven days, and baptized nine into the one faith. Returning to Toronto I baptized eleven more. After this, a Presbyterian Divine at Blair announced a course of lectures to endeavour to counteract the great truths which had been proclaimed there. Accordingly I received another invitation to meet this reverend; but when I went up he would not discuss with me, although I gave him a public challenge.

At the close of his lectures, I took the pulpit after him, and showed from the scriptures, the absurdity of his philosophy. I baptized two more at this visit. There are others that fully understand the Kingdom's Gospel, and ere long, I think, will yield obedience. Since then I visited Perth, Lanark Co (by request of Bro Shanks late of Owen Sound) about three hundred miles below Toronto. I delivered six lectures, two in Perth on Saturday and Sunday evening: about three hundred sat attentively for two hours and a half whilst I reasoned with them from Moses and the prophets: the other four lectures I delivered at Playfair, a few miles from Perth; the inhabitants lay scattered, but I was much pleased to see the quantity of people that came together. There appeared to be a deep impression made upon some minds, which I leave in the hands of Him who giveth the increase. I am receiving invitations from different parts of Canada: there are a great many intelligent minds who see the hollowness of the religion of the nineteenth century; they are like the Eunuch, needing some one to put them on the right track to the understanding of Moses and the prophets. Yet we need not expect that all who receive the good seed, will obtain the Kingdom; for the Son of man, the good sower, shows that there is only one class of hearts that will attain to the Kingdom.

In hope of a speedy deliverance from trial and an abundant entrance into the Kingdom of God. I remain yours,

J. W.

C. W., March, 9, 1860.

From Ohio.

Dear Bro. Thomas:—I am now at Ashtabula Ohio. I have been here six weeks. Truth is prevailing in this section. I have immersed thirty two since I came here. The heathen rage, and the people imagine vain things. I have immersed one hundred and twenty-nine with an intelligent *faith* in the Gospel of the Kingdom of God, and the Name of the Anointed Jesus, within fifteen months.

Within, I send you a paying subscriber for the Herald. God bless you in your labors of good. L. H. CHASE.

Ashtabula, O., March 9, 1860.

Not Forgotten.

Dear Brother:—I am not without some feeling yet. I have not yet forgotten the obligation under which I and many others have been laid by you, by your efforts, and, I trust, success, in our liberation and future freedom from theological slavery which exists in the north, south, east, and west, even as far as the wicked minister of Satan has travelled through the land, crying, "Give, give! A willingness to support what he calls "the Man of God," is the brightest evidence to his mind of conversion. But this is all worthless stuff; and should be thrown out of the market, and with their preaching and editing be utterly rejected.

But, on the other hand, he who endeavors to benefit, elevate, and bless his fellows, driving darkness from their minds by the truth, lifting them out of the horrible pit and miry clay of clerical traditions into which the blind guides have precipitated them for filthy lucre's sake, should be encouraged and stengthened by all whom the truth hath freed. It is not easy to find many such in this age of selfish and hypocritical pretence; and where found he will be no other than an immersed believer of that gospel of which Paul said he was not ashamed. Such an one, I say, should be energized with the means of carrying on effective warfare against the enemy. I have been long hoping to be able to do more than simply paying my subscription; for I do not think that five or ten dollars a year would be an equivalent for the instruction it contains.

I remain yours in hope of a glorious and blissful meeting in the Lord's kingdom, when his politics shall prevail, and He shall be Governor among the nations.

S. W. GERRELDS.

Worcester, Mass., Jan. 17, 1860.

It is Gratifying.

Dear Brother:—Perhaps it will be gratifying to you to know that it was by a careful perusal of the pamphlet entitled "What is the Truth?" that I was led to search the

scriptures concerning the Kingdom of God. Said pamphlet was handed to me by brethren Wright and Chart of Hadley. Since then, I have had the privilege of reading the Herald occasionally, which has been the means of showing me the truths contained in the word. We are but few at present, and much opposition. Bro. Lineus Hart and myself were baptized by Bro. Wright a few days since, Bro. Chart being present. I shall anxiously look for Elpis Israel, for I think I shall receive much instruction therefrom. My religious education has been strictly "orthodox"; consequently, a great many erroneous views have found entrance into my mind, which I expect to have rooted out by reading Elpis Israel in connexion with the scriptures.

Having obeyed the command of the Saviour by believing and being baptized, I have made my title clear to (not "mansions in the skies.") but to eternal life, and heirship of the kingdom of God. And that I may continue patiently in well-doing until the Lord comes, is the prayer of your brother in the one faith. CATTERICK PACKHAM.

Genessee Co, Mich. Jan. 31. 1860

Our Controversy.

We have no controversy with the people of any "Name or Denomination" of the world's "christendom." We propose to instruct, not to controvert with them. Our controversy is with the Devil's Own—with the proud Pharisees, aping godliness and humility, in the pulpits and editorial sanctums of the sectarian world. These are the priests of the Old Adam: the blind guides of the deluded people into "the Ditch;" who live and fatten by deception and pious fraud; and who therefore in the general can neither be converted nor benefited by the truth, Jesus did not come to call such; but only to denounce and expose their hypocrisy to the reprobation of the people. EDITOR.

The Court of the Gentiles.

The New Cottle Church.

CLAPHAM, famous always, even in the days of Sydney Smith, for the religious element in its population, is but now giving to the world a new church. The British public, as a body, has probably never heard of the Cottle Church; but we, in common with emperors, ministers, members of parliament, and other celebrities, have been favoured with an exposition, if it can be so called, of the doctrines of that sect. The Cottle Church, it would appear, does not disdain the political element in its teachings; and one of its principal features (in which, perhaps, it does not stand alone) consists of altering texts of scripture to suit its own purposes. We regret that space will not permit us to go into any detailed account of the tenets of this faith, but the few specimens we shall give from the manifestoes which have reached us, will probably suffice to give our readers a general notion of its scope and characteristics, and will enable them to ascertain the inspiration from which it proceeds; we may add that, notwithstanding the extensive and well-organized propaganda the Cottle Church possesses, its founder appears, in the later tracts that have been issued, to bewail the small impression as yet produced upon the public mind, even to a notion of abandoning personally further active attempts at proselytism.

A remarkable and valuable quality of the literature of this Church is, that the perusal of the smallest extract from one of the tracts will be as effectual in determining its origin and character as the perusal of whole volumes. The extracts we shall now set before our readers will, we think, be sufficient to convince them of this fact beyond the possibility of a doubt.

The first document or tract we come to is dated 9th March, 1859, and is addressed by Mrs. Elizabeth Cottle, of Kirkstall Lodge, Clapham, to Lord Derby. We have slightly modified the language, in order to suit it to the present channel of publication.

"Ps. XIX, 5.—In them ('the heavens' or churches) hath he set a (Jewish-Christian) tabernacle for the (Pagan) Sun- (day of Christendom) which is as a bridegroom (Prince Napoleon) coming out of his (bridal) chamber (at Turin), and rejoiceth (with Elizabeth, in her note to the Privy Council, Feb. 1, 1859) as a strong (Roman) man to run a (Derby) race." Again:

"ISA. XLII, 2, 3.—He shall not cry (aloud), nor lift up (his voice in parliament), nor cause his (Elizabeth's 'still small') voice to be heard (even) in Fleet Street, where the papers are printed and sent to the editors."

We were ignorant of a portion, at least, of the following texts:

"Mrs. Cottle has hitherto had the 'Book of Life' and papers printed only for herself, and has sent them out into all the world, 'without money and without price,' (Isa. lv, 1, 3) even for postage stamps. Matt. xx, 2; Luke xx, 24."

The following circumstance will reach most people for the first time:—

"Summer is nigh (May 25), and it (the Cottle Church) is even at the doors (of Kirkstall Lodge and All Saints' Church, and the doors of the Houses of Lords and Commons)."

Here is a valuable article of faith:

"New (Cottle) wine must be put into new (Cottle) bottles, and both (the new and old wine) are preserved ('in the new heaven and new earth' of 'the new name' of Cottle).—Rev. xxi, 1, 3, 12; Isa. lxvi, 22, 24."

A most important point is, to "renounce the devil, and all his legal and theological works." The latter condition would, perhaps, be no great trial.

We learn from Mrs. Cottle that these sentiments were forwarded in manuscript to the "two emperors of France and Austria at Villafranca, to the Pope Beelzebub, to Victor Emanuel, the Queen, Lord Palmerston and ministers, and the editor of the *Times*." To judge from the title given to one of the intended recipients, we should doubt if the document in that case ever reached its destination.

However, Mrs. Cottle, in October, 1859, addresses Lord Palmerston, and, although expressing her satisfaction at the fact that seventy thousand papers of the above description have been received "without dissent or opposition," from which she augurs great things; nevertheless, she informs his Lordship that she, "Mrs. Cottle, cannot go on pouring out the spirit any longer, for if she did, she would fail (Isa. lvii, 16)." We may therefore conclude that there will be a cessation of the labors of the Cottle propaganda.

But to speak seriously, what can be the circumstances under which these impious ravings (and we have made no unfair selection) are printed and circulated? They cannot be the work of one poor insane fanatic. There must be several sane persons associated with her; in fact, the wicked trash must be altogether disseminated by sane people. There must be an amanuensis and a printer at least; and probably many other ministers to the grave recording of the passing extravagances of a deranged mind. Of what type of character or status in society these persons can be, our readers will probably be as much at a loss to determine as ourselves; and they will agree with us, that they have been guilty of no small offence to decency and good morals. It is not enough to say that this is but a harmless means of venting the delusions of a mind diseased. There can be no necessity that the desire of humoring the unhappy patient should be carried to the length of actual publication, to say nothing of the scandal promulgated, and the expense incurred. It is only becoming that the melancholy frensies of the unfortunate victims of mental disorder should kept as much from the public gaze as possible; and those who make an exhibition of them are guilty of an uncalled-for outrage on the decencies of social life.—*Lond. Leader.*

The Spirit of the Old Mother.

"A resolution has been submitted to the Swedish Diet by a Protestant clergyman named Jansen, enacting that the entire Swedish clergy shall henceforth have complete control over all printed papers or pamphlets circulated by hawkers, and that, moreover, severe punishment shall be inflicted on all laymen who shall discuss religious subjects without first having been examined and authorized by a Protestant clergyman. This proposition was unanimously adopted, and some members proposed even more stringent measures.—*N. Y. Sun.*

The Old Harlot herself, could not be more tyrannical than this. The Italian Jezebel has long worked by the same rule in Rome and its dependencies; whence, the Protestant clergy being all powerful in Sweden, have introduced it there. They would exclude everything that calls in question the scripturality of their system. Not being able to sustain themselves by Scripture and reason, they fall back upon State authority, and call on "the world" to help "the church"—a proof that it is not the true church; for the church of Christ would scorn to invoke aid and comfort of the devil. But the spirit of the old mother reigns in her harlot-children. Let us, however, be thankful, and let all within us bless and praise the name of Yahweh, that the Protestant clergy of America and Britain are too impotent to obtain the enactment of such an abomination in these countries. The *Herald of the Kingdom* would be suppressed in the twinkling of an eye; and its editor severely punished for a presumptuous layman who dared to think for himself, and to speak and publish his honest convictions, contrary to the dictation of all "reverend divines!" The enactment of such a law would bring upon us perilous times indeed; for, of course, we should disregard it whatever might result.—EDITOR.

Jesus Rejected by the House of Representatives.

"The House of Representatives at Washington is to be opened on Wednesday Feb. 8, by religious services to be performed by the eminent Dr. Raphael, of the Hebrew persuasion. Such an incident we believe, has never before occurred in our history."

The above appeared in the N. Y. Sun of Feb. 1. It is an incident that could not possibly occur in the history of a truly Christian people or legislature. The "liberality" of the House extends to the denial of the Messiahship of Jesus, in appointing as their mouth one, who, with his mouth, pronounces Jesus accursed; for if Jesus be

not the Christ, as Dr. Raphael affirms, then he is accursed. This appointment of the representatives shows what sort of aChristianity their spiritual guides, the clergy, have indoctrinated them with. "*No man cometh to the Father,*" said Jesus, "*but by me.*" Now these politicals at Washington profess to go to the Father in their congressional prayers; but in their stupid folly they set up a way of access in opposition to the principle laid down by Jesus. They virtually tell him, that they can go to God without his mediation; for they have set up a Hebrew doctor to pray for them who repudiates the claims of Jesus! Hear it, O ye nations, and be astonished, O earth, the lower house of the American Congress have set up *a New York Jew*, as their mediator between the United States and God, instead of the DIVINE JEW OF NAZARETH; and through him, without sacrificial blood they dare to force themselves into the august presence of the Eternal! Not only has such an incident never before occurred in the history of the Union; but it has never occurred in the history of any people, calling themselves "Christian" upon earth, since the ascension of Jesus Christ.

But, we would not have the reader suppose, that we consider the prayers of the Gentile Spirituals, who have heretofore officiated as chaplains, more acceptable to God than the prayers of the Hebrew doctor. We believe that the Jew and Gentile prayers are on a par. The Messiah says of Israelites who do not acknowledge him, "*I will not take up their names into my lips*"—Ps. xvi. 1–4; and Gentiles that profess to acknowledge him, but do not believe and do what he says, "*they shall be condemned.*" This is the relative position of Dr. Raphael and his clerical predecessors to God—the prayers of neither worth a rush.

But with what supreme contempt must Dr. Raphael regard the Christianity of the Episcopalians, Presbyterians, Methodists, Baptists, and Papists, of the legislature, who have appointed him, an enemy of Jesus, in preference to any of his pretended friends, to approach as their representative into the presence of God, at whose right hand they profess to believe that Jesus is sitting! Could Dr. Raphael be persuaded to embrace such a Christianity? He might upon the principle of betraying Jesus with a kiss for the sake of the thirty pieces of silver; but upon no other. It is certainly a great triumph for Judaism to behold one of their Rabbi's as the spiritual chief for the time being of a so-called Christian legislature; but what a disgrace to clergyism, Romish and Protestant, throughout the world!

Feb. 8, 1860.

Paul Affirms the Mortality of the Soul and Spirit of Man.

WE believe with Paul, that man is a whole made up of parts; and that these parts are "spirit, soul, and body:" and that for a man to be duly sanctified, he must be sanctified in all these.—1 Thess. v. 23.

But while we believe this, we also believe with Paul that neither of them is essentially immortal, or deathless. If the reader say that the *spirit* is immortal; Paul denies it: if he shift his ground, and affirm that the *soul* is immortal; Paul denies this too: but, if beaten off this ground, we do not think, he will say, "then the *body* is immortal."

However, he will perhaps, inquire where Paul's denials are to be found? We will show him. Let us, then, assume that *soul* is the part of man that is to live for ever. Now hear what Paul says of the thing expected to live for ever in 1 Cor. xv. 36.—"Fool, that which thou sowest is not quickened ζωοποιεῖται, *made alive*,, except it die." The thing sown is the thing to be made alive. But the thing sown cannot be made alive unless it first die; hence the soul or spirit sown must first die in order to being made alive, which is Paul's affirmation in the form of a necessary and inevitable conclusion, that body, soul, and spirit, are all mortal.

Now, he prays that these mortal constituents of the whole man may be preserved blameless in the presence of our Lord Jesus Anointed—εν τη παρουσια. His prayer was not according to the English version—"*unto the coming*;,'as if he supposed one or more of the parts would be continued in life for 1800 years and upwards. But he taught the reproduction of the "*body of life*" called *man* from the dust; and that when it reappeared it would again consist of body, soul, and spirit in the presence of the Lord. In view of this, he prayed that he might be preserved blameless;" for if not, they would then receive for the evil they had done; which, if unpardonable, would result in death and corruption a second time—Gal. vi. 8; 2 Cor. v. 10. If blameless in faith, disposition, and deed, of the Eternal Spirit, they will reap life peculiar to the Aion.

EDITOR.

Brotherly Love.

"We have ever found that with brotherly love, as with every other Christian grace, those evince the least who talk the most about it.

"According to the cant of modern times there never existed brotherly love in the world till now. Certainly none of the prophets in the Old Testament possessed it, for

the constant theme of their sermons was the sins of the professing church. Certainly the Apostles possessed none, for their perpetual subject was the superficial quality of the religion of the straitest sects of that day—Acts vii, 1, 51, 53; xiii, 27, 28; xviii, 6; xx, 29, 30. Certainly the reformers and nonconformists possessed none, as we find that their great subject of complaint was the worldly-mindedness of professors; Isaiah, Elijah, Elisha, Micaiah, Jeremiah, Amos, &c., are distinctly charged by their several contemporaries, with being harsh and uncharitable in their judgments, foreboders of evil, and not of good; breakers of brotherly love, and sowing disunion in the Church. We may adopt the language of honest old Stuckley in his *Gospel Glass*: "We see not our signs, there is no more any prophet, neither is among us any that knoweth how long. When we were restoring the ark of God, what stumbling of the oxen have we seen? What miserable disappointments have we met with? How hath God stopped our way, and branded our enterprizes with wonderful marks of his sore displeasure? The Lord knoweth I take no pleasure to rake in these dunghills. I dread the ill uses that the sons of Belial may make of this enterprize. I expect various censures from them who should be otherwise minded; but my record is on high that the great design of this publication is to reduce professors to a more awful, humble, serious repentance towards God, and single conversation before men. I was told, the prudent should hold their peace in an evil day. I know it is an unthankful office to admonish and reprove. Out of pity to your souls have I undertaken this subject. The clouds are swelling, and I am loath they should fall on you in a secure and impenitent condition. I am not ashamed to tell you that I foresee foul weather; and I would you should be in readiness for boisterous seas." But this is a subject now which it is more than high treason to name. Nevertheless, thus stands the record, and if it be true love to preach the gospel to an open sinner, is it less love to declare this to a professing saint? "Lo, I *begin* to bring evil upon the city which is called by my name." "Go ye through the city and smite, let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; and *begin at my sanctuary.*" "Beware lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you."

Smooth Things will not do.

Bro. Thomas:—I was once one of that order of "the clergy," popularly known as Methodist Ministers. But when I came to the understanding and belief of the Gospel of the Kingdom, I put off the Methodist and his deeds in putting on Christ in baptism; and have since supported myself and family by the artistic cunning of my hands; and am now rejoicing in the liberty with which Christ's truth hath made me free.

When I first engaged in reading your writings, I used to think you were too hard upon the clergy; but the more comprehensive my view of the truth became, the more clearly I perceived that your course was the right one. Lay on, therefore, and spare not; the influence of the clergy is the great obstacle to the diffusion of the truth. You are not a whit too severe. Smooth things will make no impression on this generation, therefore go on, conquering and to conquer. Amen. N. D.

Diplomatic Divinities.

THE Bishop of Barcelona, says a Spanish journal, in speaking of the plenipotentiaries of the proposed Congress styles them "THE DIPLOMATIC DIVINITIES *of the Olympus of the approaching Congress*;" this is very much the idea implied in the word δαιμονοι, *Demons*, in Rev. xvi, 14. They are diplomatic divinities whose sphere of operation is intermediate between the governments of the world, an order of intelligences between the gods of the highest heavens, and the hierarchies, or lords spiritual and temporal, of the political firmament. Read the prophecy and compare it with what is going on.

EDITOR.

Is it so?

"*The Scriptures fairly handled need no explanation*"—*T. Fanning.* The following is Luke's comment on the text:

"And Philip heard the officer of Candace read the prophet Isaiah, and he said, 'Understandest thou what thou readest? And the officer said, '*How can I, except some man should guide me?* And he said, of whom speaketh the prophet this I am reading? Of himself, or of some other man? And Philip began at the same scripture, and *preached unto him Jesus.*'"—Acts viii, 30—40; in other words, explained the truth as it is in Jesus. EDITOR.

The simple believeth every word; but the prudent man looketh well to his going.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elohah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N.J., June, 1860. [VOL. X. NO. 6.

Change of Post-Office.

IT will be observed that the Editor's post-office is NO LONGER Mott Haven; but that it is changed to

WEST HOBOKEN,
HUDSON COUNTY,
NEW JERSEY;

to which place all who have anything to say to him upon any subject whatever, will be kind enough to address their communications; and they will much oblige their friend the

EDITOR.

MAY 3, 1860.

A Paper on some Curious and Original Discoveries,

CONCERNING THE RE-SETTLEMENT OF THE SEED OF ABRAHAM, IN SYRIA AND ARABIA, WITH MATHEMATICAL AND GEOGRAPHICAL SCRIPTURE PROOFS. READ BEFORE THE "BRITISH ASSOCIATION OF SCIENCE," AT ABERDEEN, SEPT. 16, 1859, BY MAJOR J. SCOTT PHILLIPS, 21 KENSINGTON GATE, LONDON.

To the Pres. and Members of the British Association of Science:

Perhaps it may be permitted me to observe, that circumstances of discovery have laid upon me the duty of appearing in your presence to-day, in order that I should read before this great assembly a paper upon some curious and original matter concerning the future civilization and settlement of the seed of Abraham within the borders of Syria and Arabia. And upon so vast and important a subject I could not have ventured to speak, had I not been guided to the consideration and combination of some very precise mathematical and geographical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly there exists no need for my detailing at any length the present condition of the countries which we have mentioned. We know that Syria has been a land flowing with milk and honey, but that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk: Arabia trodden by the feet of the wandering Arab: while both alike have lost all tokens of civilization, existing at this day under the decadence of the Turkish empire and the very dregs of the Mohammedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been and still are scattered throughout the world; and yet they have been called the chosen people, and Arabia bordering upon Syria may be spoken of as the very cradle of the human race.

Who that has careered along the Red Sea, gazing on desert shores where even the trading Arab dares not land—who that has numbered the stones of Zion, and have we not all been enabled to do so by the means of that beautiful art, Photography?—who, that has the civilization of his species at heart, and has compared our glorious Britain, cultivated like a garden, with the barren sands of Syria and Arabia, but must wish for the time and the means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if, among the various wonderful developments of the days in which we live, a new development can be produced even out of a very, very old book, and if

such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old, old book, may it not be permitted to us to turn to our geographical maps, and turn to the pages of what is written, and, comparing things past, present, and to come, see if we cannot also decipher somewhat amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their re-settlement upon that land, amid fertility, and wealth, and science, and all that dignifies and exalts the human kind?

In the maps which we have the pleasure to submit to your inspection, it is proposed to show the actual boundaries of the whole extent of the earth's surface which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations —then the bearing, line, and centre of construction for the orderly re-settlement throughout the said extent, the same to be proved by mathematical proportions—then the geographical alterations which the formation of Syria will admit, illustrating the same with the effects of such geographical alterations—and lastly, we would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Nile and land of Egypt.

Let us. then, draw attention to the geographical map No. 1 of Syria and Arabia, and refer to the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten Roman miles north of Jerusalem, it was said to him (Genesis xiii. 14). "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever." *

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so, turning to the 18th verse of the 15th chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (evidently contrasting the one river with the other,) we take the Nile and the Euphrates to aid us in our search for boundaries, and are thus far aided on the north and south. *

From Genesis we proceed to the 31st verse of the 23rd chapter of Exodus, where we read upon the same subject, the promise made through Moses to the seed of Abraham. "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river." And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile; and for a western boundary, we have the Great Sea, Mediterranean, or Sea of the Philistines. The expression "from the desert unto the river," most probably applied merely to the first partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the 34th chapter of the book of Numbers which was proposed, let us, bearing in mind the grand boundaries *for the full-grown expansion of the promises*, turn to the 24th verse of the 11th chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman?† And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

And therefore as by our geographical map, we presume to judge that the Euphrates, the Medditerranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision to strengthen the fixity of these external boundaries, and then go on with measurements therein.

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* עד־עולם *ad-olahm*, for, or during an hidden period, age, or cycle—"*The Millenium.*"—Ed. Herald.

* The north-east and south-west in modern style.—Ed. Herald.

† The part of the Indian Ocean that washes the south-eastern shore of Arabia.—Ed. Herald.

But secondly: For these purposes we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit—(and the reed of 6 cubits, each cubit a cubit and a span)—is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators. But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of the 14th chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also a square of 400 furlongs, or 50 miles. And if we refer to the Greek original, we shall find that the word σταδιους has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead of the ancient Roman measure; the former of 8 furlongs containing 5280 feet per mile, the latter of 8 stadia 4864·64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that, while the medium of other investigations gives 20,168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of 8 stadia, each 608·08 feet, and thence, the cubit being 19·45855999 inches, which will give the reed of 6 cubits, equal to 116·75135999 inches; and 25,000 of such reeds will correspond with 50 Roman miles, while 75 such miles correspond, as by Van de Velde's latest map of Syria published last year, with one geographical degree. And the correctness of our views will, we believe, be fully proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But thirdly: We require a bearing before we proceed with our construction, and, to find that—we fix by latitude and longitude the sites of two places—Geba and Rimmon, as by careful consideration of the best authorities; having been led to select these places, where it is written (Zech. xiv. 10), "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place," that is, in Jerusalem's place, for in the following passage it is stated that (Zech. xiv. 11) "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

And fourthly: We require authority for the line of construction, and this we find, where it is written (Zech. i. 16), "Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem."

And lastly: We require an actual centre of construction, and this we find to be in Mount Zion, because it is written (Isaiah, xxviii. 16), "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation."

Thus having obtained the boundaries of the land to be reoccupied, the standard measure, the bearing, the line, and the centre of construction, we would now, by your leave, proceed with our developments and proofs. Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given centre in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary. At the centre we construct a square of 50 Roman miles, which, according to Scripture, is called the Holy Oblation; and now, taking the same measure, viz., 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the boundary at the Euphrates where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of 50 miles each between the Oblation and the southern boundary, the Red Sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes. And if, after having fixed the Oblation upon independent principles, we turn to the 48th chapter of Ezekiel and read off the resettlement as stated there, we find a most complete coincidence along the line of construction. We find Dan to the north, then the tribes in succession down to Judah, next to Judah the Oblation, and then the remaining five tribes in succession ending with Gad, all marked off by perpendiculars across the line of construction, and extending from the east side unto the west, (the east sea being the east side, as proved by Ezekiel, 47, 48,) entirely occupying all Syria and Arabia, (for the portion marked Dedan on Geographical Plan No. 1 goes to fill up the complement of Dan and Asher, the monstrous cantle cut out by the Gulf of Persia), and leaving only the long triangular space below Gad unoccupied, concerning which tribe it is written (Deut. xxxiii. 20), "Blessed be he that enlargeth Gad."

Now, these developments are, we trust, so

literal and precise, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the chief city of the whole earth, and also to speak of the internal measurements of the Oblation which we have obtained, and its developments for the inhabitation, commerce, and conservancy of Jerusalem delivered.

In two volumes, entitled "The Dead Sea, a new route to India, by Captain Allen, R. N.," we have had an ingenious proposition for connecting the Mediterranean and the Red Sea, by a canal across the plains of Esdraelon, and clearing out the old bed of the Jordan. And, under political and engineering reprobation, we know of the plan of the Suez canal. But neither of these would give to Jerusalem the prominence and position which would be effected by an earthquake valley dividing the land of Syria through the Mount of Olives, as seen in our 2d Geographical plan; and concerning which, we have a very curious quotation, (Zech. xiv. 4—8) where it is written: that on a certain day "the Lord's feet shall stand upon the Mount of Olives which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof, toward the East and toward the West a very great valley; and half of the mountain shall remove toward the North, and half of it toward the South, and ye shall flee the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." And good reason for flying—for the Mediterranean will come rushing in. For Symonds and other surveyors have shown to us that the level of the Dead Sea is 1312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto, we shall find that on the East, the division immediately reaches the Dead Sea—and on the West, if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the *sc* changed into *z* produces Azalon, and cutting off the termination *on* will bring the valley even unto Azal on the coast of the Mediterranean, fulfilling scripture where it is written, "Ascalon is cut off the remnant of their valley." In the plan presented, the small blue lines show the valleys which bound the Mount of Olives to the North and South, while up the centre of the mountain runs the little valley of Achor, whereof it is written: "I will give thee the valley of Achor for a door of hope," and accordingly, while you may perceive that the line A B shows the major axis of the mountain, and the line C D gives the perpendicular thereto, passing precisely over Ascalon, we have taken the course of delineating the Straits of Azal, as we venture to term them, according to the present natural water-lines, save only where it has seemed appropriate to cut into main channels, and so through water sheds. An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the Falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift lands of four thousand years which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle; and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration; so surely will that gyration of commingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon an heap and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, "let the sea roar and the fulness thereof, let the floods clap hands before the Lord, for He cometh to judge the earth and the people with his righteousness," and God will make a way in the wilderness and rivers in the desert.

The tumultuous waters, finding no other outlet, will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea, rising above its desolated shores, will overflow by the Valley of Edon, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the East and of the West will there find their great Emporium; and *religion reigning above commerce*,* in those coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a river; and the glory of the Gentiles like a flowing stream."

Doubtless the ancient bed of the Jordan was the Valley of Arabah. That broad Valley "is one waste of sands, worked by the winds into driving clouds." Its boundary rocks "show as an old sea-coast, grooved by torrents, and worn with water

* The righteous administration of Jesus and the Saints.—Ed. Herald.

marks." And though, between the North wind and the South, its sands may be heaped to the height of 485 feet—and thus give drainage to the North and South—yet, how soon would the swellings of Jordan, and the rush of the ocean waters by the Straits of Azal, sweep off the sand-drift of 4000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to centre in the Emporium of the Holy City, the City of Jerusalem.

The Sea—the Dead Sea—shall receive the living waters of the Ocean; and thus shall be formed *the* great pool of Jerusalem—the harbor for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of commerce between the Eastern and Western Hemispheres, we would endeavor to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, as in Plan No. 2, the new Temple on Mount Zion, which, on the given scale, would be one mile square—and if, also, considering the conservancy of the great city ten miles square, around the same centre—we seek for an abundant supply of waters rising from a central spot, we shall find, on turning to the 47th chapter of Ezekiel, a vision of waters rising from beneath the altar of the Temple, and issuing out from the threshold of the house eastward. These waters, at a thousand cubits, going east, were ankle deep—at a thousand more they were knee deep—at three thousand they reached to a man's loins—but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"—the Straits of Azal were opened, the Dead Sea was risen, and the river shown was of waters to swim in, a river that could not be passed over. This last development is shown by scale and measure in our plan; and having, as we trust, been enabled to illustrate these curious combinations of Scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that, as it is written, a fountain shall go forth of the house of Jehovah, and shall water the valley of Shittim: and, as its waters are described as going down into the Dead Sea and healing the waters, so that for the multitude of the fish thereof, the fishermen shall stand thereon from Engedi to Engallim, so, when upon our maps we find Shittim just above the Dead Sea, and Engedi and Engallim on its borders, we can no longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multitude of fish, described as the fish of the great sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when, having completed our geographical illustrations, we would turn to quote the peculiar sayings recorded in scripture concerning the three Northern and the three Southern Tribes.

Of Dan it is written, "He shall judge his people as one of the tribes of Israel—Dan is a lion's whelp." They were wont to place lions—we frequently place them—at entrances, and judges of old sat in the gate; so Dan is in the northern entrance to the land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." Antioch is just within the border of Asher; and in his blessing, we read a just emblem of a modern railway, which, from Antioch, running up the Orontes, and taking the first turn possible through the mountains on its right bank, would run its course parallel, yet sufficiently distant from the Euphrates, down to the settled sea-shore of the Persian Gulf.

Of Napthali it is said, "O Napthali! possess thou the west and the south"—harborage on the Mediterranean and on the Persian Gulf.

Of Isaachar it is written, "Rejoice, Isaachar, in thy tents." They (Isachar and Zebulon) shall suck the abundance of the seas, and treasures hid in the sand. "Isaachar is a strong ass, bowing down between two burdens." Our plan shows Isaachar at the harbor mouth in the head of the Gulf of Akaba. There all who come by water and all who come by land will pitch their tents and unload their land and sea burdens; the treasures hid in the sand-drifts of the Valley of 'Araba will speedily be developed, when the rush of the opening Straits of Azal shall establish forever the "river which shall make glad the city of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border unto Zidon." He as well as Isaachar, "shall suck of the abundance of the seas and treasures hid in the sands." We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad it is written, "Blessed be he that enlargeth Gad;" "he dwelleth as a Lion" seated at the entrance; "and he

provided the first portion for himself, because, there in a portion of the lawgiver was he seated." We have already observed upon the customary position of Lions at entrances; the kings of Israel and Judah proceeding to judgment, put on their robes and sat in the gate; men surrounded by numerous sons are spoken of as not being ashamed when they speak with their enemies in the gate; all the declarations concerning Gad point out his place as, by our plan, seated at the great gate of commerce; and Gad alone in respect of land which could be available beyond his actual portion in breadth as one of the other tribes, is capable of the enlargement spoken of where it is said—blessed be he that enlargeth Gad.

Having now concluded all that we have to say at present concerning Syria and Arabia, we would just, in conclusion, speak a few words concerning the geographical changes possibly consequent upon the effects of the mighty rush of waters created by the opening of the Straits of Azal.

The rush of the waters, possibly aided by a north wind, because Scripture says—"And with His mighty wind shall He shake his hand over the river of Egypt"—will sweep out the sands which now fill the old bed of the Jordan; and as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but, in the quiet back eddy behind the roots of Sinai, there, among the narrows and the islands will the mass of sand be deposited; and when once the swell of the Red Sea is bounded thus, speedily the waters will fail from the tongue of the Egyptian Sea—the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the bay of Cosseir is opposite to the Gulf of Akaba, and since, as by the maps of the savants who accompanied the First Napoleon to Egypt, as well as by the maps of the Society of Useful Knowledge, there exists an old river bed, stretching from Cosseir to the Nile: the rush of waters, swollen as aforesaid, and pressed on by a mighty north wind, will push up that ancient river bed —plunge into the valley of the Nile, with heaps of mud and sand; and in their refluent course drag after them the waters of the Nile—thus "beating off from the channel of the river" into the Red Sea.

Our Geographical Plan, No. 1, shows this old bed taking off in a right line straight below Thebes; and rushing waters in their refluent course would never pause to take the downward curve, but would go straight onward where they found a straight course, as shown upon our map, presented for their exit. Thus the river of Egypt, as described in Scripture, would be smitten in the seven streams thereof. Egypt would be at once smitten and healed; for the lowlands would soon be freshly irrigated by means of wells and water-wheels, and the newly opened mouth of the Nile would bring all nations from the sources of the Blue Nile in Abyssinia; and all from the undiscovered wilderness of the White River—from the great Mountains of the Moon in Africa, till

> At Jerusalem should be fulfilled
> That "Ethiopia spreads abroad the hand
> And worships;" and its riches come to swell
> The riches of the City of the Lord.
> And not alone the passage shall be made
> From Ethiopia to the long Red Sea,
> But the superfluous waters of the Nile
> Shall be redeemed above each cataract,
> And flowing westward o'er the wastes of sand
> Shall through interior Libya be poured.
> For "they shall turn the rivers far away,
> And I will cause thy rivers to flow like oil;"
> And Science, guided by the hand of Faith,
> In duteous cognizance of Prophecy,
> Shall make the desert blossom as the rose,
> And fill the barren sands with teeming life.

And now, having concluded a brief sketch of developments in Syria, Arabia and Egypt, we would only, in conclusion, seek to note that when as at length in these our days, so remarkable for the increase of knowledge—we have, after so many centuries of ignorance and guesswork, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea. Surely we may say, that veraciously dealing with Geography, and taking words and things in their natural straight-forward sense, we might expect to obtain some new developments of Scripture truth; and along with them bright prospects for the human race, and especial prospects for the chosen seed—the seed of Abraham.

If we have failed in deducing these, at least let us say we have not failed for want of earnest desire after true deduction. If our adduced combinations are not realities, we submit to your faithful judgment; and if happily we have been enabled to produce aught worthy of acceptance, let praise be given where alone it is due. We desire only, having fulfilled our humble duty of exposition, to make our courtesy to our kind auditors, and thankfully to retire.

(From the Messenger of the Churches.)

Church Edification—Its Appointed Means.

"The edifying of the body of Christ" may be said to embrace all that contributes

to that perfection of the Christian character so much insisted on in the Divine teaching. "Be ye perfect," says Jesus, "as your Father in heaven is perfect;" and "this also we wish, even your perfection," is the echo of the apostle. This perfection, in regard to its primary cause, is ascribed to God. See Heb. xiii. 20, 21; Col. i. 12; Acts xx. 32. In regard to the actual working out of it, however, it is as plainly ascribed to the persons themselves. See Phil. ii. 12; Jude 20; 2 Cor. vii. 1. Again, viewed in this aspect of a personal work, this perfection of character has to depend, under God and the means he has provided, mainly on the force of individual determination, assiduously exercised under all the varying circumstances of our common life; while this, again, is susceptible of being greatly stimulated and sustained by the encouragement and help of kindred spirits engaged in the same pursuit. This extraneous aid may be administered under all circumstances of time and place as brethren may find occasion—in the house and by the way. Another field for its exercise is found in the church, and the object of this paper is to inquire into the means, or rather the agency, which God has appointed for the edification of his people when thus gathered together for his worship and service.

A cursory glance at the apostolic teaching on this point presents us with two very distinct modes of promoting the edification of the church. These might be termed the TUTORIAL and the MUTUAL. The apostles, prophets, bishops, pastors, and teachers, were evidently responsible for the progress of the church to perfection. Paul was deeply sensible of his responsibility in the matter, for he spoke of the "CARE OF ALL THE CHURCHES" as that which came upon him daily. And he says to the Philippians: "God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." We see this care of the apostle practically exemplified in his revisiting the churches for the purpose of confirming them. Thus, Paul and Barnabas "returned again to Lystra and to Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God." At another time, Paul and Silas "went through Syria and Cilicia CONFIRMING the churches." Thus the apostle carried out his proposal: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." While the apostles and evangelists were thus solicitous for the edification of the churches they had planted, it is evident from the letters of Paul to Timothy and Titus, that these apostolic deputies were charged with the appointing of functionaries having the edification of the church as a prominent part of their duties. See Titus ii.; 1 Tim. iv. 6–16; 2 Tim. ii. 15; iv. 1–5. The responsibility of these rulers and the duty of submission to them, is set forth in such an exhortation as this: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." All this shows such an organized system of tutorial superintendence, as, in the absence of any qualifying circumstances, might well justify the popular idea that nearly the whole of this machinery was intended to be permanent in the church.

Let us take a glance in another direction. It would really seem, from the numerous apostolic exhortations to the duty of mutual edification, that this was intended to occupy a very prominent place in the ministrations of the disciples. See 1 Thess. v. 11; Heb. iii. 13; x. 24, 25. While this duty was becoming at all times, as the disciples might find fitting occasion in their private intercourse, the last passage named places it beyond a doubt that the public assembly was equally appropriate for this friendly interchange of good service, seeing that the apostle connects it so closely with the duty of "not forsaking the assembling of themselves together."

We find, then, two very distinct modes of edifying the church co-existing in the days of the apostles, namely, the tutorial and the mutual. The question arises here—Have we any means of ascertaining the exact relation which the one sustained to the other? and whether or not they were both designed to be permanent? Let us see.

In Paul's letter to the Ephesians there is a very pointed reference to this subject in a passage where the apostle evidently treats this question in relation to the permanency of the agency whereby the church was to be edified. The apostle had been reminding the Ephesian church of their being a mixture of Jews and Gentiles, and of the latter having become fellow-citizens with those saints of the stock of Israel who had walked in the steps of Abraham's faith; and as they were now associated with Jewish believers in Jesus, who had reconciled both to God in one body by the cross, and were thus made fellow-heirs, and partakers of his promise in Christ by the gospel, he proceeds, in chap. iv., to exhort them to walk worthy of this calling wherewith they had been called, en-

deavoring to keep the unity of the Spirit in the bond of peace. The apostle enforces this advice by reminding them of the one body and the one spirit, of their being called in one hope of their calling, and of there being one Lord, one faith, one baptism, one God and Father of all. He then alludes to the fact that along with this unity of the spirit, there was diversity of gifts. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children," &c.

We have here, then, the end proposed, and the means by which it is sought to be effected. The end is defined to be the growing up of the individual disciples in faith, knowledge, and love, from the condition of moral and intellectual infancy to the stature of full-grown men, even to that standard presented in the perfect character of Jesus himself, who is the Head. Assuming that the apostle is treating of this process as extending indefinitely beyond the generation then existing, let us next inquire as to the working of the agency by which he expects it to be brought about. Notice first, then, that the apostles, prophets, evangelists, pastors and teachers, are appointed, according to verse 12, as pointed in our Bibles, for three separate things—1st, The perfecting of the saints—2d, The work of the ministry—3d, The edifying of the body of Christ. By removing the comma at the end of the first clause (which we are entitled to do as points were not in use when Paul wrote), it will appear that those gifted persons were appointed for only two objects—1st, The perfecting of the saints for the work of the ministry—2d, The edifying of the body of Christ. Reading the passage, then, without altering or transposing a single word, its plain teaching is to the effect that the primary and direct duty of apostles, prophets, evangelists, pastors and teachers, in the church, was the perfecting, fitting, or training the general body of the saints for the work of the ministry, with the view of qualifying them for that work of mutual edification by which the grand end in view was to be brought about. Of course, in the exercise of their proper tutorial functions, the apostles, prophets, &c., would not be precluded from helping on the general edification of the church, but would rather find the two objects directly promotive of each other.

If any apology is needed for thus dispensing with the comma in verse 12, it may be mentioned, in addition to the fact of the original being unpointed, that, by the ordinary pointing the apostle is made to commit a glaring tautology or repetition, which we can hardly suppose such a writer as Paul to be guilty of. In proof of this we refer to the first and last clauses of verse 12, as expressing exactly the same idea, namely, "the perfecting of the saints," and "the edifying of the body of Christ." The "perfecting of the saints for the work of the ministry," however, is sufficiently distinct from the general edification of the church, to entirely clear the apostle from such a charge as that referred to.

On a fair view of the materials of which the early church was composed, it will be readily seen that there was ample need for such a training system as that indicated in this passage. It could not be expected that such motley assemblages would all at once "*excel* to the edifying of the church." Grown up persons drawn from all classes of society, and for the most part unpractised in such exercise, would require to undergo a proper course of training ere they could efficiently take part in the work of mutual edification.

Reverting then to the question—What relation was it designed the tutorial method of edification should bear to the mutual? It is submitted that the tutorial—inasmuch as it was the means of preparatory training for, and was supplementary of the mutual, during the infancy of the church—was intended to be subservient to the mutual, and to give place to it when the persons appointed by the apostles and their deputies should have been gathered to their fathers. Thus the ministry of the saints would continue as the permanent mode of church edification. And this is confirmed by the subsequent history of the church; for the gifted persons referred to disappeared from the church in the course of nature, while the agency through which they had been appointed was not to be found, and no provision appears to have been made for supplying the deficiency. But the apostacy would have the semblance of the gifted men, and various agencies have been devised for their appointment. Pope, emperor, king, heritors, presbytery, and people, have each their devoted partisans to uphold their right to succeed the apostles and their deputies in the duty of appointing teachers for the church. Patronage, whether exercised by king or people, is, however, uncountenanced by the example of the apostles. "The powers that be" were duly recognized as worthy of honor in matters civil; but there can be no doubt that the maxim of Jesus, to "render to

Cæsar the things which are Cæsar's, but to God the things which are God's"—was ever prominently before the minds of the apostles. And as for the people, the ONLY case in which they were deferred to in the choice of functionaries was that of what are supposed to be *deacons*, mentioned in Acts vi., where it is not a matter of teaching at all, but simply one of the just apportioning of the victualling department, to allay a murmuring that arose among certain of the disciples. This object would be more readily gained if those appointed to superintend the matter were chosen by the disciples themselves. In no case where overseers or teachers were appointed, is there the slightest indication that the general body of the disciples had anything to do in the matter but to "obey them that had the rule over them."

Should it be thought that the grand end contemplated by the arrangement we are considering was not accomplished by the means provided, and that therefore there would be a necessity for the continuance of apostles, prophets, evangelists, pastors, and teachers, it may suffice to say, that although there was an apostacy or falling away on the part of man, there was no failure on the part of God or his arrangements. If man failed to do his part, God is not to be chargeable for the result. He could say as he said of Israel of old: "What could have been done more to my vineyard, that I have not done in it."

But what shall we say of such as claim to be apostles, and that not merely APOSTLES OF CHURCHES, as were Barnabas (Acts xiv. 14) and Epaphroditus (Phil. ii. 25), but the veritable apostles of the Lord himself—apostles, "not of men, neither by man, but by Jesus Christ?" Do not such expose themselves to the charge of being "false apostles, deceitful workers, transforming themselves into the apostles of Christ," just as some were found to be in the days of Paul? (2 Cor. xi. 13) and for detecting whom the church of Ephesus is commended by Jesus in these words: "I know thy works, and thy labor and thy patience, and how thou canst not endure them who are evil; and thou hast tried them who say they are apostles and are not, and hast found them liars. Rev. ii. 2. Let the warning of Paul be pondered: "And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. xi. 14, 15.

A very important practical question arises here as to our own position as exercising "the work of the ministry for the edifying of the body of Christ." Seeing that we do not possess such agency for training for this duty as the early disciples had, is there any other available means which can supply its place? It so happens, that although the men are not to be found among us, we possess a part of the means which they employed for the edifying of the church and for the training of the disciples for this work. The letters of the apostles, although called forth by special circumstances connected with the various churches to which they were addressed, were clearly designed to be subservient to the great end of their edification. The letters to Timothy and Titus, contain express directions for the selection of fit and proper persons for this work, and include plain advice as to their own personal duty to promote the work both by precept and example. Then we have the teachings of Jesus contained in the writings of the evangelists, which were probably not in general circulation among the early disciples. A mine of knowledge exists in the writings of the prophets, which will amply repay the labor of digging. Let these various means be used to the best advantage, in combination with whatever helps these modern times furnish us with, bearing in mind that now as of old "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be PERFECT, THOROUGHLY FURNISHED TO ALL GOOD WORKS." J. C.

Edinburgh, Scotland.

(From the Edinburgh Messenger of the Churches.)

The Sign of the Burial of Jesus.

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." **Matt. xii. 40.**

These words were spoken in the presence of persons who were shortly to have it in their power to test the truth of the Prophet who uttered them; and I have no doubt but they were fulfilled in accordance with the usual understanding of such terms.

The four biographers of Jesus, although they have been very minute in mentioning the day of his crucifixion as being that of the preparation of the passover, have not made it clear to us at least on which day of the week he was crucified. Still they are agreed that he rose from the dead about the dawn of the first day of the week; and in order to find if this sign was correct we should have to count back the three days and three nights from that period, then we should arrive at Thursday morning. Now, if he was buried in any part of Thursday,

according to the general way of speaking, he would be three days and three nights in the heart of the earth, although not exactly three times twenty-four hours, for according to Jewish calculation, any part of a day counts a day, and the same with any part of a night. It remains therefore to be proved that he actually was buried on Thursday (and not on Friday as is commonly believed), thereby confirming the truth of his repeated saying, "After three days I shall rise again;" a saying which his enemies were aware of, for they said: "We remember that that deceiver said, while he was yet alive, After three days I will rise again." Matt. xxvii, 63, xvii. 23. Mark viii. 31.

All the Evangelists state distinctly that Jesus was crucified and buried on the day of the preparation of the passover, that is the fourteenth day of the first month, when the lamb is slain in the evening, or, as in the margin, between the evenings. Exod. xii. 6. Mark, who is particular in noting the meaning of the preparation, says: "That is the day before the Sabbath," xv. 42. And Luke says: "And that day was the preparation, and the Sabbath drew on," xxiii. 54. And John says: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was an high day," xix. 31. The best way to understand the meaning of all these testimonies concerning that great Sabbath is to go back to the law of the Sabbaths: "And the Lord spake unto Moses saying, Speak unto the children of Israel and say unto them concerning the feasts of the Lord which ye shall proclaim, holy convocations, these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." Lev. xxiii. 1–7. This law is repeated in Numbers xxviii. 16.

From these extracts we learn that the fifteenth day of the first month is a Sabbath—a day of rest upon whatever day of the week it might occur, and is therefore a holy convocation—a day of rest—the same as the usual weekly Sabbath. That there were two Sabbaths following each other—the first beginning at sunset of our Thursday evening, and the regular Sabbath beginning at sunset of Friday evening—in that week on which Jesus was crucified, is evident from what Matthew says: "Now the next day that followed the day of the preparation the chief priests and Pharisees came together unto Pilate." Matt. xxvii. 62. Matthew here distinguishes the *Feast-day* from the regular weekly Sabbath, for after stating the object of the deputation and their securing the sepulchre by sealing the stone and setting a watch, he goes on to say: "In the end of the Sabbath as it began to dawn towards the first day of the week came Mary Magdalene," &c.

There can be no mistake here with Matthew, he is very particular in marking the two complete days which intervened between the crucifixion and resurrection of Jesus; and though he does not, like the other three Evangelists, call the feast day a Sabbath, but simply, "for the day after the preparation," still he makes it clear in another way, for in the passage already quoted, "In the end of the Sabbath," the word here used by him is in the plural, and should read "In the end of the *Sabbaths*, &c., which clearly indicates two Sabbaths in that memorable week. Christ, our passover, was slain for us at the very day and hour when all Jerusalem was in commotion slaying their paschal lamb, and preparing for the great day of the unleavened festival. It was therefore necessary that our Lord and his disciples, in order to eat their passover on the day appointed in the Law, should have done so on the very commencement of the fourteenth day, that is what we call Wednesday evening after sunset; which was, and still is the beginning of every day among the Jews, according to God's appointment at the creation, when the evening counted with the morning following one day.

According to the common opinion, Jesus died on Friday at the ninth hour (2 o'clock P. M.), and rose at 5 o'clock on Sunday morning, a period not exceeding 39 hours: it must therefore be apparent that *three days and three nights* never can be used to designate such a short space of time.

JAMES NAPIER.

Analecta Epistolaria.

EUREKA.

No. 1.

Brother Thomas:—The brethren in Baltimore being anxious for you to go on with publishing "EUREKA," will take *fifty copies*, and wish you to let us know when the next HERALD comes out, how your sub-

scription list stands, and whatever the deficiency may be in the sum required, will, with the church in Washington, make it up in the way of a loan, which will give you no trouble. The Truth is progressing here. We have lately had three additions: two of brother L.'s family, his niece and daughter, and William M., from the Methodists, who you remember when you were last in Baltimore.

Yours in the one hope,

ALEX. PACKIE.

Baltimore, Md., April 15, 1860.

N. B. As regards the offer made you may rely on it, as I will stand by it myself if there should be any difficulty. A. P.

REPLY TO ABOVE.

To date we have received orders for 250 copies of Eureka. When 250 more are ordered we shall proceed to press.

We are much obliged to the brethren in Baltimore for their liberal subscription of fifty copies, especially as we know that they are not overburdened with the perishable riches. As to the "loan" kindly offered in connexion with the brethren in Washington, we accept the will for the deed. We are very much obliged to them for their generous disposition, which proves to us that they are in earnest in their profession of devotedness to the truth. If we could see the end from the beginning, and that that end would be propitious, we might thankfully accept it; but the end might be a failure—*an edition of a work uncalled for upon one's hands, and borrowed money to be paid.* This is a consummation we desire to avoid. Being free from debt, we desire to remain so; and though it may be slow to wait until the 500 copies are subscribed for before we go to press, the process will be sure, and guarantee us exemption from all soul-fret by which multitudes are bewrayed who regard not the admonition to "owe no man anything but love." Borrowing and sorrowing are ill-favored twins, whose companionship we would diligently and eternally eschew.

EDITOR.

EUREKA.

No. 2.

BROTHER THOMAS,—

Dear Sir:—It was with much pleasure that I received the joyful intelligence communicated by the HERALD, that your work on the Apocalypse was ready for the press. I have been anxiously waiting for its completion for some time, and I sincerely hope, dear Brother, that you will not be obliged to put it on the shelf for want of sufficient funds to have it published. I trust your readers will readily respond, one and all, to the call for subscriptions, and the requisite sum soon be obtained, that the book so long looked for may be forthcoming. I enclose five dollars; please send me two copies by mail. There will a trifle remain after the postage is paid, which please accept, with the wish that I could send you one hundred subscribers. I remain as ever, your sister in the hope of the coming kingdom.

N. MARBLE.

Cayuga Co., N. Y. April 2, 1860.

The Gospel of the Kingdom in Rochester, N. Y.

ELABORATION OF A NEW MAN IN THE ANOINTED JESUS.

Dear Brother Thomas:—Thinking it might be of interest to yourself and the readers of the HERALD to hear with regard to my visit to Rochester, N. Y., whither, in the providence of God, my steps have lately been directed, I have taken the present opportunity to pen a few lines, setting forth some of the results of the same. I was in Rochester three Sundays, and during my stay preached eight discourses on the things concerning the Kingdom of God, and the name of Jesus the Messiah, particularly calling attention to the One Faith as a confident persuasion of things hoped for or of the One Hope, and a sure conviction of things unseen and consequently yet future; likewise earnestly urging the necessity of the obedience of faith by a thorough reformation, and by immersion into the name of the Holy One.

Five persons who had been previously searching for truth as for hid treasure, and had become convicted of duty, were immersed. Three of these were from the congregation in sympathy with, and under the ministration of J. B. Cook; the other two had been formerly in sympathy with Joseph Marsh, of the *Expositor*. One of these, brother A. Sintzenich, has been for many years past Mr. Marsh's printer, and until recently has stood shoulder to shoulder with him in opposing "the truth as it is in Jesus;" but the discussion of the subject of pre-requisites to immersion in the *Expositor*, opened his mind to the investigation of the Scriptures, until he has become convicted, convinced, and an intelligent and obedient believer of "the things concerning the Kingdom of God, and the name of Je-

sus the Anointed." By the foregoing you will perceive that although the two divisions of what was once called "the Church of God in Rochester," have not been united, yet out of the two, viz., the division under the supervision of J. B. Cook, and that under Joseph Marsh, has been "elaborated a New Man in the Anointed Jesus, so making peace," not between the two divisions, but between those gathered out of them; who, having put on Christ by obedience, have been adopted into the One Body of the Messiah, and the royal priesthood of the House of David.

In conclusion, I wish to say a few words with regard to the other bodies. It is now some three years since a fanatical preacher of Adventism from the east succeeded in estranging from Mr. Marsh a part of his former friends, together with J. B. Cook. This caused a deadly breach in what was called "the Church of God," which breach has never yet been closed; but each of the two parties has claimed that itself was the true Church of God in Rochester, and the other not. All along during this, the period of the breach, much has been published in the columns of the *Expositor* with regard to those wicked men who were laboring to distract and divide the One Body, viz., the aforesaid "Church of God."

But within a few months past a change for the better has taken place, and that One Body, of which many looked upon Joseph Marsh as a head, has arrived at such a perfect state of unity that it can no longer be rent and divided, unless individuality itself be divided: for Joseph is not only head, but shoulders and front, and hands and feet, and all things in all things: for that body is now concentrated and consolidated in himself, as he now stands entirely alone in Rochester—*an Editor and Minister without any Church or congregation*—as that body, so often noticed in the *Expositor* as the Church of God, meeting in Chapel Hall, ceased to exist some months ago. With regard to Mr. Cook, I must leave him for the present, as I find him to be incomprehensible, telling me as he did in Boston some time within the past eighteen months, in relation to the discussion between yourself and Mr. Marsh on Baptism, that "you had the argument, and that Joseph was very injudicious and unwise in taking the position he had;" and in Rochester I find him not only remaining in disobedience himself, but casting a rock of offence in the way of others, and telling them that if they really saw or felt it their duty to be re-immersed, it was all very well, and he was willing to assist them, but if others did not see it a duty, they should not be disfellowshipped as Christians on that account; and so, poor man, he seeks to please all. My visit to Rochester has been to me a source of encouragement and rejoicing in the manifestation of the truth. The seed that has been sown in good ground has taken root, and is bringing forth fruit for Eternal Life in the Kingdom of God.

Very truly thine in Good Hope,

MARK ALLEN.

Woburn, Mass, April, 1860.

Orthodox Diablerie.

Brother Thomas:— The last Herald has come to hand. I am glad to learn that you contemplate publishing "Eureka." I hope you will succeed in procuring funds to enable you to publish it. It is a cause of rejoicing to me to learn that you "have found an exposition of the Apocalypse, in harmony with the things of the kingdom of God and the name of Jesus Christ." I intend to subscribe for Eureka soon after I return to Pennsylvania. I have tried to procure you some subscribers here; but money is very scarce, and lovers of the truth are scarcer still. I have lectured here on the things of the kingdom and name a good deal; and about a half a dozen individuals have manifested some disposition to obey the gospel. Two aged people, (one a Campbellite,) would have been baptized ere this, had the opposition not exalted its head so defiantly. On the day in which they intended to be immersed, the street in front of the house where I lectured (it was a dwelling-house) and along the creek was thronged with the serpent seed, some of which had threatened to egg me, tar and feather me, cause me to "take water," etc. That night, about 9 o'clock, an effort was made by a couple of ruffians, to scare me by pretending that a warrant had been issued for me; the idea of a little paper with the name of a Virginia justice upon it had no terrors for me. I therefore wisely determined to stand my ground and risk all the evil said paper and said name was capable of inflicting upon me. This attitude of defiance the ruffians did not relish. About midnight, just after we had retired, a company of devils (and can there be any worse in the othodox hell of flaming blue?) assaulted the house with stones, dashing out the windows, perilling the lives of the inmates. The house was a small log house, containing but one room in which we all, just six of us, two of whom were children, had retired for rest. But the orthodox devils gave us no rest that night. However, providentially, none of us were seriously injured. I never was in a place where the devils were so rampant as they have been

here. I intend to return to Pennsylvania next week.

I have scattered among the people the tracts sent, but with what results I cannot tell.

Yours in hope of the kingdom,

JOHN W. NILES.

North Bend Mills, Va., April 12, 1860.

"How are the Dead Raised"—Trinkery.

Respected Brother:—We earnestly solicit you to publish an article in the *Herald* on the resurrection of the bodies of the dead saints; for a few lines from your able pen may serve to settle a difficulty which has arisen among professors in this place concerning the bodies of those who attain to the resurrection from among the dead. One party affirms that, when a person dies and is decomposed, every particle of them enters into the composition of other bodies, animal and vegetable; and so on from one body to another: and that, at the resurrection, God will take a portion of each kind of elements of which the body was composed, and from them organize another exactly like the first (but not a particle of the former body in it,) and animate it with life; and that this will be a resurrection of the same person that died.

But the party of the other part do not assent to this. They hold that after the decomposition of the body, there is a portion of dust remaining, which becomes the nucleus of the future self, which will be re-organized and reanimated by spirit of life.

The party of the first part boldly affirms that a person without a knowledge and belief of the sciences cannot understand the Bible, therefore he might as well throw the Bible away.

Please give an exposition of 1 Cor. xv. 37—44. And will you please also to tell us what Paul intended when he told Timothy to "avoid oppositions of science falsely so called?" 1 Tim. vi. 20.

Is it lawful for those who have been sanctified by the New or Abrahamic Covenant, dedicated by the inestimably precious blood of Jesus, to decorate their "vile bodies" with gold and silver ear-rings and finger-rings, and so forth? I do not inquire for myself; for I neither do nor intend to wear them; but for the benefit of those professing godliness who do.

Please consider these points as soon as you possibly can. You may think them difficulties that ought to be settled in their own locality. And so they ought. But expositions and exhortations from those who have a more comprehensive, and therefore better knowledge of the Bible, may serve to put to silence those who are causing divisions.

I remain yours in the One Hope of the Gospel and of the not far distant appearing of Christ.

SARAH POTTER.

Chicksaw Co., Iowa, Aug. 22, 1859.

Tares—"The Sciences"—Metal Trumpery.

THE Gospel of the Kingdom and its Mystery were proclaimed under the unerring inspiration of the Spirit of the Father, by Jesus and the Apostles. These were guided into all the truth; and delivered to their contemporaries "*the righteousness of the Deity witnessed by the law and the prophets*," pure and simple; and therefore styled "the simplicity that is in Christ." Those who were "taught of God" by the enlightening influence of the word preached; and had the good sense to rest satisfied with the truth once for all delivered to them, were nourished by it, and grew to be strong young men and fathers in Christ—Rom. iii. 21; 1 Cor. xi. 3; Jno. vi. 45; 1 Jno. ii. 12—14. These were "not wise after the flesh," in the general; but "foolish," "weak," and "base," in the estimation of the "wise, mighty, and noble," of the world.—1 Cor. i. 19—31. In the beginning it was a contention and conflict between the wisdom of the Deity and the wisdom of the flesh, for the ascendancy. The Flesh or the Devil denounced the wisdom of the Deity as sheer folly; and the Deity, through his inspired servants, retaliated the charge; and threatened to confound the Devil's wisdom by the simple principles they affirmed.

This then was the issue in the beginning —the Wisdom from Above *versus* the Wisdom from Beneath. On the side of the plaintiff was illiteracy, and weakness, humbleness, poverty, and the truth; and on the part of the defendant, learning, power, pride of life, all the feelings and sympathies of the flesh, riches, and worldly wisdom. Science and philosophy, backed by all the world calls good and great, marshalled themselves against the Fishermen of Galilee, whose strength and power, in the controversy, was "the unadulterated milk of the word." This they preached, and by this, as a two-edged sword, they made war in the spirit of death or victory.

But it was not long before *the Old Man of the Flesh* discovered that he was over-matched in a fair and open fight with *the New Man of the Spirit*. He found that his science and philosophy could not hold their own in a controversy with the unadulterated testimony of the Deity; and that, if he was

not to be compelled to abandon his beloved wisdom utterly, he must change his tactics, and adopt a new strategy in the war. And this he resolved to do.

In developing the new combination, his policy was *first*, to admit certain things of the divine wisdom to be true; and *secondly*, to mix up with them certain crotchets of his own by which the admission might be neutralized, and the whole system be rendered of none effect. It must be conceded that this was an ingenious device of the old fellow. Finding that he could not maintain Judaism and Paganism in the presence of the wisdom from above, pure and simple; he resolved to Judaize and Paganize it; and then it would suit "His Holiness the Devil and Satan" as conveniently as any other creation of the Flesh.

Having decided upon his policy, he set to work with a right good-will, to establish it after a sanctimonious and godly sort. He knew that man was naturally prone to excess in all things; especially in the exercise of his moral sentiments; and that, in obedience to this propensity, he would strain out a gnat, and swallow camels by the herd. Having to work therefore upon a creature thus perverse, he set him to straining out of his cup a multitude of gnats called "*conscientious scruples*." He occupied his time, strength, and energies upon this tedious and interminable conjuration, so that he had no leisure for the weightier matters of the law. He disturbed his "conscientiousness" about circumcision; how the dead are raised up; what kind of a body they come with; are they raised at all; the teachings of science and philosophy upon these points; this meat should not be eaten; that drink should be tetotally abstained from; the day of passover, and of the new moon, and sabbath days being kept holy; the worshipping of angels; voluntary humility; leavened bread; decoction of raisins; tobacco; abolitionism; conversion of the antipodes; and so forth, and so forth, without end. These are the speculations he crowds into the noddle of poor befooled flesh and blood; which, being absorbed in the business they create, is spoiled by their deceivableness; and instead of keeping its garments unspotted, is devoting itself to riches, contracting obligations it can never discharge, despoiling the helpless and unprotected, and full of injustice and sin. What shall be said of the Christian that is straining with indignation to the bursting of his carcase at the oppression of slaves two or more thousand miles remote, while he is himself oppressing the weak and defenceless at his door! If this be not straining out a gnat and swallowing a camel, we know not what is.

There is in our time as in the days of the apostles, a plentiful crop of crotchets extant, already prepared as seed-tares for sowing into the minds of those who have believed the gospel of the kingdom. We see the operation in progress, and are satisfied that if the Lord do not come speedily, another apostacy will be developed from our very midst. Human nature is the same it has ever been since the Fall; and if tares were sown under the eyes of the apostles, and grew luxuriantly while they were present to mow them down; what marvel that in our day the process should be repeated with the same or rather greater and speedier success; seeing that for the most part the word of the kingdom is but feebly rooted in this generation's mind.

"A person without a knowledge and belief of the sciences cannot understand the Bible." This is downright nonsense. What are called "the sciences" by the sciolists of our day, were unknown to "the wise and prudent" of Paul's time; and also to the "babes;" and yet these babes are said to have understood the scriptures. He tells us that Timothy understood Moses and the prophets from childhood; yet he was ignorant of Chemistry, Natural Philosophy, Electrical Science, and so forth. "I thank thee, O Father," said Jesus, "that thou hast not revealed these things to the wise and prudent, but to babes; for so it seemed good in thy sight." It is these very sciences, in which smatterers are constantly dabbling, that obfuscate their unskilled intellects, so as to make them unimpressible by the word. They catch a glimpse of a scientific principle, which they are unable to verify for themselves; and with this imperfectly understood, and all their scientific stock in trade, they set up their theories in judgment upon the Bible; and command it to speak thereto, upon pain of their pronouncing it uniutelligible! Such is the folly of the wise in their own conceit.

Mystified by their science, (certainly in their hands "falsely so called,") they tell us that not a particle of the old body is to exist in the new, yet the person will be the same! Is there not a particle of the old body that was crucified, in the existing body of the glorified Jesus? This is a fact at variance with their science. But besides this, Paul upsets the theory by plainly and directly testifying against it. In writing to the saints in Rome he says in ch. viii. 11. "He who raised the Christ from among the dead, shall also make alive your *mortal bodies*, through his indwelling spirit in you." One such fact and testimony is enough to satisfy a saint, if not a sinner.

In dismissing this crochet, we remark,

that in the formation of the resurrectioned body it is not necessary to recombine all the different "kinds of elements" in their precise particles. These may be reduced to hydrogen, oxygen, nitrogen, and carbon, as the basis of animal flesh. The precise atoms of these gases that existed in the old body are not essential; any other atoms of the same will suffice. Adam came from the dust, not from the gases of the firmament; all that is necessary, therefore, to his resurrection body is, that the same dust be built up by the formative power of the Deity *as it was before*. This would constitute it a body related to the former, as the corn growing in the field is to the naked grain planted there in the spring. Being restored to the *as-it-was-before constitution*, its personal identity is the necessary result; and the resurrected man recognizes that he is the same man that lived in a former state. This is taught by Paul in the passage referred to by our correspondent. The resurrected body is *a Body of Life*, but not necessarily a body of *endless life;* for many will be raised who will "be hurt by the Second Death."—Rev. ii. 2. In the resurrection there is, *first*, formation; *second*, vivification; and *third*, glorification. The last is attained only by those who have been "rooted and grounded in the faith, and not moved away from the hope of the gospel which," in Paul's day, "had been preached to every creature under the (Roman) heaven.—Col. i. 22, 23.

The word *αναστασις*, rendered in the common version *resurrection*, implies the reappearance of the old material. It signifies a *rebuilding*, a *setting up again*. When this is affirmed of the dead, the reappearance of the identical dust in bodily shape is intimated.

In relation to Sarah's daughters wearing metal trinkets, or bedizzening themselves with flashy ornaments, the best reply that can be given is in the words of the apostle, that "women adorn themselves in modest apparel, with modesty and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.—1 Tim. ii. 9; "whose adorning," says Peter, "let it not be that outward of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is *in the sight of God* of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves.—1 Peter iii. 3. Nothing looks so indicative of a vulgar mind and grovelling instincts as a load of flash jewelry dangling upon a woman's exterior. It argues the wearer's consciousness of the utter worthlessness of the hidden man of the heart, and of the necessity of putting the symbols of worth upon the outside. The lower we descend in the scale of civilization the more pleased do we find the natural man with exterior ornamentation. *The more empty his head, the more childish his delights.* The savage paints his face, sticks feathers in his hair, and is in ecstasies with colored cut glass in the form of beads, or sparkling in brass, or copper washed in gold. All this becomes him well, because he is an uncultivated barbarian, and a mere creature of fleshly instincts. But for men and women professing godliness, we expect indications of a superior order of things within. If we see a pearl necklace upon her neck; or a pencil case hanging from a chain where it is rendered utterly useless for writing; and upon divers fingers of her hands ring piled upon ring in gross profusion, we are not reminded of any latent godliness within. On the contrary, we are rather prompted to inquire, Of what dark age of the world is this jeweller's show-block in crinoline the type? A sensible man despises such sham; how much more contemptible then must it appear to God! He looks to the jewelry of the hidden man of the heart, and if He find that well and highly adorned, He counts that daughter of his family a jewel of His heart. It is truly nonsensical for women professing godliness to follow the fashions of the daughters of Belial. It is all very well for those whose instincts are grovelling, and their brains addled by trashy literature, to decorate their inglorious and perishing mortalities with cheap and gaudy trumpery. It finds employment for the industrious and ingenious mechanic and artisan. But Christian women have attained to a more exalted position in the intellectual and moral universe of God, and ought, therefore, to be the subjects of too divine a consciousness to trick themselves out in the glittering peddlery of a wandering Jew. Then let them put the trash away, and they will fulfil the exhortations of the apostles; and if they care at all to do so, in so doing they will commend themselves to the approval of the

EDITOR.

March 13, 1860.

A Happy Escape.

Doctor Thomas:—Send me your HERALD. I wish to read your writings. I have heard of you for years, but have not read any of your productions. I have been in the meshes of Campbellism; and after years of combat, during which I was first a Quaker, and then a Campbellite, I have at length been im-

mersed into the one hope; and now "desire the sincere milk of the word that I may grow thereby."

W. H. Reeves.

Clarke Co., Ohio, Jan. 25, 1860.

A Great Privilege.

Brother Thomas: — The "faith" and "hope" of the gospel of the kingdom of God claims our attention. I prize the knowledge of the glorious gospel of the blessed God more than the earth beside. What durable riches are brought to view in the coming inheritance: "gold tried in the fire," "white raiment," "tree of life yielding fruit every month, and leaves for medicine," "an inheritance incorruptible, undefiled, and that fadeth not away;" and finally, all that pertains to the immortal state! How it should become us to be rich in faith, and to hope to the end for the salvation to be brought to us at the revelation of Jesus Christ the Heir of all things; and to be found in Him as a chaste virgin, without spot, or wrinkle, or any such thing! What a treasure we have in the sure word of prophecy; and what a privilege that the common people have it; and that we do not have to stand and receive its teachings through the polluted and polluting channel of the Pope and his evil priests, or through the mutually discordant sects of Protestantism, and their dark-minded clergy; but that each can read and understand, or, at least, are free to essay the same!

W. P. Chaplin.

Kosciusco Co., Ind.

Brother Thomas:—We are rejoicing in the truth here, although we number no more than survived the Noachic flood, and we see that the word "rightly divided" has power. Three of the number mentioned have made the "good confession" witnessed by Jesus before Pontius Pilate, and have put on Christ by baptism, which is the only way. These three were members of the Methodist church, a well-known institution of the flesh, belonging to the unmeasured and outcast "Court of the Gentiles." The consequence of this secession is, that the Old Serpent, who is ever ready to devour the children of the "Free Woman," has been considerably stirred up. We are elbowed out of society, and regarded as pestilent fellows, because "we cannot but speak the things we have seen and heard."

In exemplification of this I may cite the fact that to-day, while I was speaking of the things of the kingdom in a store, I delivered a side blow in a general way against Romanism and Protestantism, showing that the doctrinal emanations from their high places were "a lie," and that I was prepared to prove it. The keeper ordered me out of the store. I told him I would go, but not till he should give the persons then present a reason. The only one he gave was, that he was a Baptist, and that I was reproaching him. But I guess that he finally thought it would not do to eject me, as the company was somewhat divided, and were attentive to hear. I soon, however, left the store, and was followed by three who desired to hear more about the truth. I tried to show them what "the Christ" is, in taking up the promises made to Abraham and David, and showing them the way to "glory, honor, and eternal life." We do not feel competent fully to show the people the kingdoms of men as they have existed since the days of Nimrod; but we can show them the Kingdom of God, which David says "shall fill the whole earth."

I have lent all you sent me of the pamphlet, "*What is the Truth?*" and "The Italian Crisis," and they provoke inquiry.

What do you sing in the meetings of the brethren for worship in New York?

Seth Wright.

Lapeer Co., Mich., Feb. 20, 1860.

ANSWER.

☞ A metrical version of the Psalms of David, with paraphrases of Scripture, which we correct where the rhymer throws in his foolishness. This is the best we can do as yet. Editor.

Olla Podrida.

Dear Brother Thomas:—We now number nine in Winnebago Co., Illinois, five of us living in Burritt, ten miles north-west of Rockford. We meet in both towns separately on every first day of the week, to break the loaf, and so forth; and occasionally we make a sally forth upon our Gentile neighbors by speaking in our public schoolhouse. But the soil does not seem adapted to the seed sown, for as yet no germination has been observed.

I have been a long time intending to ask answers from you to some queries; and have delayed writing, owing to my not being able to send you sooner something which would appear to show that I valued the *Herald.*

First: Ought a believer in "the things of the kingdom of God and the Name of Jesus Christ" to take any part in the politics of this world, either as holding any office, or voting for any officer of any grade or description, whether of United States, State, county, or township officers? This includes supervision of roads, school directors, and

commissioners. This last item I wish you to examine particularly; for it appears to me that education is a good work; and Paul exhorts to "be ready to every good work." Tit. iii. 1.

Second: Did Jehovah command the Israelites to abstain from eating swine's flesh merely as a test of obedience, as a positive law, or was it for their own interest?

Again; if, on the supposition of an answer, that it was not altogether a positive law only, but was connected with their welfare, then it would appear that it was not good for them. I ask, secondly, if it was not good for the Natural Israel to eat swine's flesh, is it good now for the spiritual Israel?

Third: Are there any Greek manuscripts extant that prohibit Gentile Christians from eating pork, in Acts xv. by giving the word *porkeias* (swine's flesh) instead of *porneias* (fornication) as we have it in our present copies. If there are some, even a very few (and I am told there are a few), does it not give importance to the subject, to consider whether the transcribers have not made a mistake in the many in this case, and not in the few; for you know, there is not much dissimilarity in the two Greek words representing swine's flesh and fornication, as there is in the English, all the difference being the letter *nu* instead of a *kappa*—one little short stroke added to a *nu* makes all the difference; so there is no great wonder if such a mistake had been made.

Besides, why should *fornication* be here introduced along with three positive prohibitions against meats. If it was the unlawful union of the sexes that was intended, why was not adultery named in preference, it being one of the original ten commandments; or why was not murder here prohibited, being one of the worst of crimes; and as it contains so much meaning in it; for even one that does not love his brother is said to be a murderer; and such a one will fail of entering the kingdom. Our first parents lost the garden of Eden through eating what the Lord had forbidden. When Israel was chosen the Lord's people, the number of forbidden meats was greatly increased.

Now I do not say that we are to be regulated by the law of Moses; but this I would suggest, that if we can perceive a beneficial effect from the copying after any usage or custom of the Israelites of old, would not common sense say, do thou likewise? I believe that all physiologists agree that it is unhealthy. Now it appears that the Gentile Christians were laid under a restraint. They had a law of forbidden meats, of things offered to idols, things strangled, and from blood. There being this prohibition, it will not avail to say, "not that which entereth in at the mouth defileth the man"; for, if it prove anything, it will prove too much. The question is, was swine's flesh included in the prohibition? Jesus destroyed a great number of them, choking them in the sea. Does not Isai. lxvi. 15–18 preach the destruction of those that eat swine's flesh, the abomination, and the mouse, when the Lord comes with fire and with his chariots, to render his anger with fury; and when he shall gather all nations and tongues, and they shall see his glory. Does not this indicate his judgments upon the Gentile nations when the Lord shall plead with all flesh, and the slain of the Lord shall be many? See also ch. lxv. 4.

Again. Did not Antiochus Epiphanes defile the temple in Jerusalem by offering swine's flesh, and causing the people to eat it, as was common to the Greek nation? If that was wrong then, is it not wrong now for Christians to defile the temple of the Lord, which is now composed multitudinously of the bodies of the saints, by partaking of this unwholesome, unclean, and God-despised flesh.

I should be much pleased if you would give your views upon these subjects in the *Herald*. There are many of the brethren in different places who are interested in them. Some are decided upon them; others are waiting for more light.

With kind love to you, I remain your brother,

JAMES WOOD.

Oct. 12, 1859.

A Good Broadside Requested.

Dear Brother Thomas:—We are all in pretty good health; and, I think, we are improving somewhat spiritually. Still, some of our brethren have placed their necks under a yoke of bondage, refusing to eat certain kinds of meat, because forbidden by the Mosaic Law. I wish you would give those silly scribblers who wrote on these questions in the *Banner* a good broadside. It would render them inefficient for harm in this quarter to some extent.

Yours in Hope of Eternal Life,

JOHN COLLINS.

Washington, D. C., Jan. 19, 1860.

☞ We reserve our "*broadsides*" for the enemy; didactic exhortation for the brethren.—EDITOR.

Dear Brother Thomas:—Among other things I would also request that you would notice my queries on the Pork and Politics

Question, which I sent you last fall, in October, I think, as soon as you can conveniently. Several of the brethren are still looking for them.

Hoping that you are well, I remain your brother in the Hope,

JAMES WOOD.

Feb. 22, 1860.

Politics.

In regard to brother Wood's first question, we make the general remark, that the less any man has to do with politics, the better for his character, peace of mind, and worldly circumstances. If this be true of the natural man—and politicians who know what faction, and faction wire-pulling and working are, declare that it is true—how much better is it for the Christian to have nothing at all to do with politics. Politics are the unprincipled intriguings of flesh and blood for the acquisition of the spoils of office in the hands of others; or for the retention of them, to the perpetual exclusion of all who covet them. Hence politics are resolvable into heartless and bowelless selfishness, and afford no scope for the development of the Spirit's fruit. They are of the flesh fleshy, and consequently defiling.

But a person may *hold* office without being a politician; and he may have been appointed to it, without acting the political zealot or partisan to obtain it; and it is possible, also, if he be useful and experienced in his calling, to retain it upon Christian principles.

The apostle's instruction in regard to this ought to be sufficient: "Let every man," says he, "abide in the same calling wherein he was called. Art thou called being a slave—δουλος? Care not for it; but if thou mayest be made free use it rather. For he in the Lord called a slave, is made free of the Lord: likewise also the free man called, is Christ's slave. Ye are bought with a price; become not slaves of men. Brethren, let every one wherein he was called, in this remain with the Deity." 1 Cor. vii. 20–24.

This then is the principle of action for believers in all situations of life—"godliness with contentment." "Be contented with such things as ye have." If you have a living by tailoring, seek not to exchange it for that of a supervisor of roads, school-commissioner, or representative of the people in any of the offices of state; or if you be in the customs, or post-office, or excise, or any other department, and your superiors will allow you to remain without annoyance, or requiring you to break the commandments of God, "abide in that same calling," if found in it when invited to God's kingdom and glory by the gospel. Some of the saints in Paul's day were of Cæsar's household, and so continued after embracing the truth. Sergius Paulus also held office under the pagan government, though a Christian.

Education.

As to education being a good work, that depends upon what sort of education it is. Education is the act of educing, or leading out, the intellect and moral sentiments. These are naturally blind. If a blind man be appointed to lead them out, he will exercise them in darkness, and make them vicious. If we judge of the education of our day by the word of God, it is decidedly bad. To teach a boy to read, write, and cipher, is not education, but artistry, and leaves his veneration, conscientiousness, in short, all his cerebral faculties, save those concerned in these arts, a desert of thorns and briars. The adults of this generation are incompetent to the education of the rising race, even as their fathers were before them. As ordinarily conducted it is not "a good work"; and if Paul were living now, we are satisfied he would have denounced it as evil. A tree is known by its fruits; and the fruit of the educational Upas that overshadows the country is seen in the rowdyism of Congress, the ignorance and fanaticism of "the churches," and the general demoralization of the people in trade, commerce, and domestic life. This comes of flesh educating flesh, the end thereof is walking in the flesh; to the denial and rejection of the word.

Porkism.

In relation to eating of meats, or not eating of them, it is easier to ask questions than to answer them. Why Jehovah thought proper to do this, and not to do that, is easier asked than answered. In Paul's day there was a class of professors who were very much addicted to the work of perplexing themselves about recondite matters to the neglect of what was obvious and plain. He says, "they intruded into things which they had not seen, being puffed up in vain by the mind of their flesh." Col. ii. 18. We must be careful that we fall not into this error; and to avoid it, it is necessary, that we keep a strict watch over "the flesh," which is much more gratified in intruding into the motives of others, even of the Creator himself, than in accepting his testimony and simply keeping his commands.

"The flesh" is not satisfied with "the simplicity which is in Christ." The case of Naaman is very instructive upon this point. Naaman was a "natural man," and gave utterance to "the mind of the flesh." Elisha told him to "go and wash seven times

in Jordan, and be clean." Though Elisha was a man of God, he enunciated a simple order, or command, unaccompanied by any pious or godly drapery, rite, or ceremony, so pleasing to the flesh. The flesh, called Naaman, rebelled at this simplicity. It required a show of godliness; a demonstration of respect to a great man; and some holy action. It was willing, and would have delighted in being commanded, to do "some great thing." It would then have felt like making itself famous for something; but simply to do what it was commanded, conferred upon it no glory or renown. Poor human nature, alas for thee!

The flesh is always devising for itself yokes of bondage which God hath not imposed. This propensity to be doing what it is not asked to do, and of neglecting to do what it is told, is the foundation of all "the will worship and humility and austerity of body," which constitutes the godliness of the Old Adam. The world is full of it. We see it in the superstitions of Rome, Wittemburg, Geneva, and so forth; and we would be glad if we could say, that we did not see it among those who have believed and obeyed the gospel of the kingdom of God.

Out of respect to our correspondent as a brother in Christ, we entertain his question, for which, and for all similar, we have none. He asks us, why Jehovah commanded Israel to abstain from swine's flesh? We answer, for the reason Jehovah himself gives, which is because "*he cheweth not the cud.*" "Whatsoever parteth the hoof and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat." Swine are cloven footed, and if they had chewed the cud, they would have been as clean to Israel for food as any other animal; but as they chewed not the cud, they were constituted legally unclean to Israel. To abstain from eating swine's flesh, or horseflesh, was therefore "*an element of the world*"—a part of "the righteousness of the law which is fulfilled in us, who walk not after the flesh (or hand-writing of ordinances pertaining to the flesh) but after the Spirit." Eels are as unclean by the same law, because they have no scales.

But some may inquire, why was the distinction of clean and unclean arbitrarily imposed at all? The answer is, that all the enactments of the Mosaic Law partook of the nature and character of the law, upon the principle that the parts or elements of a whole share in the constitution thereof. Now the Mosaic Law in its entirety was "*the representation of the knowledge and the truth*"; hence its parts, elements, or rudiments, were also individually representative of things pertaining to the truth, or substance, or "body which is of Christ." The New Testament sets forth "*the revelation of the mystery*"; or the exposition of the secret meaning of the law. The law was "the wisdom of God in a mystery"; which it was the business of the apostles and writers of the New Testament to expound. From them we learn what was signified by the unclean animals of the law, who chewed not the cud. The mystery is revealed in Peter's vision upon the housetop. A sheet was lowered from heaven full of unclean animals, which he was ordered to kill and eat. But he refused, saying, that he had never eaten "anything *common* or unclean." He was told, however, that he was not to call that common or unclean which God had cleansed.

Now when Peter came to narrate the vision he had seen, he told his hearers, that it had taught him the lesson that he was to call "no *man* common or unclean; for that "God was no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." All those non-Israelitish nations were dogs and swine, lions, tigers, eels, eagles, vultures, and so forth; animals that chewed not the cud, without scales, and so forth, according to the law. The bread of God, or the divine pasturage, had not been fed to them; so they could not chew, or ruminate upon it; but they lived upon the garbage of the flesh, served out to them by pagan philosophers and priests, as men do now, who are ignorant of the word. But the time had come when Peter stood before Cornelius to afford men of all nations an opportunity of putting off the swine and putting on the sheep, which "parteth the hoof and is cloven-footed, and cheweth the cud," in the green pastures and beside the still waters of God. The grass of these pastures is good and nourishing. They graze in the reading and hearing of the word; and in meditating upon what they have received, they bring up the cud, and chew it in detail, and so appropriate it to the growth of the inner man.—Acts x. 11; Lev. xi; Rom. viii. 4; Col. ii. 14—23.

When a Gentile obeys the truth, as we have said, he puts off the dog and the swine, and puts on the sheep; but "if he turn again to the weak and beggarly elements of the law; and "turn from the holy commandment delivered to him; it has happened to him," says Peter, "according to the proverb, The dog has turned to his own vomit again; and *the sow that was washed* to her wallowing in the mire."—2 Pet. ii. 22. This is as much as to say, that before the vomiting and the washing, they were separated by the law as dogs and swine.

As, in our answer, we have not placed ourselves upon the "supposition" prepared

for us by our worthy correspondent, we need not follow him into the argumentation that grows out of it. There is no evidence that swine's flesh was interdicted to the natural Israel because it was not good for them. We care nothing at all about the physiologists, who have as many crotchets when it suits them as the theologists. If we square our diet by their fashions, which are as *outrés* and unstable as a French milliner's, we shall be reduced to bran bread and water. We shall not quarrel with any one who chooses this sort of prison fare, provided he does not incorporate it with the gospel as a condition of salvation. Swine's flesh, horses, hares, eels, all legally unclean, are wholesome enough where the digestion is good; but where this is not the case it is difficult to find any thing that agrees. There are some that cannot eat it; and there are some that cannot eat beef or mutton; the peculiarity is in the eater more than in the eaten. According to a man's experience, so let him eat, and be thankful; for both clean and unclean are sanctified by the word of God and prayer.

In respect to our correspondent's allusion to the Greek manuscripts, we remark, that there is no such word in the Greek tongue as πορκειας *porkeias*; and that therefore, there can be no genuine Greek manuscripts of Acts in existence, nor ever have been, with such a reading of the text. It is possible, that some rascally Laodicean of the class referred to by Paul, as "forbidding to marry and commanding to abstain from meats," may have tampered with the "few" copies referred to; but even then, if he had been a Greek scholar he could not have written *pork-eias*, and have expected any Grecian to accept it as a representative of the contents of a Cincinnati pork-barrel. A Romish priest, by theory and practice the incarnation of fornication and adultery; or a polygamous Mormon; or a Christian tired of the restraints of scriptural well doing, and predisposed to revert into swinedom; may be dissatisfied with the proscription of "fornication" from the list of good morals: may have in addition a positive disrelish for pork —such may be disposed to alter the text, and to sanctify the one they are inclined to, while they condemn the other as a sin "they have no mind to." But we repeat, whatever may have been the predisposition of the martexts, they never would have been so foolish as to substitute a word in a Greek manuscript that is not Greek at all! This would have been hyperbolical absurdity.

We repeat again, on the authority of one of the best European Greek Lexicons before us, that there is no such Greek word as *porkeias* in all Babel. There is πορκευς PORK-*eus*, "one who fishes with a net called PORK-*os*: there is also another of the *pork* family called πορκης PORK-*és*," a ring or hoop; "not because they were put through the cartilage of a swine's snout to prevent them rooting, but a ring or hoop of gold passed round the place where the iron head of a spear was fastened to the shaft." And lastly, we have the word πορκος PORK-*os*, "a kind of fishing net;" and according to Varro, signifying in the old Attic dialect, in which the Acts of the Apostles was not written, *a pig*; in Latin, PORC-*us*; which some are trying to do, but will not, we trust, succeed.

Our correspondent's ingenuity in turning one word into another for the purpose of getting over a difficulty, is quite unnecessary. He deals with πορνειας *porneias*, as he would in putting a new patch upon an old garment; the consequence of which is often the making of the old rent worse than before. "A little short stroke" of his speculative shears is all that is necessary, he thinks, to a beautiful fit. But such patching is not at all to our taste. We prefer the old garment with all its imperfections to such attempts at renovation. If we were to accept his critical sleight of hand, we could turn *porneias* into something else than *pork*. We would not "add any little short stroke" at all; we would only just drop the naughty and inconvenient *nu* or letter *n*, and then we should have πορειας *poreias*, in the genitive case, signifying *running*. Having made this discovery, that porneias was a slip of the transcribers' pens in "the many" manuscripts for *poreias*, as it might doubtless be proved to be if we only had the original autograph of the Acts by Luke. We might then go a step further, and affirm that it was sinful to run, being contrary to the interests of the heart and lungs, for that physiologists had declared that it was unhealthy, for by running people got out of breath, or lost their wind, as the phrase is, which is very dangerous for those who have a tendency to "heart disease," or aneurism, or asthma, or something else; and that the apostles, having great solicitude for the physiological weal of the spiritual Israel, wrote to them to "abstain from *running*, and things strangled with blood." By this process we should have got rid of the interdiction of "fornication," so agreeable to the flesh (especially to ministerial flesh, wherefore it is styled "the ministerial sin"), and we should have substituted a fine subject for disputation, in which we should be enabled to figure as the hero of the piece. What a glorious superstructure we should have erected upon *the absence of the letter n!* What a founda-

tion for faith and practice! And what infinite scope for polemical display!

And such is the course invariably pursued by the old Adam, when he desires to distinguish himself in "theology." He is never satisfied with "the testimony of God" in its prophetic, apostolic, and historical unity; but he must be probing after something of no real importance, that opportunity may be afforded for him to shine to the glory of the flesh. He is a perfect crotchetarian, and unsurpassingly skilful in all the sophisticism of the craft. Nothing comes amiss to him, but "the simplicity that is in Christ." He cannot get along with this, for it affords him no scope for tinkering. He is a subtle genius, and more like "the old serpent" than any other in the menagerie of the present evil world. Let us beware of him, for there is mesmerism in his finesse.

How long will it be ere Christians come to a Scriptural comprehension of the relation of the Mosaic law to "the truth as it is in Jesus?" To those who would in any thing put themselves under the law, do ye not hear the law which thunders in your ears from Sinai: "Cursed be every one who continueth not *in all things* written in the book of the law to do them? It is of no avail to keep the law in one or more points, and to violate it in a thousand others, or even in one other. It must be kept "*in all things*," not merely in some things, by one who would commend himself to God by its observances. But it cannot be kept; first, because of the weakness of the flesh; and secondly, because of political impediments—so that it is written, "by the deeds of the law no flesh shall be justified."

The righteousness of the law, however, may be kept, and must be fulfilled by all, both Jews and Gentiles, who would be saved. "The righteousness of the law is fulfilled in us who walk not after the flesh," says Paul, "but after the spirit." Israel under the law walked after the flesh; that is, in its ordinances pertaining to the flesh; but the Israel in Christ in walking worthy of God, "walk after the spirit." These alone keep the righteousness of the law. Thus, they keep Sabbath, not in abstaining from all manner of work on the seventh day, or Saturday; but in ceasing or resting from their own works, the works of the old Adam, or the flesh of sin, as God rested from His. They eat also the unleavened bread of the presence, in eating leavened bread "with the unleavened (principles) of sincerity and truth;" the bread of the passover, and the show bread of the Holy Place, being typical, not of unleavened bread upon the Lord's table, but of the Mystical Body of Christ unleavened "with the leaven of malice and wickedness." The things of the law are not typical of themselves, but of the things of the spirit. The oil in the golden lightstand did not typify oil, but spirit; nor the burning incense, literal incense, but the prayers of the saints; nor the paschal lamb, a literal lamb, but Christ personal and mystical; and so forth. How "barren," then, "and unfruitful in the knowledge of the Lord Jesus Christ" must those minds be, that can rise no higher than the conception of *a type terminating in a type, or in itself*—oil ending in oil, unleavened bread in unleavened bread, incense in incense, meat in meat, drink in drink, day in day, and so forth, to the end of all crotchets without end. Such, however, is, "the mind of the flesh," which can rise no higher than that which elaborates it. The mind of the flesh can only generate fleshly notions. The signification of the Holy Spirit in the types it cannot penetrate, because they are "spiritually discerned," or perceived by the testimony of the spirit exhibited in the word.

Paul's soul was vexed with all these modern speculations of the flesh in their original form. He was continually troubled, on the right hand and on the left, with "touch not, taste not, handle not this, that and the other thing, after the commandments and teachings of men." He admitted that they had a "show of wisdom"—nevertheless, he rejected them as the mere loathsomeness and garbage of corruption.

Speaking of these commandments of men, he says in Tit. i. 15, "to the pure all meats) are pure; but unto them who are defiled and unbelieving *nothing* is pure (not even beef, mutton, or vegetarianism), but both their mind and conscience are defiled."

Again, in Rom. xiv. 14, he says, "I know, and am persuaded by the Lord Jesus, that *nothing is unclean of itself*." This vindicates the cleanness of swine's flesh, and knocks out the brains of the physiologists without ceremony. "But," he continues, "to him that esteemeth anything to be unclean, to him it is unclean." So, then, if any one deem pork unclean, to him it is so, but not therefore unclean to other people.

There was a ground of objection to the eating of certain meats in Paul's day that does not obtain now. It was not so much a question among Gentile Christians about meats Mosaically clean or unclean; but about *the eating of meats offered in sacrifice to idols*. It was customary in those days to expose the animals, offered but not consumed in the temple, for sale in the shambles as holy meat. Now, the purchasers that ate them as sacrifices, were considered as partakers of the altar; and therefore fellowshipping the idol to which the meat was offered. When men

abandoned idolatry for Christ, they held the sacrifices in contempt. Still some could not divest themselves entirely of the old superstitious feeling. They saw in the meat what when eaten identified the eater with the idol; so that when they saw a brother eat of it, it appeared to them like fellowshipping idolatry, which hurt their feelings exceedingly. Others, however, said, "Why, what nonsense to be offended! In eating, I do not fellowship idolatry; for the idol is nothing, and all meats are alike, one kind not being more holy than another." This was true enough in the abstract, but it had the appearance of evil, and might lead to Christians doing upon a principle of expediency and worldly policy, what those who had knowledge seemed to do, in the judgment of the weak. And so it turned out; for, to avoid persecution, "those who held the doctrine of Balaam, taught" their brethren of the house of "Balac to cast a stumbling-block before" the believers "to eat things sacrificed to idols, and to commit fornication." This eating was done in the conscience, not of the Christian eater, who despised idols, but in the conscience of the other—of the idolater, whom he sought to propitiate to the restraining of his persecuting spirit.

Here, then, were two mental conditions among the saints, opposed to one another; the one termed "the strong," and the other "the weak." Paul was evidently one of the strong. He taught that "meat commendeth us not to God; for neither if we eat are we better; nor if we eat not are we worse." Still, for the sake of the weak brother, who, seeing the strong brother eat, might follow his example without his knowledge, and eat; and in so doing, eat in fellowship of conscience with the idol, and thus be destroyed; Paul cautioned the strong, saying, "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee who hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend," or stumble, "I will eat no flesh while the world standeth, lest I make my brother to offend" in fellowshipping of idols—1 Cor. viii. 4–13.

Thus, in the question of eating meats, Paul said furthermore, "all things are lawful for me, but all things are not expedient;" and because, "all things do not edify," or build up. "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake." Now, here is a command to eat swine's flesh. A swine was a sacred animal with the heathen. That is, they used to offer it in sacrifice, and expose it in the shambles for sale. When, therefore, Paul says, "*whatsoever* is sold in the shambles eat," the saying comprehends all animals in use as food; and consequently, swine among the rest.

But these words of Paul are fatal to that "one little short stroke," by the addition of which our correspondent proposes to transmute *nu* into *kappa*, or *n* into *k*! Would Paul have thus authorized the eating of swine's flesh, if the letter he carried from Jerusalem to Antioch had commanded the gentile brethren to obstain from swine's flesh instead of "fornication?" Such a supposition cannot be for a moment entertained. Paul is therefore, not only in favor of eating pork, but is also against the substitution of any word beginning with *pork*, for *porneias* as written in the document he bore.

Again, he says that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit." The meaning of this is, that the gospel of the kingdom of God believed does not cause the believer to make a distinction between meats as clean and unclean; or between alcoholic and other drinks. It does not create in him a conscience of this sort. It teaches him to eat and drink what he pleases, save blood and things strangled, with only this restraint, that he avoid excess in every thing. Let your moderation, or temperance, not your "total abstinence," be known unto all.

We are astonished that any brother claiming to be intelligent in the word, can so unprofitably consume his precious time in perplexing his brains about the countless notions with which the public mind of our generation is bewildered. The gospel of the kingdom is opposed to and subversive of them all. Paul repudiates them, and so do we. We see nothing in them commendable. In theory they are flimsy; and in the fruit resulting, we have seen nothing and heard nothing, that makes it pleasant to the eye, good for food, or to be desired to make one wise. On the contrary, we hear much calculated to make us loath all such speculations. The Spirit predicted, that "in later times some would apostatize from the faith, giving heed to seducing spirits and to teachings of demons speaking falsely with hypocrisy, their own consciences cauterized, forbidding to marry, and commanding to obstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth; for *every creature* of God is good, and nothing to be

refused (swine's flesh not excepted) if it be received with thanksgiving; for it is sanctified by the word of God and prayer"—1 Tim. iv. 1. When we read such a testimony as this, it points out a spirit which is not of the truth—the spirit of the Apostasy incarnate in the clergy of the day. We never mistake it, with all the godliness of its tone and phrase, for the Spirit of Christ. It is the spirit of the flesh and essentially unclean. It speaks of the flesh, and is subversive of the truth. It pronounces swine's flesh to be "God-despised," though the Spirit of God saith, "it is good, and not to be refused, if received with thanksgiving; for it is sanctified by the word of God and prayer." Here is a direct issue—God *versus* the Flesh, *alias* the Devil. Those may go with the devil who please; we prefer God and liberty from all yokes of bondage and the traditions of men.

EDITOR.

March 16, 1860.

Theiopolitical.

Elements of the Frog-Sign.

THE political horizon, that has so long been black and foreboding, is at last clearing up. Austria is so weakened by want of money, and so fearful of the evident and determined discontent of the Hungarians as well as Tyrolese, that she feels the imperious necessity of putting off the struggle that was impending in Italy. The Pope has received advices from Vienna, as I am positively assured on good authority, which have entirely cooled his ardor for the fray, although he has secured the services of General Lamoriciere as commander-in-chief of his forces. The Vienna Cabinet no longer encourages Pius IX. in attacking the Romagnas. Austria could not, owing to her internal dissentions, profit thereby; so she dissuades the Pope from his pet project, that of massacring his quandum subjects. As for the young King of Naples, he has his hands full at present, and his troops are busied with his own subjects, instead of those of Pius IX. At Palermo and Messina the insurgents have struggled long and manfully against the King's troops, and many of the latter will no longer draw the generous *solde* of Francis II.; they have paid their account to nature, and are no more. I shall, ere closing my letter, give you the latest details from Sicily. The Queen of Spain has had her revolution to put down also, and although it was a bloodless one, the waves of public emotion are still agitated, and Isabella Secunda sleeps less tranquilly than before. Thus all the allies of Pius IX. have had their special trouble—in fact, still have them—while his Holiness, although launching excommunications, finds his position less secure than it was. His subjects are becoming so utterly irreligious, that no doubt St. Peter's successor will command for himself a Noah's ark, and then intercede for a special deluge that may rid him of the unbelieving scoffers that laugh at his thunders and have the bad taste to continue well and prosperous after he has called down upon them the very reverse. Thus we find the Papal league too much weakened to attempt war, and we shall possibly have peace.

I do not mean that the Sicilians may not continue to rebel against Francis II., or that the Hungarians will not rise against Francis Joseph; these are matters that do not concern Europe in general; I mean that, from present appearances the struggle that was to begin in Central Italy, and that would have inevitably drawn into its vortex all Europe, is now deferred—for how long none can tell—for as I have repeatedly assured you, the war cloud is charged with its heavy load of tyranny and oppression, and it may, even in the midst of bright skies, burst at any moment.

To come back to the affairs of the Pope, I am in the receipt of constant communication from Rome, and can assure you that the Papal government is getting hard up for cash. It now seems decided upon that the only chance for the ultimate recovery of the Romagna was as follows:—France must quarrel with England. Then a coalition will be formed against her, and Rome, knowing that France will have enough to do attending to her own affairs, will attack Romagna with troops under the command of an able general (Lamoriciere), Austria would invade Lombardy, which would cause Victor Emanuel to carry his forces to the defence of that province, and Rome would soon crush the resistance of the Romagnese. Here again you will see that the Anglo French alliance is playing the role of pacificator. No one can doubt that were France and England to break asunder, all Europe would feel the result. For good or bad, yet must France and England bear upon the fate of Italy. I said above that the Pope was in need of money. This is strictly true. The Papal bank notes cannot be exchanged in Rome for Roman gold under one per cent. discount, or into French gold under two and a half per cent. At the shops it is almost impossible to get change for the notes at all. In fact, one cannot wonder at this, when the official report of the Pontifical Bank showed during last week, a circulation of 2,604,925 scudi, against only 862,494 scudi of bullion

in the coffers of the bank. Every means of raising the wind is resorted to by the Papal government. Overdue taxes are cancelled by the payment of twenty-five per cent. in cash, or the full amount. As the means of raising a very small breeze, all foreign artists are to be taxed. This will, of course, drive from Rome all the poorer artists. His Holiness, in the midst of these many troubles, received with great joy the young Frenchman, M. de la Rochefoucault, Duke de Bisaccia. This nobleman is a widower, and has gone to Rome to take service in the Papal forces as a volunteer; but by far the most interesting part of the affair is, that he cedes to the Pope three years of his income, amounting to 1,500,000 francs.

It is now evident that the French troops are soon to leave Rome. The French Commissariat in that city has ceased making arrangements for the supply of rations, and by the end of the month the troops will leave the Eternal City, where a stay of twelve years has rendered them almost Italians. No one can doubt that disorder will follow close upon their removal. In fact, they would have been ordered away from Rome long ere this had not the Emperor Napoleon have determined that to the last his conduct towards Pius IX. should be generous and conciliating. Rather commendatory this, in face of the excommunication.—*N. York Herald.*

Miscellanea.

Who made the Soul Immortal? The Pope!

An extract from a canon which was passed under Leo X, by the Council of Lateran, shows that the doctrine of an "Immortal Soul" that *lives* when the man is *dead*, was supported in those days, as it generally has been since, by the authority of creeds rather than the truth of God—"Some have dared to assert concerning the nature of the reasonable soul, that it is mortal; *we* with the approbation of the *sacred council* do *condemn and reprobate all such* seeing *according to the canon of POPE CLEMENT THE FIFTH, the soul is immortal:* and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—Caranza, page 412, 1681.

MARTIN LUTHER.

"I permit the Pope to make articles of faith for himself and his faithful, such as he is Emperor of the world, King of Heaven, and God upon earth; *that the Soul is Immortal*, with all those monstrous opinions to be found in the *Roman dunghill of decretals.*"—Defence, 1530.

The expression "Immortal Soul" is not to be found in the Bible.

"*The Immortality of the Soul is rather supposed, or taken for granted, than expressly revealed in the Bible.*"—Bishop Tillotson's Sermons, vol. 2, 1774.

The term "*Immortal*" occurs only *once* in the Bible, 1 Timothy i, 17, and is applied to God, "The king eternal, *immortal*, invisible, the only wise God." Men seem to think sermons or prayers have but little power, unless they spice them with "*Immortal Soul*;" and they stare at you, as though they thought you an infidel, when you tell them that the Bible nowhere calls the soul immortal.

The term *immortality* occurs only five times in the Bible, and is never spoken of the wicked; but is brought to view as something to be sought after, and to be found alone in Christ,—to them who by patient continuance in well-doing, seek for honour, glory, *immortality*, eternal life."—Romans ii. 7. Why, I pray, are men to seek for it, if it is the inheritance of all? It is easy to say, as some do, that it is a "*blessed*" immortality we have to seek for; but that is "adding to God's word, unwarranted by any other portion of that blessed volume.

THE TESTIMONY OF RICHARD WATSON.

"That the soul is *naturally* immortal is contradicted by Scripture, which makes our immortality a gift dependent upon the giver."—Institutes, vol. 2, page 250.

TO CORRESPONDENTS.

Several questions have been received; but the time occupied in breaking up in one place and settling in another, with other necessary and indispensable matters, make it impossible to attend to our correspondents as promptly as they may wish.

Editor.

"Know ye not that the unrighteous shall not inherit the kingdom of God?"—*Paul.*

"God has both raised up the Lord, and will also raise us up by his own power."—*Paul.*

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., July, 1860. [VOL. X. No. 7.

A Letter from Rome,

SHOWING AN EXACT CONFORMITY BETWEEN POPERY AND PAGANISM; OR THE RELIGION OF THE PRESENT ROMANS TO BE DERIVED ENTIRELY FROM THAT OF THEIR HEATHEN ANCESTORS. BY CONYERS MIDDLETON, D. D., PRINCIPAL LIBRARIAN OF THE UNIVERSITY OF CAMBRIDGE.

SIR:—I am sensible, that by this time you cannot but be desirous to have some account of the entertainment that I have met with in Rome; for, as you have often heard me declare a very high opinion of the pleasure which a curious man might reasonably expect to find in it, so you will be impatient to hear how far my expectation has been answered, and my curiosity satisfied. You have observed, without doubt, from my former letters, that the pleasure of my travels seemed to grow upon me, in proportion to the progress which I made on my journey, and to my approach towards Rome; and that every place which I had seen the last, still pleased me the most. This was certainly true in my road through Lyons, Turin, Genoa, Florence; but is much more remarkably so with regard to Rome; which, of all the places that I have yet seen, or ever shall see, is by far the most delightful: since all those very things which had recommended any other place to me, and which I had been admiring before, single and dispersed, in the several cities through which I passed, may be seen in Rome, as it were in one view, and not only in greater plenty, but in greater perfection.

I have often been thinking, that this voyage to Italy might properly enough be compared to the common stages and journey of life. At our setting out through France, the pleasures that we find, like those of our youth, are of the gay fluttering kind, which grow by degrees, as we advance towards Italy, more solid, manly, and rational, but attain not their full perfection till we reach Rome; from which point we no sooner turn homewards, than they begin again gradually to decline, and though sustained for a while in some degree of vigor, through the other stages and cities of Italy, yet dwindle at last into weariness and fatigue, and a desire to be at home; where the traveller finishes his course, as the old man does his days, with the usual privilege of being tiresome to his friends, by a perpetual repetition of past adventures.

But to return to my story. Rome is certainly of all cities in the world the most entertaining to strangers: for, whether we consider it in its ancient or present, its civil or ecclesiastical state; whether we admire the great perfection of arts in the noble remains of old Rome; or the revival of the same arts in the beautiful ornaments of modern Rome; every one, of what genius or taste soever, will be sure to find something or other that will deserve his attention, and engage his curiosity: and even those who have no particular taste or regard at all for things curious, but travel merely for the sake of fashion, and to waste time, will still spend that time with more satisfaction at Rome than any where else, from that easy manner in which they find themselves accommodated with all the conveniences of life; that general civility and respect to strangers; that quiet and security which every man of prudence is sure to find in it. But one thing is certainly peculiar to this city; that though travellers have generally been so copious in their descriptions of it, and there are published in all parts of Europe such voluminous collections of its curiosities, yet it is a subject never to be exhausted: since in the

infinite variety of entertainment which it affords, every judicious observer will necessarily find something or other that has either escaped the searches of others, or that will at least afford matter for more particular and curious remarks than a common traveller is capable of making, or a general collector has time to reflect on. The learned Montfaucon, speaking of the villa of Prince Borghese, says, though its antique monuments and rarities have been a hundred times described in print, that many more of them still have been overlooked and omitted, than are yet published. (*a*) And if this be true of one single collection, what an idea must we have of the immense treasure of the same kind which the whole city is able to furnish?

As for my own journey to this place, it was not, I own, any motive of devotion, which draws so many others hither, that occasioned it. My zeal was not bent on visiting the holy thresholds of the apostles, or kissing the feet of their successor. I knew that their ecclesiastical antiquities were mostly fabulous and legendary, supported by fictions and impostures, too gross to employ the attention of a man of sense. For should we allow, that St. Peter had been at Rome (which many learned men however have doubted), (*b*) yet they had not, I knew, any authentic monuments remaining of him; any visible footsteps subsisting, to demonstrate his residence among them: and should we ask them for any evidence of this kind, they would refer us to the impression of his face on the wall of the dungeon in which he was confined; or to a fountain in the bottom of it, raised miraculously by him out of the rock, in order to baptize his fellow-prisoners; (*c*) or to the mark of our Saviour's feet in a stone, on which he appeared to him, and stopped him, as he was flying out of the city from a persecution then raging: in memory of which there was a church built on the spot, called St. Mary delle Piante, or *of the marks of the feet;* which, falling into decay, was supplied by a chapel, at the expense of our Cardinal Pool (*d*). But the stone itself, more valuable, as their writers say, (*e*) than any of the precious ones, being a perpetual monument and proof of the Christian religion, is preserved with all due reverence in St. Sebastian's church, where I purchased a print of it, with several others of the same kind. Or they would appeal perhaps to the evidence of some miracle wrought at his execution; as they do in the case of St. Paul, in a church called, "At the Three Fountains," the place where he was beheaded; on which occasion it seems, "Instead of blood there issued only milk from his veins; and his head, when separated from the body, having made three jumps upon the ground, raised at each place a spring of living water, which retains still, as they would persuade us, the plain taste of milk:" of all which facts, we have an account in Baronius, Mabillon, and all their gravest authors; (*f*) and may see printed figures of them in the description of modern Rome. (*g*)

It was no part of my design to spend my time abroad, in attending to the ridiculous fictions of this kind: the chief pleasure which I proposed to myself, was to visit the genuine remains and venerable relics of Pagan Rome; the authentic monuments of antiquity, that demonstrate the certainty of those histories which are the entertainment, as well as the instruction, of our younger years; and which, by the early prejudice of being the first knowledge that we acquire, as well as the delight which they give, in describing the lives and manners of the greatest men who ever lived, gain sometimes so much upon our riper age, as to exclude too often other more useful and necessary studies. I could not help flattering myself with the joy that I should have, in viewing the very place and scene of those important events, the knowledge and explication of which have ever since been the chief employment of the learned and polite world; in treading that ground, where at every step we stumble on the ruins of some fabric described by the ancients; and cannot help setting a foot on the memorial of some celebrated action, in which the great heroes of antiquity had been personally engaged. I amused myself with the thoughts of taking a turn in those very walks where Cicero and his friends had held their philosophical disputations, or of standing on that very spot where he had delivered some of his famous orations.

Such fancies as these, with which I often entertained myself on my road to Rome, are not, I dare say, peculiar to myself, but common to all men of reading and education; whose dreams, upon a voyage to Italy, like the descriptions of the Elysian

(*a*) Diar. Ital. c.16.
(*b*) Scalig. in Joh. 18, 31. Vid. Frid. Spanh. Miscellan. Sacro Antiq. l.3. Dissertat. 3.
(*c*) Vid. Rom. Modern. Giorn. 5. c.13. Rione di Campitelli. Vid. Aringh. Rom. Subterran. l.2, c.1. Montfauc. Diar. Ital. c.13. p.174.
(*d*) Rom. Modern. Giorn. 2. Rione di Ripa 21.
(*e*) Vid. Aringh. ibid. l.3, c.21.
(*f*) Aringh. l.3, c.2. Vid. Baronii Annal. A. D. 69. Mabillon, Iter Ital. p.142.
(*g*) Vid. Rom. Modern. Giorn. 2, c.17. Rione di Ripa.

fields, represent nothing to their fancies, but the pleasure of finding out and conversing with those ancient sages and heroes, whose characters they have most admired. Nor, indeed, is this imagination much disappointed in the event; for, as Cicero observes, (*h*) "Whether it be from nature, or some weakness in us, it is certain, that we are much more affected with the sight of those places where great and famous men have spent most part of their lives, than either to hear of their actions, or read their works:" and he was not, as he tells us, "so much pleased with Athens itself, for its stately buildings or exquisite pieces of art, as in recollecting the great men whom it had bred; in carefully visiting their sepulchres; and finding out the place where each had lived, or walked, or held his disputations." (*i*) This is what every man of curiosity will, in the like circumstances, find true in himself; and for my own part, as oft as I have been rambling about in the very *rostra* of old Rome, or in that temple of concord, where Tully assembled the senate in Catiline's conspiracy; (*j*) I could not help fancying myself much more sensible of the force of his eloquence; whilst the impression of the place served to warm my imagination to a degree almost equal to that of his old audience.

As, therefore, my general studies had furnished me with a competent knowledge of Roman History, as well as an inclination to search more particularly into some branches of its antiquities, so I had resolved to employ myself chiefly in inquiries of this sort; and to lose as little time as possible, in taking notice of the fopperies and ridiculous ceremonies of the present religion of the place. But I soon found myself mistaken; for the whole form and outward dress of their worship seemed so grossly idolatrous and extravagant, beyond what I had imagined, and made so strong an impression on me, that I could not help considering it with a particular regard; especially when the very reason, which I thought would have hindered me from taking any notice of it at all, was the chief cause that engaged me to pay so much attention to it: for nothing, I found, concurred so much with my original intention of conversing with the ancients; or so much helped my imagination, to fancy myself wandering about in old Heathen Rome, as to observe and attend to their religious worship; all whose ceremonies appeared plainly to have been copied from the rituals of primitive Paganism, as if handed down by an uninterrupted succession from the priests of Old, to the priests of New Rome; whilst each of them readily explained and called to my mind some passage of a classic author, where the same ceremony was described, as transacted in the same form and manner, and in the same place, where I now saw it executed before my eyes: so that as oft as I was present at any religious exercise in their churches, it was more natural to fancy myself looking on at some solemn act of idolatry in old Rome, than assisting at a worship instituted on the principles and formed upon the plan of Christianity.

Many of our divines have, I know, with much learning and solid reasoning, charged, and effectually proved, the crime of idolatry on the church of Rome: but these controversies (in which there is still something plausible to be said on the other side, and where the charge is constantly denied, and with much subtilty evaded) are not capable of giving that conviction which I immediately received from my senses; the surest witnesses of facts in all cases; and which no man can fail to be furnished with, who sees Popery, as it is exercised in Italy, in the full pomp and display of its pageantry; and practising all its arts and powers without caution or reserve. This similitude of the Popish and Pagan religion seemed so evident and clear, and struck my imagination so forcibly, that I soon resolved to give myself the trouble of searching to the bottom; and to explain and demonstrate the certainty of it, by comparing together the principal and most obvious parts of each worship: which, as it was my first employment after I came to Rome, shall be the subject of my first Letter. Reserving therefore to my next, the account that I design to give you of the antiquities and other curiosities of the place, I shall find matter enough for this time to tire both you and myself, in shewing the soure and origin of the Popish ceremonies, and the exact conformity of them with those of their Pagan ancestors.

THE POPISH USE OF INCENSE.

The very first thing that a stranger must necessarily take notice of, as soon as he enters their churches, is the use of incense or perfumes in their religious offices: the first step which he takes within the door, will be sure to make him sensible of it, by the offence that he will immediately receive from the smell, as well as smoke of this incense, with which the whole church continues filled for some time after solemn service—a custom, received directly from Paganism; and which presently called to my mind the old descriptions of the heathen

(*h*) Cic. de Fin. 5 (*i*) De Legib. 2, 2.
(*j*) Vid. Orat. in Catilin. 3, 4. It. Phil. 3, 4.

temples and altars, which are seldom or never mentioned by the ancients without the epithets *perfumed* or *incensed.* (*a*)

In some of the principal churches, where you have before you, in one view, a great number of altars, and all of them smoking at once with steams of incense, how natural is it to imagine one's self transported into the temple of some heathen deity, or that of the Paphian Venus described by Virgil!

"Her hundred altars there with garlands crown'd,
And richest incense smoking, breathe around
Sweet odors," etc.—Æn. 1, 420.

Under the Pagan Emperors, the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity, that in their persecutions, the very method of trying and convicting a Christian, was by requiring him only to throw the least grain of it into the censer, or on the altar. (*b*)

Under the Christian emperors, on the other hand, it was looked upon as a rite so peculiarly heathenish, that (*c*) the very places or houses where it could be proved to have been done, were, by a law of Theodosius, confiscated to the government.

The old bas-reliefs, or pieces of sculpture, where any heathen sacrifice is represented, we never fail to observe a boy in sacred habit, which was always white, attending on the priest, with a little chest, or box in his hands, in which this incense was kept for the use of the altar. (*d*) And in the same manner still in the church of Rome, there is always a boy in surplice, waiting on the priest at the altar with the sacred utensils, and among the rest, the *Thuribulum*, or vessel of incense, which the priest, with many ridiculous motions and crossings, waves several times, as it is smoking, around and over the altar, in different parts of the service.

THE POPISH USE OF HOLY WATER.

The next thing that will, of course, strike one's imagination, is their use of holy water: for nobody ever goes in or out of a church, but is either sprinkled by the priest, who attends for that purpose on solemn days, or else serves himself with it from a vessel, usually of marble, placed just at the door, not unlike one of our baptismal fonts. Now this ceremony is so notoriously and directly transmitted to them from Paganism, that their own writers make not the least scruple to own it. The Jesuit, La Cerda, in his notes on a passage of Virgil, where this practice is mentioned, says, "Hence was derived the custom of holy church, to provide purifying or holy water at the entrance of their churches." (*e*) *Aquaminarium* or *Amula*, says the learned Montfaucon, was a vase of holy water, placed by the heathens at the entrance of their temples, to sprinkle themselves with. (*f*) The same vessel was by the Greeks called *perirrhanterion* (Περιῤῥαντήριον); two of which, the one of gold, the other of silver, were given by Crœsus to the temple of Apollo at Delphi: (*g*) and the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. (*h*) The very composition of this holy water was the same also among the Heathens, as it is now among the Papists, being nothing more than a mixture of salt with common water: (*i*) and the form of the sprinkling-brush, called by the ancients *aspersorium*, or *aspergillum* (which is much the same with what the priests now make use of,) may be seen in bas-reliefs, or ancient coins, wherever the insignia or emblems of the Pagan priesthood are described, of which it is generally one. (*j*)

Platina, in his lives of the Popes, and other authors, ascribe the institution of this holy water to Pope Alexander the First; who is said to have lived about the year of Christ 113: but it could not have been introduced so early; since, for some ages after, we find the primitive fathers speaking of it as a custom purely heathenish, and condemning it as impious and detestable. Justin Martyr says, "That it was invented by demons, in imitation of the true baptism signified by the prophets, that their votaries might also have their pretended purifications by water:" (*a*) and the Emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose either

(*a*) Hom. Il ψ, 148. Virg. Æn. 4, 453. Theocrit. id, ζ, 128. Hom. Il. β, 48. Virgil. Æn. 4, 486.

(*b*) Vid. Act. Martyr. Nicandri, etc. apud Mabillon, Inter Ital. t. 1, par. 2, p.247. Vide Durant. de Ritib. l.1, c.9. Hieron. Oper. t. 4, Epist. ad. Heliod. p.8.

(*c*) Jac. Gothof. de Stat. Paganor. sub Christian. Imper. leg.12, p.15.

(*d*) Vid. Montfauc. Antiq. tom 2, plates 23, 24, 25. Ovid. Trist. 5, 5.

(*e*) Virg. Æn. 6, 230. Vid. Not.

(*f*) Vid. Montfauc. Antiquit. t. 2, pt. 1, l.3, c.6. Eurip Jone. v.96.

(*g*) Herodot. l.1, Clem. Alex. Strom. l.1.

(*h*) Vid. Æschin. Orat. contra Ctesiphon. 58.

(*i*) Durant, de Rit. l.1, c.21. Theocrit. κδ, 95.

(*j*) Vid. Montfauc. Antiq. t.2, p.1, l.3, c.6. It may be seen on a silver coin of Julius Cæsar, as well as many other emperors. Ant. Agostini, Discorso sopra le Medaglie.

(*a*) Just. Mart. Apol. 1, p.91. Edit. Thirlb.

to starve, or force them to eat what by their own principles they esteemed polluted. (*b*)

Thus we see what contrary notions the primitive and Romish church have of this ceremony: the first condemns it as superstitious, abominable, and irreconcilable with Christianity: the latter adopts it as highly edifying and applicable to the improvement of Christian piety: the one looks upon it as the contrivance of the Devil to delude mankind; the other, as the security of mankind against the delusions of the Devil. But what is still more ridiculous than even the ceremony itself, is to see their learned writers gravely reckoning up the several virtues and benefits, derived from the use of it, both to the soul and the body; (*c*) and to crown all, producing a long roll of miracles, to attest the certainty of each virtue which they ascribe to it. (*d*) Why may we not then justly apply to the present people of Rome, what was said by the poet of its old inhabitants, for the use of this very ceremony?

"Ah, easy fools, to think that a whole flood
Of water o'er can purge the stain of blood!"
Ovid. Fast. 2, 45.

I do not at present recollect, whether the ancients went so far as to apply the use of this holy water to the purifying or blessing their horses, and asses, and other cattle; or whether this be an improvement of modern Rome, which has dedicated a yearly festival peculiarly to this service, called in their vulgar language, the benediction of horses; which is always celebrated with much solemnity in the month of January; when all the inhabitants of the city and neighborhood send up their horses, asses, etc., to the convent of St. Anthony, near St. Mary the Great, where a priest in surplice at the church door sprinkles with his brush all the animals singly, as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability. (*e*) Amongst the rest, I had my own horses blest at the expense of about eighteen pence of our money; as well as to satisfy my own curiosity, as to humor the coachman; who was persuaded, as the common people generally are, that some mischance would befall them within the year, if they wanted the benefit of this benediction. Mabillon, in giving an account of this function, of which he happened also to be an eye-witness, makes no other reflection upon it, than that it was new and unusual to him. (*f*) I have met, indeed, with some hints of a practice, not foreign to this, among the ancients; of sprinkling their horses with water in the Circensian games: (*g*) but whether this was done out of a superstitious view, of inspiring any virtue, or purifying them for those races, which were esteemed sacred; or merely to refresh them under the violence of such an exercise, is not easy to determine. But, allowing the Romish priests to have taken the hint from some old custom of Paganism, yet this, however must be granted them, that they alone were capable of cultivating so coarse and barren a piece of superstition, into a revenue sufficient for the maintenance of forty or fifty idle monks.

(*b*) Vid. Hospinian. de Orig. Templor. l.2, c.25.
(*c*) Durant. de Ritib. l.1, c.21. Hospin. ibid.
(*d*) Durant. ibid.
(*e*) Rom. Modern. Giorn. 6.46. Riorne de Monti.
(*f*) Mabillon. Iter Ital. p.186.

THE POPISH USE OF WAX CANDLES.

No sooner is a man advanced a little forward into their churches, and begins to look about him, but he will find his eyes and attention attracted by a number of lamps and wax candles, which are constantly burning before the shrines and images of their saints. In all the great churches of Italy, says Mabillon, (*h*) they hang up lamps at every altar: a sight which will not only surprise a stranger by the novelty of it but will furnish him with another proof and example of the conformity of the Romish with the Pagan worship; by recalling to his memory many passages of the Heathen writers, where their perpetual lamps and candles are described as continually burning before the altars and statues of their Deities. (*i*)

Herodotus tells us of the Ægyptians (who first introdced the use of lights or lamps into their temples,) (*j*) that they had a famous yearly festival, called, from the principal ceremony of it, the lighting up of candles: (*a*) but there is scarcely a single festival at Rome, which might not for the same reason be called by the same name.

The primitive writers frequently expose the folly and absurdity of this heathenish custom: (*b*) they light up candles to God, says Lactantius, as if he lived in the dark: and do they not deserve to pass for madmen, who offer lamps to the Author and Giver of light?

In the collections of old inscriptions, we find many instances of presents and donations from private persons, of lamps and candlesticks to the temples and altars of their gods, a piece of zeal, (*c*) which continues still the same in modern Rome;

(*g*) Vid. Rubenii Elect. 2.18.
(*h*) Mabillon, Iter Ital. p.25.
(*i*) Plin. Hist. Nat. l.34, 8. Cic. in Verr. 2. Virg. Æn. 4, 200.
(*j*) Clem. Alex. Strom. l.1, c.16.
(*a*) Herod. l.2, 72. Edit. Lond.
(*b*) Hospin. de Orig. Templor. l.1, 22.
(*c*) Grut. Insc. 177, 8.

where each church abounds with lamps of massive silver, and sometimes even of gold, the gifts of princes, and other persons of distinction: and it is surprising to see how great a number of this kind are perpetually burning before the altars of their principal saints, or miraculous images; as St. Anthony of Padua, or the Lady of Loretto; as well as the vast profusion of wax candles, with which their churches are illuminated on every great festival: when the high altar covered with gold and silver plate, brought out of their treasuries, and stuck full of wax lights, disposed in beautiful figures, looks more like the rich sideboard of some great prince dressed out for a feast, than an altar to pay divine worship at.

VOTIVE GIFTS.

But a stranger will not be more surprised at the number of lamps, or wax-lights, burning before their altars, than the number of offerings or votive gifts, which are hanging all around them, in consequence of vows made in the time of danger; and in gratitude for deliverances and cures wrought in sickness or distress: a practice so common among the Heathens, that no one custom of antiquity is so frequently mentioned by all their writers; and many of their original *donaria*, or votive offerings, are preserved to this day in the cabinets of the curious; viz., images of metal, stone, or clay, as well as legs, arms, and other parts of the body, which had formerly been hung up in their temples, in testimony of some divine favor or cure effected by their tutelar deity in that particular member: (*d*) but the most common of all offerings were pictures, representing the history of the miraculous cure or deliverance vouchsafed upon the vow of the donor.

"Now, goddess, help, for thou canst help bestow,
As all these pictures round thy altars show."
Tibull. El. 1, 3.

A friend of Diagoras, the philosopher, called the Atheist, having found him once in a temple, as the story is told by Cicero, (*d d*) "You," says he, "who think the gods take no notice of human affairs, do not you see here, by this number of pictures, how many people, for the sake of their vows, have been saved in storms at sea, and got safe into harbor?" "Yes," says Diagoras, "I see how it is; for those are never painted who happened to be drowned." The temples of Esculapius were more especially rich in these offerings, which Livy says, were the price and pay for the cures that he had wrought for the sick: (*e*) where they used always to hang up, and expose to common view, in tables of brass or marble, a catalogue of all the miraculous cures which he had performed for his votaries: (*f*) a remarkable fragment of one of these tables is still remaining and published in Gruter's (*g*) collections, having been found in the ruins of a temple of that god, in the island of the Tiber at Rome: upon which the learned Montfaucon makes this reflection; that in it are either seen the wiles of the devil to deceive the credulous, or else the tricks of pagan priests suborning men to counterfeit diseases and miraculous cures. (*h*)

Now this piece of superstition had been found of old so beneficial to the priesthood, that it could not fail of being taken into the scheme of the Romish worship: where it reigns to this day in as full height and vigor, as in the ages of Pagan idolatry, and in so gross a manner as to give scandal and offence even to some of their own communion. Polydore Virgil, after having described this practice of the ancients,—"In the same manner," says he, "do we now offer up in our churches little images of wax; and as oft as any part of the body is hurt, as the hand or foot, etc., we presently make a vow to God, or one of His saints, to whom, upon our recovery, we make an offering of that hand or foot in wax: which custom is now come to that extravagance, that we do the same thing for our cattle which we do for ourselves, and make offerings on account of our oxen, horses, sheep; where a scrupulous man will question, whether in this we imitate the religion or the superstition of our ancestors." (*i*)

The altar of St. Philip Neri, says Baronius, (*j*) "shines with votive pictures and images, the proofs of as many miracles; receiving every day the additional lustre of fresh offerings from those who have been favored with fresh benefits:" among whom the present Pope himself pays, as I have been told, a yearly acknowledgment for a miraculous deliverance that he obtained by the invocation of this saint, when he had liked to have perished under the ruins of a house overturned by an earthquake.

There is commonly so great a number of these offerings hanging up in their churches, that, instead of adding any beauty, they often give offence, by covering or obstructing the sight of something more valuable

(*d*) Vid. Montfauc. Antiquit. tom. 2, p.1, l.4, c.4, 5, 6.
(*dd*) Cic. Nat. Deor. l.3, 253.

(*e*) Liv l.45, 28.
(*f*) Strabo. tom. 1, 515.
(*g*) Gruter. Inscript. p.71. Montfauc. Antiq. tom. 2, p.1, l.4, c.6.
(*h*) Montfaucon, ibid.
(*i*) Pol. Virg. de Inv. Rer. l.5, 1.
(*j*) Baron. Ann. 1. An.57, n.162. It. Aringh. Rom. Subter. l.1, c.30; l.6, 27.

and ornamental: which we find to have been the case likewise in the old heathen temples, where the priests were obliged sometimes to take them down for the obstruction which they gave to the beauty of a fine pillar or altar. (*a*) For they consist chiefly, as has been said, of arms and legs, and little figures of wood or wax, but especially pieces of board painted, and sometimes indeed fine pictures, describing the manner of the deliverance obtained by the miraculous interposition of the saint invoked: of which offerings the blessed Virgin is so sure always to carry off the greatest share, that it may truly be said of her, as Juvenal says of the goddess Isis, whose religion was at that time in the greatest vogue at Rome, that the painters get their livelihood out of her.

As oft as I have had the curiosity to look over these *donaria*, or votive offerings, hanging round the shrines of their images, and consider the several stories of each, as they are either expressed in painting or related in writing, I have always found them to be mere copies or verbal translations of the originals of Heathenism: for the vow is often said to have been divinely inspired or expressly commanded; and the cure and deliverance to have been wrought, either by the visible apparition and immediate hand of the tutelar saint, or by the notice of a dream, or some other miraculous admonition from heaven. "There can be no doubt," say their writers, (*b*) "but that the images of our saints often work signal miracles, by procuring health to the infirm, and appearing to us often in dreams, to suggest something of great moment for our service.

And what is all this but a revival of the old impostures, and a repetition of the old stories, of which the ancient inscriptions are full, (*c*) with no other difference than that the Pagans ascribed to the imaginary help of their deities, the Papists as foolishly impute to the favor of their saints?—

(*a*) Liv. l.40, 51.
(*b*) Durant. de Ritib. l.1, c.5.

(*c*) SYLVANO SALVTARI L. MANLIVS SATVERNIVS EX VISO POSVIT. Gruter. p 65.

SILVANO etc. SOMNIA MONITA. Ib. 62.

MINERVAE. MEMORI CAELIA. IVLIANA. INDVLGENTIA. MEDICINARVM EIVS GRAVI. INFIRMITATE LIBERATA. D. P. 43.

IOVI OPT. etc. FLAVIVS. COSMVS IVSSV DEI FECIT. 20.

And that this is the style of votive inscriptions among the Papists, we see by the following one in a Church at Milan.

DIVAE. SAVINAE, etc.
LIVIA EVPHEMIA. IN
ACERBO STOMACHI
CRVCIATV. OPEM NACTA.
V. S. M. D. XI.

as may be seen by the few instances I have subjoined, out of the great plenty which all books of antiquities will furnish: and whether the reflection of Father Montfaucon on the Pagan priests, mentioned above, be not, in the very same case, as justly applicable to the Romish priests, I must leave to the judgment of my reader.

But the gifts and offerings of the kind, that I have been speaking of, are the fruits only of vulgar zeal, and the presents of inferior people; whilst princes and great persons, as it used to be of old, (*d*) frequently make offerings of large vessels, lamps, and even statues of massy silver and gold, with diamonds, and all sorts of precious stones of incredible value; so that the church of Loretto is now become a proverb for its riches of this sort, just as Apollo's temple at Delphi was with the ancients on the same account.

"Nor all the wealth Apollo's temple holds,
Can purchase one day's life," etc.
Il. 9, 404.

In the famed treasury of this holy house, one part consists, as it did likewise among the heathens, of a wardrobe. For the very idols, as Tertullian observes, used to be dressed out in curious robes, of the choicest stuffs and fashion. (*e*) While they were showing us therefore the great variety of rich habits with which that treasury abounds; some covered with precious stones, others more curiously embroidered by such a queen, or princess, for the use of the miraculous image; I could not help recollecting the picture which old Homer draws of queen Hecuba of Troy, prostrating herself before the miraculous image of Pallas, with a present of the richest and best-wrought gown that she was mistress of.

"A gown she chose, the best and noblest far,
Sparkling with rich embroidery, like a star," etc.
Il. 6, 293.

The mention of Loretto puts me in mind of the surprise that I was in at the first sight of the holy image, for its face is as black as a negro's; so that one would take it rather for the representation of a Proserpiné, or infernal deity, than, what they impiously style it, of the queen of heaven. But I soon recollected, that this very circumstance of its complexion, made it but resemble the more exactly the old idols of paganism, which, in sacred as well as profane writers, are described to be black with the perpetual smoke of lamps and incense. (*f*)

(*d*) Liv. lib. 40, 37.
(*e*) De Idolat. p.116. Edit. Rigalt.
(*f*) Baruch, 6, 19,21 Arnob. l.6.

ROMISH IDOLS.

When a man is once engaged in reflections of this kind, imagining himself in some Heathen temple, and expecting as it were some sacrifice, or other piece of Paganism to ensue, he will not be long in suspense before he sees the finishing act and last scene of genuine idolatry, in crowds of bigot votaries, prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting. Should they squabble with us here about the meaning of the word, idol, St. Jerome has determined it in the very case in question, telling us, that by idols are to be understood the images of the dead: (*g*) and the worshippers of such images are used always, in the style of the fathers, as terms synonymous and equivalent to Heathens or Pagans. (*h*)

As to the practice itself, it was condemned by many of the wisest Heathens; and for several ages, even in Pagan Rome, was thought impious and detestable: for Numa, we find, prohibited it to the old Romans, nor would suffer any images in their temples: which constitution they observed religiously, says Plutarch, (*i*) for the first hundred and seventy years of the city. But as image worship was thought abominable even by some Pagan princes, so by some of the Christian emperors it was forbidden on pain of death: (*j*) not because these images were the representations of demons, or false gods, but because they were vain, senseless idols, the work of men's hands, and for that reason unworthy of any honor: and all the instances and overt acts of such worship, described and condemned by them, are exactly the same with what the Papists practice at this day, viz., lighting up candles, burning incense, hanging up garlands, etc.; as may be seen in the law of Theodosius before mentioned, which confiscates that house or land where any such act of Gentile superstition had been committed. (*a*) These princes, who were influenced, we may suppose, in their constitutions of this sort by the advice of their bishops, did not think Paganism abolished till the adoration of images was utterly extirpated; which was reckoned always the principal of those Gentile rites, that agreeably to the sense of the purest ages of Christianity, are never mentioned in the imperial laws without the epithets of profane, damnable, impious, etc. (*b*)

What opinion then can we have of the present practice of the Church of Rome, but that by a change only of name, they have found means to retain the thing; and by substituting their saints in the place of the old demigods, have but set up idols of their own, instead of those of their forefathers? In which it is hard to say, whether their assurance or their address, is more to be admired, who have the face to make that the principal part of Christian worship, which the first Christians looked upon as the most criminal part even of Paganism, and have found means to extract gain and great revenues out of a practice, which in primitive times would have cost a man both life and estate.

But our notion of the idolatry of modern Rome will be much heightened still and confirmed, as oft as we follow them into those temples, and to those very altars, which were built originally by their heathen ancestors, the old Romans, to the honor of their pagan deities; where we shall hardly see any other alteration, than the shrine of some old hero filled by the meaner statue of some modern saint: nay, they have not always, as I am well informed, given themselves the trouble of making even this change, but have been content, sometimes, to take up with the old image, just as they found it; after baptizing it only, as it were, or consecrating it anew, by the imposition of a Christian name. This their antiquaries do not scruple to put strangers in mind of, in shewing their churches; and it was, I think, in that of St. Agnes, where they shewed me an antique statue of a young Bacchus, which, with a new name, and some little change of drapery, stands now worshipped under the title of a female saint.

Tully reproaches Clodius for having publicly dedicated the statue of a common strumpet, under the name and title of the goddess Liberty, a practice still frequent with the present Romans, who have scarcely a fine image or picture of a female saint, which is not said to have been designed originally, by the sculptor or painter, for the representation of his own mistress: and who dares, may we say ironically with the old Roman, (*c*) to violate such a goddess as this—the statue of a whore?

SAINTS SUBSTITUTED FOR HEROES.

The noblest heathen temple now remaining in the world, is the Pantheon or Rotun-

(*g*) Hier. Com. in Isa. c.87.

(*h*) Pamphili Apol. pro Orig. vid. Hieron. Op. tom. 5. p. 283. Ed. Par.

(*i*) Vid. Plutar. in Vit. Num. p.65. C.

(*j*) Vid. Gothof. Comment. de Statu Pagan. sub Christian. Imperatorib. Leg. 6. p.7.

(*a*) Vide Gothof, ibid. Leg. 12, p.15.

(*b*) Ibid. Leg. 17, 20.

(*c*) Cic. pro Dom. 43.

da; which, as the inscription (*d*) over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was piously re-consecrated by Pope Boniface the Fourth, to the Blessed Virgin and all the saints. With this single alteration, it serves as exactly for all the purposes of the Popish, as it did for the Pagan worship, for which it was built. For, as in the old temple, every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now: every one chooses the patron whom he likes best; and one may see here different services going on at the same time at different altars, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular saint.

And what better title can the new demigods shew to the adoration now paid to them, than the old ones, whose shrines they have usurped? Or how comes it to be less criminal to worship images erected by the Pope, than those which Agrippa, or that which Nebuchadnezzar set up? If there be any real difference, most people, I dare say, will be apt to determine in favor of the old possessors: for those heroes of antiquity were raised up into gods, and received divine honors, for some signal benefits of which they had been the authors, to mankind,—as the invention of arts and sciences, or of something highly useful and necessary to life: (*e*) whereas of the Romish saints it is certain that many of them were never heard of but in their own legends or fabulous histories; and many more, instead of any services done to mankind, owe all the honors now paid to them to their vices or their errors; whose merit, like that of Demetrius in the Acts, (*f*) was their skill of raising rebellions in defence of an idol, and throwing kingdoms into convulsions, for the sake of some gainful imposture.

And as it is in the Pantheon, it is just the same in all the other heathen temples that still remain in Rome: they have only pulled down one idol to set up another, and changed rather the name than the object of their worship. Thus the little temple of Vesta, near the Tiber, mentioned by Horace, (*g*) is now possessed by the Madonna of the Sun; (*h*) that of Fortuna Virilis by Mary the Egyptian; (*i*) that of Saturn (where the public treasure was anciently kept) by St. Adrian; that of Romulus and Remus, in the Via Sacra, by two other brothers, Cosmas and Damianus; (*j*) that of Antonine the Godly by Laurence the Saint: but for my part, I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine, than that of a Laurence or a Damian; and give divine honors rather with Pagan Rome to the founders of empires, than with Popish Rome to the founders of monasteries.

At the foot of Mount Palatin, in the way between the Forum and Circus Maximus, on the very spot where Romulus was believed to have been suckled by the wolf, there stands another little round temple, dedicated to him in the early times of the republic, into which, for the present elevation of the soil without, we now descend by a great number of steps. It is mentioned by Dionysius of Halicarnassus, who says that in his time there stood in it a brazen statue of antique work, of the wolf giving suck to the infant brothers; which is thought by many to be the same which is still preserved and shewn in the capitol; though I take this rather, which now remains, to have been another of the same kind, that stood originally in the capitol, and is mentioned by Cicero to have been there struck with lightning; (*a*) of which it retains to this day the evident marks in one of its hinder legs: it is, however, to one or the other of these celebrated statues, that Virgil, as Servius assures us, alludes in the following description:

> "The martial twins beneath their mother lay,
> And hanging on her dugs, with wanton play,
> Securely suck'd; whilst she reclines her head
> To lick their tender limbs, and form them as they fed."
> Æn. 8, 631.

But to return to my story: from the tradition of the wonderful escape which Romulus had in this very place, when exposed in his infancy to perish in the Tiber; as soon as he came to be a god, he was looked upon as singularly propitious to the health and safety of young children: from which notion, it became a practice for nurses and mothers to present their sickly infants before his shrine in this little temple, (*i*) in confidence of a cure or relief by his favor. Now when this temple was converted afterwards into a church, lest any piece of su-

(*d*) PANTHEON, etc.
Ab Agrippa Avgvsti Genero
Imple Jovi Cæterisq mendacibus diis
a Bonifacio IIII. Pontifice
deiparæ et s. s. Christi martyribvs pie
dicatvm,
etc.

(*e*) Cic. Nat. Deor. l. 2, 228. Off. 3, 299.
(*f*) Act. Apost. xix. 24. (*g*) Carm. l. 1, 2.
(*h*) Rom. Modern. Giorn. 2. Rione di Ripa.

(*i*) Ibid. 4.
(*j*) Urbanus VIII. Pont. Max. templum geminis urbis conditoribus superstitiosè dicatum
a Felice IIII. s. s. Cosmæ et Damiano fratribus
piè consecratum, vetustate labefactatum
in splendidiorem formam redegit
Ann. Sal. M.DCXXXIII.
(*a*) Orat. in Catil. 3, 4.
(*i*) Rom. Modern. Giorn 2, c. 36. Rione di Ripa.

perstition should be lost, or the people think themselves sufferers by the change, in losing the benefit of such a protection for their children, care was taken to find out, in the place of the Heathen god, a Christian saint, who had been exposed too in his infancy, and found by chance like Romulus; and for the same reason, might be presumed to be just as fond of children as their old deity had been; and thus the worship paid to Romulus being now transferred to Theodorus, the old superstition still subsists, and the custom of presenting children at this shrine continues to this day without intermission; of which I myself have been a witness, having seen, as oft as I looked into this church, ten or a dozen women decently dressed, each, with a child in her lap, sitting with silent reverence before the altar of the saint, in expectation of his miraculous influence on the health of the infant.

In consecrating these heathen temples to the Popish worship, that the change might be less offensive, and the old superstition as little shocked as possible, they generally observed some resemblance of quality and character, in the saint whom they substituted, to the old deity: "If in converting the profane worship of the Gentiles," says the describer of modern Rome, (*j*) "to the pure and sacred worship of the church, the faithful used to follow some rule and proportion, they have certainly hit upon it here, in dedicating to the Madonna, or holy Virgin, the temple formerly sacred to the *bona dea*, or good goddess." But they have more frequently, on these occasions, had regard rather to a similitude of name between the old and new idol. Thus, in a place formerly sacred to Apollo, there now stands the church of Apollinaris; built there, as they tell us, (*a*) that the profane name of that deity might be converted into the glorious name of this martyr; and where there anciently stood a temple of Mars, they have erected a church to Martina, with this inscription:—

MARTIRII GESTANS VIRGO MARTINI
CORONAM, EJECTO HINC MARTIS,
NUMINE TEMPLA TENET.

Mars hence expell'd; Martina, martyr'd maid,
Claims now the worship which to him was paid.

In another place, I have taken notice of an altar erected to St. Baccho; (*b*) and in their stories of their saints, have observed the names of Quirinus, Romula, and Redempta, Concordia, Nympha, Mercurius: (*c*) which though they may, for anything that I know, have been genuine names of Christian martyrs, yet cannot but give occasion to suspect, that some of them at least, have been formed out of a corruption of the old names; and that the adding of a modern termination, or Italianizing the old name of a deity, has given existence to some of their present saints: thus, the corruption of the word Soracte (the old name of a mountain mentioned by Horace (*d*) in sight of Rome) has, according to Mr. Addison, added one saint to the Roman Calendar; being now softened, (*e*) because it begins with an S, into St. Oreste; in whose honor a monastery is founded on the place: a change very natural, if we consider that the title of saint is never written by the Italians at length, but expressed commonly by he single letter S. as S. Oracte: and thus this holy mountain stands now under the protection of a patron, whose being and power is just as imaginary as that of its old guardian Apollo.

"Sancti custos Soractes Apollo."—Vir. Æn. 9.

No suspicion of this kind will appear extravagant to those who are at all acquainted with the history of Popery, which abounds with instances of the grossest forgeries both of saints and relics, which, to the scandal of many even among themselves, (*f*) have been imposed for genuine on the poor ignorant people. It is certain, that in the earlier ages of Christianity, the Christians often made free with the sepulchral stones of Heathen monuments, which being ready cut to their hands, they converted to their own use; and turning downwards the side on which the old epitaph was engraved, used either to inscribe a new one on the other side, or leave it perhaps without any inscription at all, as they are often found in the catacombs of Rome. (*g*) Now this one custom has frequently been the occasion of ascribing martyrdom and saintship to persons and names of mere Pagans.

Mabillon gives a remarkable instance of it in an old stone, found on the grave of a Christian, with this inscription: (*h*)

D. M.
IVLIA EVODIA
FILIA FECIT.
MATRI.

And because in the same grave there was found likewise a glass vial, or lacrymatory vessel, tinged with a reddish color, which they call (*i*) blood, and looked upon as a cer-

(*j*) Rom. Modern. Giorn. 2. Riorne di Ripa, 10.
(*a*) Rom. Mod. Giorn. 3, 21.
(*b*) Ibid Giorn, 6, 37.
(*c*) Aringh. Rom. Subter. l.2, 21. l.3, 12. l.4, 16, 22. l.5, 4.
(*d*) Carm. l.1, 9.
(*e*) Addison's Travels from Pesara, etc. to Rome.
(*f*) Mabillon, Iter Ital. p.225.
(*g*) Aringh. Rom. Subt. l.3, c.22.
(*h*) Vid. Mabillon. Ibid.
(*i*) Mont. Diar. It. p.118.

tain proof of martyrdom, this Julia Evodia, though undoubtedly a heathen, was presently adopted, both for saint and martyr, on the authority of an inscription that appears evidently to have been one of those above-mentioned, and borrowed from a heathen sepulchre. But whatever party there buried might have been, whether heathen or Christian, it is certain, however, that it could not be Evodia herself, but her mother only, whose name is not there signified.

The same author mentions some original papers, which he found in the Barberini library, giving a pleasant account of a negotiation between the Spaniards and Pope Urban the Eighth, in relation to this very subject. (*j*) The Spaniards, it seems, have a saint, held in great reverence in some parts of Spain, called Viar; for the farther encouragement of whose worship they solicited the Pope to grant some special indulgences to his altars; and upon the Pope's desiring to be better acquainted first with his character and the proofs which they had of his saintship, they produced a stone with these antique letters S VIAR, which the antiquaries readily saw to be a small fragment of some old Roman inscription, in memory of one who had been *Prefectu*S VIA*Rum*, or overseer of the highways.

But we have in England an instance still more ridiculous, of a fictitious saintship, in the case of a certain saint called Amphibolus, who, according to our monkish historians, was bishop of the Isle of Man, and fellow-martyr and disciple of St. Alban: yet the learned Bishop Usher has given good reasons to convince us, that he owes the honor of his saintship to a mistaken passage in the old acts or legends of St. Alban: (*a*) where the Amphibolus mentioned, and since reverenced as a saint and martyr, was nothing more than the cloak, which Alban happened to have at the time of his execution; being a word derived from the Greek, and signifying a rough, shaggy cloak, which ecclesiastical persons usually wore in that age.

(To be continued.)

On Immortality.

Respected Brother:—If there is a man in the wide world to whom I am more indebted than another, it is to you, as through your many articles in Elpis Israel and the Herald, I have been led to repudiate the doctrines of orthodoxy, and come to the knowledge of what is really revealed in Scripture. I beg to thank you, therefore. I have been slow, very slow, to come to a decision in regard to the truths extricated by you from the dust of ages; but at last I have come, and on looking back I neither regret the step I have taken, nor the round-about path by which I came to take it. I approached you from the negative side with more desire to reject your expositions than receive them, and if I could have done it at all I should have rejoiced indeed, as well I might, to have overthrown, to my own satisfaction at least, your arguments, especially those you brought to bear against the immortality of the soul. It is now about nine years since I first became partially acquainted with your Elpis Israel—not to say I have been studying it all that time—and it was but the other day I submitted myself (last month) to the ordinance of Baptism in the river Dee. Brothers Mowat and Black officiated, the former as speaker to the congregation assembled, the latter as baptiser; and now am I member of the church meeting in this city, after an absence of fully two years from membership with any sect, or attendance at any place of worship. This stage was a transitionary one with me; I could not help myself. I had gone the round of all the sects, and felt satisfied with none. Beginning with the established, under whose parochial training I was thoroughly initiated, by the able assistance of the cane and strap, into the dogmas of the shorter "*carritches*," and the Confession of Faith; then I sympathized with the Free church separation from the State; after this became a communicant for some time, with the Presbyterian voluntary sect; next joined myself with the Congregational or English Baptists—was six years with them; and then a few months with the Scotch Baptists. Now, I am what I am. I have not accepted your expositions without due consideration and study, nor even without reluctance. I could have wished sometimes you had kept the truth to yourself, so associated are the instructions, if instructions they may be called, which I have set aside, with many pleasant reminiscences of days gone by, and of happy meetings which bound heart to heart those who sincerely believed the things they were taught. I am satisfied now, however, and it remains with myself whether I shall continue to work out that which I have begun to the fulfilment of the end for which the Bible is given me. It is not enough to be baptized, as some suppose; there still remains the "working out of our own salvation with

(*j*) Vid. Mabillon, Iter Ital. p.145.
(*a*) Usser. de Brit. Eccles. Primord. c.14, p.539, 4to. Bp. Floyd's Histor. Acc. of Ch. Govern. in Gr. Brit. c.7, p.151.

fear and trembling." This I think is apt to be forgotten by those who make much ado about the rite; but while we have a Paul before us "fearing lest he himself should become a cast-away," this should make every one feel that Baptism is but *one* thing, and that any thing but *all*. But, though I thus speak, I have no manner of doubt as to the necessity of the ordinance; and it is the *first* duty of the man who believes in the gospel taught in the promises of God, to obey it and "fulfil all righteousness." He who so expressed himself in his submission to it was certainly of all men the one who least required to do so, and in the face of that example, who dare say "it signifies little." We have both the pattern and the command to imitate and obey. To disobey is to sin; to continue in disobedience is to live under the frown of the Almighty. We covet not, therefore, the position of the man, whatever his virtues may be, who thinks Baptism, as exhibited and commanded by our Lord, unworthy his attention. It appears to me, however, that some make certain circumstances essential to Baptism which are not demanded in the examples we have set before us in the Acts of the Apostles. There I find public, and private or domestic, baptisms—some going *to* the water, others having water brought in to them; from which I conclude that the end which the church in those days wished to accomplish was to immerse, *not* in any particular place or circumstance, but just so as to meet the circumstances of those who were being the subjects of it. It did not seem to be an essential point with them to baptize in a river, to use cold water or hot, a pool, or a house-bath, to make it an ordinance visible to all, or simply to the domestic circle. And nothing I think is more to be feared by the church than any endeavor to impose as a duty more than is scripturally demanded. To go to the river, I have been told, is a greater test to the faith; and supposing it is so, was it for this purpose baptism was instituted? And again, one of your recent correspondents speaks most unseemly, and we think also out of place, seeing those of whom he speaks are not in order at any rate, having not *the* faith which should precede baptism, and hence it is of no moment *how* they baptise, or *in* what they baptize—I say, he speaks most unseemly of the use of warm water, as if the water in Judea was not agreeable, as if a certain temperature must of necessity qualify the validity of the baptism. Such critieism as his merits ridicule. And as regards the river as being a test, there seems to me no difficulty to conceive, judging from what is known of human nature, that to many the public act would be preferred to the private, as something tangible with which to deceive themselves and others as to their being Christians, since it is much easier to fight and die for one's religion than live for it, much easier to do an act than overcome an evil passion, more pleasant to be the observed of all observers even though the target of the scorner, than be only seen of God, and like as a worm in the sod, be *un*noticed by man, just as in the early church some preferred martyrdom—courted it—rather than obey the command of their Lord, "if persecuted in one city to flee into another." To make the ordinance, therefore, essentially public, and at the river side, because a greater test, is but jumping from one evil into another, besides adopting the papal principle of requiring from man more than God himself requires. Hence, it is not for the church or any individual in it to say to the believer, "In this or that particular way you must observe it." The church should endeavor to consider the feelings and circumstances of the applicant, and he as well should consider the convenience of the church. Private immersion is baptism, and if desired it should be conceded *without* a taunt. Timidity is not always cowardice, any more than boldness is always courage. Both depend as often on the state of the nervous constitution as on the discipline of the moral qualities. Let not the strong, therefore, despise those whose nerves are weak, whose physical strength demands the treatment that is mild, calm, and soothing, not such as is likely to cause alarm. It does not become the church to represent the baptismal form under a forbidding aspect; and nothing, we think, is more calculated to do this than to mock at those who deem it right to use tepid water, or prefer the indoor baptistry to the river side. Why, what harm is there in such practices? What Scripture do they oppose? and what virtue is there in cold water? and what more praise by the running stream? Let all things be done in decency and in order. Let not the Bible principle of freedom in matters like this be set at naught. Impose no heavier burden on man than God requires.

After these remarks, which I have deemed necessary to make for other folk's consideration, believing that you coincide with them, I will now introduce the subject of the Immortality of the Soul, it having occupied a considerable amount of my attention since I first became acquainted with your views. Seeking the aid of Reid, and Brown, and Butler, I thought to be

able to withstand your arguments, but alas! as well might I have lit a candle to shame the sun. Since then, I have put in manuscript my own ideas on the subject under the following title: *The Nature of the Soul of Man. Is Man Mortal or Immortal? An Argument founded on Reason and Scripture, comprising Strictures on the First Chapter of Butler's Analogy.* The MS. is imperfect, but I will put it in trim and in the form of letters, and forward them to you as I have time to prepare them. I have seen nothing opposed to Butler in print, and do not know of anything of the kind being in existence; but whether or not, considering the place that book holds in the esteem of the "learned," it deserves an especial mark of attention. The argument from Scripture will comprise remarks on every possible passage I can think of bearing on the subject, and will have respect to the English version as it stands. And presently, before entering on the discussion which I will do in my next letter, I will make a few preliminary remarks bearing on the importance of the subject. We are told "to prove all things, and hold fast that which is good." This involves the acquisition of knowledge, which is not good for the soul or mind to be without. Prov. xix., 2. In all matters pertaining to the age that now is, we find knowledge indispensable. It is the lever with which a man elevates himself. And where ignorance prevails, there we see poverty and vice associated with wretchedness. The knowledge and ignorance we here speak of, have respect only to the laws of health, industry, and frugality. The knowledge required is practical, *not* a mere perceptive knowledge; this is mere theory, that is theory and practice together. The cant of sentiment and the maxims of the wise oft repeated, will not bring into a man's pocket one penny, but a practical grapple with the matter of fact will. Prudential thoughts may haunt the imagination, while want, from growing improvidence, is "crushing like an armed man." Even so in the domain of religion. The same kind of knowledge is as necessary to man now in relation to the future age, as that of which we have been speaking is in relation to this. Ignorance of God's will, by which we mean, a want of a practical acquaintance with it, is the great stumbling-block in the way of progress, the grand foundation of all false worship. He who honors God most is he who does his will best, which cannot be done by those who know it least. To know it, therefore, is the first thing with a man in order to succeed; but how can he know it who does not study, or how can he find it out whose religion is a mere feeling borne up by the pathos of sentiment? Take the religion that is fashionable in these days, and what is it but a talk of hackneyed phrases patent to every one. It needs no labor, no study, to acquire them. It is a cant that is easily picked up, and where the memory is good the Bible affords many a fine song tickling to the ears, and no doubt attractive to the heart, in that it arouses the peculiar feeling of devotion so often mistaken for the worship that is *true*. But to search the Scriptures as for a hidden treasure, to fish up from the very depths the pearls that therein lie hid, is another matter. That is a work that requires too much labor! whereas tradition is at the door, its stories are easily fathomed, having kept company with the growth—their ministers they pay, and these do the work for them. God help them! Is this the way they value temporal things? They work and work and work, they study, in short, they *think* for themselves. They cast in their own minds how this will do and that will do, but when they come to religion, when they come to their intercourse with their Creator, if they can get some other persons to do this for them they like that better, they have no desire to think in the matter; it does not interest them; they are even afraid to approach the vestibule lest conscience should smite them. "What has done for the fathers will surely do for the children," say they. "Our parents believed so and so, thought so and so, acted so and so, and why should not we do the same? But what is the worth of this religion? Do men act thus in matters of business? Did tradition guide them to the electric telegraph and the steam engine? Has nature changed? Is it not the same electric fluid that now fleets along these wires as would have fleeted in days of old had our forefathers known it? and was not the force of steam then as strong as now, only they were ignorant of its application? Nature has not changed, neither has the Bible changed, but as ignorance of the laws of the one retarded the progress of civil intercourse and gave stability to many errors, so does ignorance of the principles from which the doctrines of Scripture are evolved prove a stumbling-block in the way of man, by furnishing him with a religion incompatible with the teachings of Moses and the prophets, Christ and his apostles—replete with a devotion superstitious and worthless. And to elucidate these remarks, there is not a better illustration to be found than in the universal consent which the belief in the inherent immortality of man has ob-

tained. Tradition, the acknowledged guide of most men, has elevated this doctrine to a position of great respect. In a sense by no means untrue, *all* men believe it, and found their religion on it. But this universality with which it is so distinguished is of no force as a proof the doctrine is true, as falsehood in its various phases is wider spread than truth, and the tradition with which it is supported is alike open to suspicion, since this mode of transmission is a channel through which the most notorious heresies have been palmed on the credulity of man. Sects, whose names are legion, from this belief form their various conflicting opinions concerning the future. From it originate such notions as the Paradise of Moslem, the eternal hunting-fields of the N. A. Indians, mariolatry, saint-worship, spirit-rapping, the removal of infants and friends from the place of sorrow to the abodes of bliss, Swedenborgianism, purgatory, immediate judgment after death, and such like. The question, therefore, as to The Nature of the Soul of Man—Is Man an Immortal Being? becomes a serious and important one. If man is *not* immortal—if he is a mortal being, what becomes of all the doctrines based on his assumed immortality. If at death man becomes unconscious until the resurrection, what are all those things taught concerning his existence in the land of spirits but the "baseless fabric of a vision," the dreams of confused brains, the fruits of ignorant and "learned" superstition. But more than this, there is involved in the reception of these teachings, as part and parcel of the truth, positive evil. No man should believe a lie. No man can, without subjecting himself to a punishment inseparable from the falsehood believed. Every man should prove to himself whether what he believes is true. It matters not how serious a man may be, earnestness will not save him from the punishment appurtenant to error. How many an unsuspecting one has suffered intensely from seriously believing the falsity of a professed friend as truth? How many, for example, have had themselves ruined in believing, even without the means of ascertaining the truth, the knavish reports of dishonest bank directors. Punishment is so allied with error, that there remains no mercy to any whose belief is error. So inflexible is this, that ignorance, though not wilful, but simply accidental, presents no mitigation. This is a law in nature. The fire does not burn the child less than it does the man; and that it is a law also in the moral government of God is evident from his giving man a book-revelation, else why was it given? And that God should speak what he means, and mean what he says, is but what is to be expected as consistent with that law, else what is the use of a revelation at all? For man, therefore, to worship God, by which the ultimate object of his creation is effected, he must understand God. It is his necessity to do so, as he alone is responsible for his belief, and therefore for his own welfare, he ought to try by the Word of God every doctrine that is laid before him; these papers, for example, demand a reception or rejection only as they accord with the law and the testimony, and not according as they may please the reader. God gave the Bible to insure true worship, and in it he has laid the foundation thereof. He has himself appointed his own plan, and accordingly must man worship. The existence of the Bible implies the necessity of this, and true worship necessarily implies the utility of the Bible. It becomes, therefore, the duty of man to read the Bible and study it for himself. But how can he do so with profit while his mind is prejudiced with doctrines which God does not countenance, and imbibes notions incompatible with God's own own teachings. If he believes in the inherent immortality of the soul, for example, how can he harmonize this belief with the doctrines of the resurrection from the dead and the promise of eternal life, since an inherent immortality precludes the necessity of either? And if this, the general notion regarding the soul, be erroneous, of what virtue and of what praise are the acts of devotion founded thereon? The worship is false. God cannot be pleased with such acts, however devout the worshipper may be; otherwise the man who immolates himself on the altar of his god deserves the highest praise, and the Bible is therefore of *no* use. Sincerity, solemnity, devoutness, associated with error, present no plea for God's mercy. We see one man sacrificing human life to his idol, another piercing himself through with many pains to propitiate his god, a third imploring the intercession of friends supposed by him to have gone to heaven, a fourth kneeling with profound adoration before the image of a Mary, a fifth counting his beads with complacent anticipation of a good result, a sixth taking religious consolation from what is but the fancy of the brain, and all of them equally serious, solemn and devout. Yet, what is it all worth? Vanity, and worse than vanity, is stamped upon the whole of it. In view of this then, and of the many errors which have practical scope within the pale of the approved belief as to the soul of man, our subject becomes great, its importance pressing. If we are, how-

ever, to accord praise to the solemn, and presume on God's favor resting on the devout whatever the creed, then it matters not what a man believes, whether in this doctrine or that—true religion is set at naught and virtue and vice made to embrace each other. We stand, therefore, on no such footing, we shrink in dread at such an opinion, we hold to the necessity of a correct creed in order to our rendering God the worship that is acceptable; and we appeal to our orthodox friends whose creed we are about to assail, as judges in the matter. What say they regarding the doctrines of saintworship, mariolatry, and the like? For what purpose do they make converts, or endeavor to do so? Why all those lectures on Popery, of which we hear so much, if it is a matter of little importance what a man's creed is. There is here manifest no unostentatious acknowledgment of the necessity of it being correct in order to a proper regard for the honor of God. What, therefore, they say against the dogmas of Popery, we say against the dogmas of an inherent immortality in man, which is equally Popish. We affirm, no man can hold to this and with consistency repudiate those of saint intercession and purgatorial fires. These grow out of the same stem, are based on the same premises, and exhibit the Roman Catholic, heretic as he may be, more consistent in his faith than his Protestant declaimer. And there, too, is spirit-rapping, a recent birth, another monstrosity from the same womb,—why should it be disclaimed? The logic that proves the one grand dogma—that demonstrates it, forsooth!—needs but to be carried legitimately forward, and it proves the others also, establishes in fact the normal relationship between the mother and her offspring. Everything, therefore, that is said or may be said, against what is generally acknowledged by the orthodox, as false pertaining to the doings of spirits, by those who simply believe in the inherent immortality of man, we do not hesitate to cast in their own teeth, being persons more deserving of the anathemas themselves than are the heathen, and the credulous of the civilized on whom they so freely pass them. The more we examine the subject, the more are we so disposed. It is all very well for some to recoil from this portion or that portion of a creed with fear, or it may be disgust, while they may hold a principle that necessarily involves these portions. Such conduct may be very gratifying to self, and serviceable to aid a vainglorious spirit, but at best it is without honor, and in the end will fall foul of its own merits. It is no uncommon occurrence for a man to recoil from the results of his own conduct. It does not follow, because one does not see the end of a certain line of his own conduct while in progress, that he is not responsible for the issue. The French Revolutionists would have gladly turned the current of affairs which their own hands, with the best intentions, had set a moving, could they have done so, but it was too late. How many fell victims to their own schemes, designed though they were for the elevation of the race, and had they but foreseen the results they would have been deterred from acting at all. A man's creed is the spring of all his deliberate action, let *him* deny it who may. Impulsive action is a result of weakness, but not the less excepted from its deserts on that account. Accidental infringement of a law is as quickly met with punishment as wilful infringement. But as impulsive action is the result of weakness, and deliberate action that of strength, there remains the necessity to conclude that the retributive reaction, which is inevitable in either mode of action, whether for good or evil, will be of force equal to the aggression made. In proportion as a man's creed is right or wrong, in the ratio of its truth or error, is the character of his actions therefrom, and his punishment or reward. This is true, whether in Religion or Politics, Science or Art. Every man proceeds from certain principles, which are his creed, call it what he may, or deny it as he please, as the thing is done oftentimes unknown to the men themselves, and these principles are articles of faith, and the rule of conduct. And let a man believe a certain dogma, and adopt a certain line of conduct in harmony therewith, and let him reject the natural adjuncts to that dogma because he thinks there is no connection, this rejection of his does not disturb the connection, nor cut him off from the results of these adjuncts so long as he holds to that which naturally includes them. The story of the hog not unhappily illustrates our meaning. Here we see one somewhat delicate in taste preferring what appears clean and pure; he does not care about digging into the bowels of the beast, but nevertheless, filthy as the brute is in its habits, and so disgusting to him, he must have his choice bit, and cling to it he will; then we see another of a different taste coveting the head, a third the tail, a fourth the limbs, and a fifth without any squeamish feeling at all seizing in whole the entrails. They all gratify their appetites with what suits their respective tastes, each recoiling with disrelish from the others' portions, and so swallow up the whole. Now, as in this we have each concerned in the total consump-

tion, and necessarily so in the first place in the beast's existence there remains no escape from the conclusion that in clinging to one part, a man must cling to the whole, as without the whole his choice part could not exist. Therefore, however revolting the other portions may be to his taste, he cannot take exception to his fellows suiting themselves out of the same beast, since they all equally love it for the sake of its singular merits. In like manner all those who hold to the immortality of the soul, whether in one way or another, and however opposed they may be to each other, are all equally involved in spreading out before the religious appetite of man a feast varied in its character, with so many phases of one error from which every one may have what is suitable to their respective tastes, from the most elegant and fashionable in their form of belief to the coarsest and seemingly most pitiful in their credulity.

But again, what we see in the course of disease as it affects the human family, presents another illustration of how error is manifested in the various creeds that obtain. Consumption, for example, is a most fatal disease, yet it assumes an attractive appearance, imparting to its victim oftentimes a hue of beauty and oftentimes a serenity of mind sublime. Its course, is slow, treacherous, and deadly, stealing its march under cover of the brightest hopes. While small-pox, again, a less mortal disease, presents a most repulsive aspect that few will approach. Even so in matters of faith, there are some things believed which at first sight shock the understanding and therefore are the less to be feared, while other things more dangerous appear in the most specious shape, and therefore the more to be shunned. The fervent breathings which vibrate from the bereaved mother over her dying or dead infant; the sweet consolation that springs from the contemplation of a beloved friend whose soul has entered as it is thought the mansions of peace and joy; the prayers muttered over the dying bed in view of an immediate entrance of the deceased into glory, are all beautiful in the outward aspect, and display a very pleasing feature apart from any other consideration; but listen, O reader! what does it all avail if the immortality of man is a delusion—if the nature of the soul of man is *mortal*? Does not vanity stamp its melancholy impression on the whole? Does not God look down with displeasure on it all? Does he not say, "Away with it, away with it, these are the fruit of ignorant superstition—a voluntary worship I do not require. Away with it, my soul hates it"? The pious Protestant does not hesitate to think so of the pious Catholic, who with equal heartfelt sincerity implores the aid of a departed saint, or seeks the intercession of what he calls the "Mother of his God." To the Protestant this credulity is an occasion for pity! and the system which fosters it an object of hate! But thou, pious man and judge of thy brother! let the beam—the inherent immortality of man—which is in thine own eye, be first taken out, and then shalt thou see clearly to take the mote out of his. Seek not simply to lop off the branches—tear up the root. Undermine the foundation, and the superstructure will inevitably fall. To assist you to this we write. "Prove all things; hold fast that which is good."

In my next letter, which I hope will not be long delayed, I will enter upon Butler's 1st Chapter of Analogy.

In your article on the "Mosaic and Nazarine teaching concerning God," you have the following passage: "As to Eloahh being poetical, according to Gesenius, and Elohim prosaic, the contrary would appear the more correct opinion, seeing that the *poetical* Eloahh is only used four times in the Songs of Zion, while in these psalms the prosaic Elohim occurs 340 times." Would you have the kindness to say, at your leisure, what the four passages are in which Eloahh is used, and by your answer I will be enabled to find out where the 340 times occur in which Elohim is used.

I see by your last number of Herald, that you have completed your first volume on the Apocalypse. I have subscribed for one copy through our excellent brother Mowat, and hope soon to see you have got all your 500 (and thrice that) subscribers, and *then* the book itself. And now, wishing you all success in all your undertakings for the cause of truth, I subscribe myself Your grateful Friend, and Brother in the one Hope of the Gospel,

W. D. JARDINE.

Aberdeen, 13 Prince Regent street,
April 26th, 1860.

Remarks.

We are much obliged to Brother Jardine for his intelligent and interesting communication. We congratulate him that the truth has at length got the mastery over him. Having been overcome by it, we trust that he will continue to rejoice in its bonds, and to the end be a willing and faithful slave to Him who has purchased him, and all he is, and all he may possess, by his blood. Yes; the baptized can only be saved by "working out their salvation with fear and trembling;" for none but

those "heirs" can possess the kingdom whose righteousness shall exceed that of the Scribes and Pharisees. "The unrighteous cannot inherit the kingdom of God."

The *four* places in the Psalms where *Eloahh* occurs in the singular are xviii. 31; l. 22; cxiv. 7; cxxxix. 19. It occurs *twice* in Moses' writings—in Deut. xxxii. 15, 17, which is his song. It occurs *forty-one* times in Job; *once* in Proverbs; once in Isaiah; in *three* places in Daniel; *two* in Habakkuk; *once* in Chronicles; and once in Nehemiah—54 texts in all.

Expecting succeeding communications, we subscribe ourselves our brother's well-wisher, the EDITOR.

May 19, 1860.

A Chronological Difficulty.

DEAR BRO. THOMAS:—I have thought it my duty to submit the following pages to you for your consideration, which I have no doubt they will receive to the extent of their merits:

Gen. xi: 26—"And Terah lived *seventy* years, and begat Abram, Nahor, and Haran."

Gen. xi: 32—"And the days of Terah were *two hundred and five* years, and Terah died in Haran."

Acts vii: 4—"Then came he (Abraham) out of the land of the Chaldeans, and dwelt in Charan; and FROM THENCE *when his father was dead*, he removed him into this land (Canaan) wherein ye now dwell."

Gen. xii: 4—"So Abram departed as the Lord had spoken unto him, and Lot went with him, and Abram was *seventy and five* years old when he departed out of Haran."

The above quotations contain what has long been to me a difficulty, which I will state as follows: *On the hypothesis that Abram was born when Terah was seventy years old, how could he leave Haran after his father died*, (Acts vii: 4,) *at the age of two hundred and five*, (Gen. xi: 32,) *and he be only seventy-five?* (Gen. xii: 4,) for if he was born when his father was seventy, and his father died at the age of two hundred and five, he must have been one hundred and thirty-five when he left Haran; but Gen. xii: 4, says he was only seventy-five. Having stated the difficulty, I will now present what *appears* to me to be the solution. The following query will indicate what the solution is: *Were Abram, Nahor, and Haran all born in the same year?* I have good reasons for saying No. If they were not all born in the same year, what is the meaning of Gen. xi: 26? I conceive the import of it to be this: Terah lived seventy years before he gave any response to Gen. ix: 1, "Be fruitful, and multiply, and replenish the earth." And afterwards he did respond in begetting Abram, Nahor, Haran, Sarah, and Iscah. If that be so, which one was born when Terah was seventy? Beyond all peradventure, Haran. For "he died before his father Terah, in the land of his nativity, in Ur of the Chaldees,"—Gen. xi: 28, not, however, without leaving a daughter, who was old enough to be the wife of his brother Nahor, and that before the family took their departure from Ur of the Chaldees. Who was born next? The answer is, Nahor; for Abraham's son Isaac married at forty—his father being one hundred and forty. Rebekah, who was the daughter of Bethuel, who was the son of Nahor by Milcah, who was the daughter of Haran. Here are two generations against three.

Abram,	Nahor,
Isaac,	Bethuel,
	Rebekah,

and the three generations have the latest start. The disparity must have been great. Reverse it, make Nahor born first and Isaac marries a representative of his own generation. It is therefore more than probable that Nahor was born between Haran and Abram. On the supposition that Abram, Nahor, and Haran, were all born in the same year, when Terah was seventy, this marriage could not by any possibility have taken place, as it did, when Abraham was one hundred and forty, for there would be four generations against two.

Abraham,	Haran,
Isaac,	Milcah,
	Bethuel,
	Rebeckah.

Nahor then was born before Abram. How long before is unknown. When was Abram born? The answer is, that as he was seventy five when he left Haran, which he did when his father died, who died at the age of two hundred and five, he must have been born when his father was one hundred and thirty. The following are the results of the foregoing reasonings:

1st. Terah begat Haran, aged 70.
2d. " " " age unknown.
3d. " " " aged 130.

One question more remains to be answered. *Why is Abram first mentioned, seeing he was last born?* By way of preëminence, God having selected him as the person through whom would be manifested the coming deliverer.

This is a precisely similar case to that of Gen. v: 32, where it is written, "Noah

was five hundred years old and begat Shem, Ham, and Japheth." Now we know from Gen. xi: 10, that Noah was five hundred and two at the birth of Shem, and from Gen. ix: 22–24, we know that Ham was the youngest; consequently Japheth must have been the one, and the only one of the three that was born when Noah was five hundred. In this case also, we have one of the three whose birth cannot be known. The three were born in the following order:

First, Japheth, Noah being 500.
Second, Shem, " " 502.
Third, Ham, " " unknown.

In this case, also, Shem is only entitled to being first named because of preëminence. The promised seed appearing in his line, I need say no more, but conclude with the following:

CHRONOLOGY OF THE AGE BEFORE THE LAW AMENDED.

2. Shem begat Arphexad.
222. Terah born.
292. Haran born, Terah 70.
Unknown. Nahor born.
352. Abraham born, Terah 130.
427. Abraham 75, leaves Haran, and Terah his father dies, aged 205.
437. The promise concerning Christ, confirmed on the 14th day of Abib, at even, Abram 85.
438. Ishmael born.
451. Circumcision instituted.
452. Isaac born, Abraham 100.
489. Sarah dies at Hebron, aged 127.
492. Isaac marries Rebekah, Abraham 140.
502. Shem or Melchizedec disappears.
512. Esau and Jacob born, Isaac 60.
527. Abraham dies, aged 175, Jacob 15.
552. Esau marries, aged 40.
583. Jacob leaves Isaac, sees the vision of the ladder, arrives at Laban's, aged 71.
603. Joseph born, Jacob leaves Laban, having served him 20 years, aged 91, Isaac 151.
620. Joseph sold into Egypt, aged 17, Jacob 108.
632. Isaac dies, aged 180, Jacob 120.
642. Second year of the great famine, Jacob 130, removes into Egypt, Joseph 39.
659. Jacob dies, aged 147, Joseph 56.
713. Joseph dies, aged 110. From confirmation of covenant, 276.
787. Moses born, Aaron 3 years old.
827. Moses flies from Egypt.
867. The Israelites return from Egypt, 430 years from the confirmation of the covenant, Moses 80.

Your affectionate brother in Christ,

FRANCIS COGHILL.

New York City, Jan. 3, 1860.

The Difficulty Annihilated.

TRUTH requires few words, but the refutation of all the errors put forth in the name of truth, a vast multitude. We feel great pleasure in stating the truth upon all subjects with which we are acquainted; but a very great disrelish and positive aversion to the labor of giving chase to erroneous phantoms through all the labyrinths it devises for their protection.

The chronological speculation before us is one of these. Our worthy brother who has elaborated it is not the only one who has contemplated the premises he has adduced as involving a difficulty that can only be solved by "*amending*" the text. The most learned have failed equally with the unlettered, because they have tried to "*amend*" that which needs no amendment; and have omitted to correct that which really does. Bro. Coghill has been caused to stumble upon the difficulty created by the English Version of Acts vii: 4. There is really no difficulty in the Mosaic record, and Luke's use of it as the document stands in the Hebrew and New Testament Greek. The Common Version creates an insoluble difficulty—a difficulty from which we escape only hypothetically, to sink out of sight into the profound of a greater—and unreliable confusion of the Mosaic account.

We admit that, from the Common Version of Acts vii: 4, it seems as though Abraham dwelt in Charran till Terah's death, aged 205 years; for it says, "he dwelt in Charran; and FROM THENCE, *when his father was dead*, he removed into Canaan." Nothing than this can teach more plainly that Abraham came into Canaan when Terah was 205 and himself 75, making him a resident in Charran 130 years after Moses testifies he left it! But let us turn from "the difficulty" to its dispersion.

The solution lies in an amended translation of Acts vii: 4, which should read thus: "Then departing out of the land of the Chaldeans, he dwells in Charran; AFTERWARDS, after that his father died, he removes himself into this land upon which ye now dwell." The word in the Greek that has created all the difficulty is κακειθεν *kakeithen*. It does sometimes signify "*from thence*," but not in this place, as is shown by the explanatory sentence immediately following it, as, μετα το αποθανειν τον πατερα αυτου *měta tŏ apŏthanein tŏn patĕra autou*, "after that his father died"—*afterward after that*. He was somewhere beyond the limits of the land, as then possessed by the Canaanites, at the time of

Terah's death; after which he entered the land where he had resided "*many days*" before.

But Bro. Coghill may, perhaps, call upon us for other authority than ours for this use of the word *kakeithen*. This is right enough. Here it is then. First, Baxter's Analytical Greek Lexicon says, "by crasis for και εκειθεν and thence; *andthen, afterwards*." Secondly, the word occurs in Acts xiii: 21, where it is rendered in the English Version "*and afterward*." "And *after* these things, μετα ταυτα *meta tauta*, about four hundred and fifty years, he gave them judges until Samuel the prophet. *And afterward* κακειθεν they desired a king."

If it be asked, to what particular incoming after Terah's death does this "*afterward*" allude? we reply, to that referred to in Genesis xxii: 2. Chapters xx and xxi, treat of Abraham's affairs "in the Philistine's land" where "he sojourned many days." Gerar, between Kadesh and Shur, was the capital of this section of the South Country, and Abimelech its king. Isaac was born there when Abraham was 100 years old. After the birth of Isaac, who was born when Ishmael was fourteen, Abraham continued to live in the South Country "many days." Ishmael married an Egyptian while Abraham sojourned there; who at the time of the marriage made a covenant with Abimelech at Beer-sheba. Some time after this transaction, which conferred upon the well its name, but how long "*afterward*" is not specified, *Elohim* appeared to Abraham and told him to "get into the land of Moriah," which was still "*afar off*" on the third day of travel. Thus he left the land of Abimelech and came into the land of Moriah after the death of Terah, and when he, Abraham, was not less than 135 years old, and Isaac consequently 35, the age of Jesus when he voluntarily laid down his life for his enemies. Hence we may conclude from the relative ages of Abraham and Isaac, that Isaac's sacrifice was with his own consent, as he was old, and, doubtless, strong enough to have successfully resisted his father in offering to bind him.

Now this incident in relation to the voluntary sacrifice of Isaac as typical of the sacrifice of the Seed to be called in him, was doubtless the inspiration that dictated to Stephen the reference to this particular entrance into the land of the Jebusites. The audience he addressed was familiar with this passage of their own history, and could not fail to perceive the allusion. The sacrifice of Isaac was accepted on the third day of travel, and so was that of Jesus, whom Stephen saw as "*he stood out from the right places of the Deity*," still afar off in time and place from the land of his inheritance. Thus, then, having rectified the text, "*the difficulty*" vanishes, and we are saved the trouble of following our worthy brother through all the labyrinthal tortuosities of his formidable array of figures. EDITOR.

May 29, 1860.

Analecta Epistolaria.

A Beneficial Exercise.

DEAR BRO. THOMAS:—I sent you five dollars for two copies of Eureka; one I wish for my sons in California, and the other for myself. You have promised to return the money to the subscribers, in the event of not obtaining a sufficiency for the publication of the book. Now, I wish you to understand, that I do *not* wish you to return mine, but keep it as a contribution to the truth. However, I humbly trust that the work will be published. "If the Lord will, we shall live, and do this or that." If there should be a deficiency, I would teach school, and devote the proceeds to fill up what might be wanting. I *desire*, when I stand before the Son of man, to *remember* that I contributed *something* to the advocacy of *his truth*. If I contribute *nothing*, or *little*, or *much*, I shall remember, *accordingly*. The more the truth as it is in Jesus is *understood* and *believed* and *loved*, the greater is the desire to be with Jesus in the *Paradisaical state*. Allow me to set before you *one* of my *individual* private exercises, which I often go into for *my own benefit:* I am willing for it to benefit others, if they will try it as I do. Here it is; I say over by heart the 87th Psalm, as follows: "His foundation is in the holy mountains. The Lord (Jehovah) loveth the gates of Zion more than all the dwellings of Jacob. *Glorious* things are spoken of thee, O city of God. I will make mention of Rahab (Egypt) and Babylon to them that know me: behold Philistia and Tyre, with Ethiopia; this (man) was born there. And of Zion it shall be said, This and that man were born in her; and the *Highest himself* shall *establish her*. The Lord shall *write*, when he counteth up the people, (that) this man was born there. As well the *singers* as the *players* on *instruments* (shall be there): *all my springs* are in *thee*." This is the Psalm: here is my *conversation* with myself. As to the cities of Babylon and Tyre, so renowned in olden times, it is not said that

the *Highest himself* shall establish them; yea, it was declared that they should be destroyed, and they were destroyed, verifying the truth of God. But the inspired Psalmist testified prophetically, that 'the *Highest himself* shall *establish* Zion. This is to *some extent* setting forth the glory of Zion, in contrast with the false and fading glory of the world-wide renown of those heathen cities. Again; Zion is here testified of, as the city of God, and *glorious* things *are spoken* of her. It is a glory that she is thus styled, the city of *God*. It is a glory, that Jehovah loveth *her* gates more than he loveth all the dwellings of Jacob, and that his foundation is in the *holy mountains*. In the 133d Psalm, the *unity* of brethren is likened unto the dew which descended upon the mountains of Zion, because the Lord commanded the blessing, *life for evermore*. In the 132d Psalm, Jehovah is testified of as choosing Zion for the habitation of his rest for ever, for, or because, he hath desired it. He promises abundantly to bless her provision, and her poor, and her priests, and her Holy ones. We marvel, that the Psalmist says, "All my springs are in thee." I say *so too*. Again; in the 48th Psalm, she is represented as beautiful, in regard to *her situation;* this is a *pleasing* and *refreshing* thought; it is one of God's thoughts; he is able to *beautify* her *situation*. She is on the sides of the north, and the city of the *Great King*, and *consequently*, the joy of the whole earth: "*All* my *springs* are in *thee*." In the 50th Psalm, she is the *perfection* of *beauty*, out of which *God shines*. In the 2nd Psalm; in the 2nd of Isaiah, she is the mountain of Jehovah, established in the top of the mountains, and exalted above the hills, the seat of universal empire, the attractive centre of all nations, of the whole earth. Her King is to judge the nations and to rebuke many peoples, and the result is to be cessation from war, and peace amongst the nations. In the 4th, 24th, 35th, 49th, 51st, 52d, 59th, 60th, and 62d chapters of Isaiah, she is the object of Jehovah's love, the concentration of the wealth of land and sea; the centre of Jehovah's brightness of glory; the place to which the redeemed and the Redeemer shall come. The beloved disciple, the exile of Patmos, in the visions of the future, saw them on this mount Zion. He heard her singers and her harpers, singing and harping a new song, in *majesty* resembling the *sound* of *many waters* and of *mighty thunderings*. This is enough, Brother Thomas, to explain to you how I *comfort* and *encourage* and *invigorate* myself, under God's blessing, while I endeavor to run with patience and diligence the race set before me. I am endeavoring to *fix* and to keep *fixed*, my *thoughts* and *affections* on the *things* and *places* and *persons* of the *glorious*, and *no longer* the *distant*, but the *near future*. I often repeat to myself the passages in which Jesus promises that his disciples shall be *with him*. Then they will be like him, and they shall behold *his glory*. And I *now wish*, and *desiring* I *desire*, that *then* I *may remember* that I *believed* and *loved* and *obeyed* and *advocated* and *contributed* to *the truth* as it is in *Jesus*.

I humbly trust that our brethren, as *believing* and *loving* and *obeying* the *truth*, will determine, with God's help, that Eureka shall see the light. If you think that this communication will help the cause, use it as you please; publish it if it can do any good.

I think our brethren are disposed not to subscribe all at first that they are willing to subscribe; but first to see what all together offer, and afterwards, if necessary, to increase their subscription. On the 1st and 2d Lord's days in April, I was with our Norfolk brothers and sisters; all united as *one*, and improving in the truth. My visit was a very pleasant one. My wife and myself are now in King William; we have had some pleasant meetings in Zion, their house of worship, and hope to have some additional ones. I am alone just now, in the house of brother J. B. Edwards. They would no doubt join me in love to you and yours.

Believe me yours truly, in *faith*, *hope* and *love*,

A. ANDERSON.

Despised and Rejected of Men.

DEAR BRO. THOMAS,—*This is not for insertion in the Herald.* It is a humble note to assure you privately, that though the name of —— —— was not in the list of subscribers forwarded by Mr. Robertson, for 1860, it was not because his love had in any degree grown cold. Poverty of cash in consequence of six weeks' illness was the only reason.

Allow me, dear brother, without any cant, to add my insignificant quota of encouragement to what (in spite of calumny) you receive from the good and honest and the scripturally enlightened. You are misunderstood to a most surprising extent, both by friend and foe; but one or two at least (and I most cordially among the number), believe you to be most sterling in every aspect. God knows I say it not to flatter; I regard you as a man almost out of place in this intensely commercial and sinister age. You seem to belong to the

bygone days of prophets and apostles when sturdy independence, vigorous intellect, and stern conscientiousness, in conbination with tender emotions shone forth in God's messengers in rebuke of human folly. We almost feel tempted to say in our hearts, "One of the old prophets is risen again." You stand forth alone in this age of hollowness and sham. Your irresistible demonstrations of truth, your uncompromising opposition to error, your burning yet intelligent zeal for God, and your sublime yet becoming confidence in the truth which you advocate, mark you out from the ignorant, faint hearts of the day, and from the hypocrisy and shallowness which prevail. By the majority (even of brethren) you are unappreciated; but rest assured of this, Bro. Thomas, and be encouraged, that you live in the holiest affections of a few, who esteem you their father in the Lord. I am among the number. But for you, I should have been groping in midnight darkness,—hopelessly benighted. Probably I should have been an atheist, having been somewhat brought into contact in argument with that class of men. At all events, I should have been without God and without hope in the world; but thanks be to the everlasting God, I was placed in the way of your writings, read them, saw the light, and was made free; and now the Bible (before, such a mysterious, unpleasant book) is a clear, luminous, and blessed record of most precious truth—daily studied; and nature, (before so incompatible with our school-bred notions of revelation) is sublimely harmonious with the Almighty's revelation of himself and his purposes. Dear Brother Thomas, if ever, in the pardoning mercy of Jehovah, our father, I attain to the first resurrection and an inheritance in the kingdom of God, I shall certainly be a gem in your diamond-bestudded crown. Under God, you will have been the honored and worthy instrument of gathering many sons and daughters to the Almighty; and your very humble brother among the rest.

Do you seriously contemplate a visit to England? I sincerely hope you do; for much good would thereby be accomplished. The cause of truth would receive an impetus which our feeble and extremely occasional efforts can never give; and the brethren would be very much strengthened and refreshed. I hope you will speedily mature your plans in this direction; and should you decide, you must calculate on having to pay a visit to my domicil, where you will receive an angel's welcome. My beloved wife, who is a sister by your means, most cordially endorses the whole of the above.

We pray that you may be strengthened and encouraged in the good fight, and that your life may be spared till the coming of the Lord.

Accept of the united affection of your brother and sister in Christ,

—— ——.

England, Feb. 13, 1860.

A Glory and Joy.

On reading the above to a few friends privately, they insisted that it ought to be published in our Analecta as an offset to other communications which denounce us as only evil and unworthy to live in the present good and respectable world; which some think Paul is very unjustifiable and slanderous in styling "*evil*." Not knowing whether the brother and sister who communicated it would approve our doing so, seeing that they say, "this is not for insertion in the Herald," we have suppressed their names; so that its publication can in no way affect them.

As to our being "*misunderstood*" and "*unappreciated*," we expect nothing else. For a man who understands the truth to be understood and appreciated by his age and generation, that generation must not be crooked and perverse. It must not be ignorant, bigoted, and spiritually intoxicated. When a generation is enlightened in the truth, and loves it with unselfish devotion, it understands and appreciates the enlightened and devoted. The prophets, Jesus, and the apostles were neither understood nor appreciated by their several generations, which were unworthy of them. They slew them because they misunderstood them. The world was ignorant and devoted to its superstitions, and would not let them go. For this cause it misunderstood its benefactors, and, instead of appreciating them, persecuted and destroyed them.

It never was expected in the providence of God, that his friends would be understood and appreciated by the church and world *in general*. It is only by those of the church who really and truly unselfishly love the truth, that they will be understood and appreciated. Demas, Diotrephes, Hymeneus, Philetus, Alexander the coppersmith, Simon Magus, Ananias, Sapphira, professing Christians all, neither understood nor appreciated the apostles; but thought them altogether such miserable varlets as themselves. They knew themselves to be brutish and diabolical, and therefore naturally concluded that the apostles were so likewise. They judged after the flesh, and therefore erred in all the deceivableness of unrighteousness peculiar to the old Adam.

We should feel utterly disgraced appreciated by such a generation of pietists as this of ours. It can only appreciate humbug and tomfoolery; and can understand aright nothing that is spiritual, that is to say, scriptural. It can appreciate ecclesiastical and political mountebanks; but those who expose its nakedness, and prove it to be the object of divine reprobation, it misunderstands and estimates at infinitely less than their real value. Is it at all flattering to be appraised as a precious jewel of intelligence and worth by an ignoramus, or by peoples pronounced apocalyptically to be universally deceived and drunk?—Rev. xviii. 3. Nay, the dispraise of such is a glory and a joy.

EDITOR.

May 22, 1860.

Darkness is Dispelled by Light.

DEAR BRO. THOMAS:—I address you as brother, because I have believed the Gospel of the Kingdom of God, and the things of the name Jesus Christ, and have been baptized in order to obtain the remission of sins, to be named upon with the name of Christ, to be his, and if Christ's the seed of Abraham, and an heir according to the promise. Oh! what a glorious hope is the hope of the Gospel,—the coming of the Son of Man, to sit upon the throne of his father, David, and reign over the house of Jacob forever, the resurrection of the dead, the transformation of the living saints, the redemption of the world from sin and all uncleanness; when the darkness that covers the earth, and the gross darkness the peoples, will be dispelled by the healing beams of the Son of Righteousness, who will arise with healing in his wings, and tread down the wicked, who will be as ashes under the soles of his feet, as chaff before the wind, when the Lord of Hosts will reign on Mount Zion, in Jerusalem, and before his ancients gloriously; when the earth will be full of the knowledge of Jehovah as the waters cover the sea."

You deserve great credit for your fearless expositions of error, and advocacy of the truth at all hazards. The reading of your writings has been the means of dispelling the darkness from my mind so far. I have been a constant reader of them for a number of years. My husband wrote to you to discontinue the Herald; he thought we could read W. P. Robinson's; but it won't do, we must have your Herald. You owe it to us for this year and part of next, but not half as *much* as *we owe you*. It would be difficult to estimate the worth of the Herald. Please send us the April and May numbers, and *continue* it as heretofore. We are not willing to be denied the privilege of reading those great and glorious truths which are so ably, faithfully, and fearlessly discussed in its pages. It is second only to the *Bible*. I hail its appearance with delight. I wish you would come here and deliver a course of lectures; it would do a great deal of good. Campbellism is spreading itself in every direction. Please send us your work on the Apocalypse, as soon as it is ready for delivery.

That you may continue to grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, is the prayer of your sister in Christ,

M. B. MOBERLY.

Grundy County, Missouri, May 10, 1860.

"In the World Ye shall have Tribulation."

DEAR BROTHER:—

A long time has intervened since we have had any direct communication. This is owing, not to a want of desire to write to you, but to the fact that when I did write I wanted something to say.

After leaving New York last summer, I came by Cleveland to Louisville, where I found some old friends. I stayed two days debating, as usual, about *the* doctrine.

Since I arrived home I have been denounced more unsparingly than before I left. I seem to be a terror to my former friends, and particularly to my own house. I did not believe that my baptism in New York could work such a change.

My large visiting acquaintance fell off until I concluded to sell my plantation and move. I have sold, but not yet moved—but will by January next.

This treatment disposed me to take the offensive, and I challenged all orthodoxy. The consequence is that I am *alone*, with but few exceptions. I was met twice by a Methodist preacher, about twenty-five miles from my residence. The result is cheering. I have only baptized one—a young lady teacher from New Hampshire. The hostility of orthodoxy is terrible. My courage (or *reck*-lessness) is unshaken. I have determined (if possible) to erect a house for worship where I bought a place. I am now in New Orleans on business, where I shall stay about three days. I have ordered my merchant to send you fifty dollars. Send me two copies of Elpis Israel, and apply the balance to the publication of Eureka.

If fifty dollars more are required to make

up the necessary amount, let me know and I will try to forward it.

There are several persons here who express a desire to see the book; but I fear that they would not read if furnished.

Brother, you need no encouragement such as I could give to hold on the way of truth; but I confess my prospects cause me to despond sometimes. Pray for me.

My kind regards to your wife and daughter. May Israel's God lead you.

Your brother, in hope,

PETER TANNER.

New Orleans, May 5th, 1860.

☞ We are much obliged to brother Tanner for his liberal contribution to the publication of Eureka. We rejoice that he is counted worthy to suffer shame for the gospel's sake. When men go to the wars they expect to fight. To the victors belong the crown. The day of victory is near.

May 23, 1860. EDITOR.

"Eureka."

DEAR BROTHER THOMAS:—

We were pleased to learn through the current Herald that the long-wished-for book "Eureka," was ready for the press. I am authorized by the brethren of Zion to say that we will take fifty copies; and you can draw on brother Edwards or myself, at any time for one hundred dollars ($100). Please let me know by the return mail, how the brethren respond to your call, and at what time we may expect the work to go to press.

I say we will take fifty copies, but have no doubt, our subscription could be increased to one hundred, rather than you should fail to print.

Yours, in the one hope,

N. H. TEBBS.

King William, Va., April 30, 1860.

☞ We are much obliged to the brethren and friends at Zion, for their liberality. We shall go to press when the five hundred copies are filled up, and to expedite the matter as much as may be, we shall issue forth among the people of divers States, and see what we can do with them face to face. The August number of the Herald may be consequently delayed; or may be published with the number for September. In the meantime, let our friends know that we are working in the interests of "*Eureka*," that we may not have to lay it upon the shelf till the Master comes.

May 23, 1860. EDITOR.

Proverbs.

The ear of the wise seeketh knowledge.

That the soul be without knowledge is not good. He that getteth wisdom loveth his own soul.

A righteous man hateth lying.

It is abomination to fools to depart from evil.

A scorner seeketh wisdom, and findeth it not; but *knowledge is easy unto him that understandeth.*

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

The simple inherit folly; but the prudent are crowned with knowledge.

A true witness delivereth souls; but a deceitful witness speaketh lies.

The *sacrifice* of the wicked is an abomination to Yahweh; but the prayer of the upright is his delight.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

Folly is joy to him that is destitute of wisdom.

The *thoughts* of the wicked are an abomination unto Yahweh; he is far from the wicked; but he heareth the prayer of the righteous.

Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly.

There is a way that seemeth right unto a man, but the end thereof are ways of death.

He that justifieth the wicked, and he that condemneth the just, even they both are abominations to Yahweh.

He that answereth a matter before he heareth it, it is folly and shame unto him.

The wicked shall die without instruction; and in the greatness of his folly, he shall go astray.

The lips of knowledge are a precious jewel.

When the scorner is punished, the simple is made wise.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Buy the truth, and sell it not, also wisdom, and instruction, and understanding.

A wise man is strong; yea, a man of knowledge increaseth strength.

Wisdom is too high for a fool.

Notices of Books.

"Sacred Melodist."

We have received a copy of this work, which we have been requested to notice. It is a 24mo of 288 pages of matter, for congregational and social singing. It is published by Bro. B. Wilson, of Geneva, Illinois; and bound in cloth, is sold at *fifty* cents; in leather, at *sixty;* in leather with gilt edges, at *seventy-five.*

When "Elder" Marsh published his "*Millennial Harp,*" we commended its tunes, not having had time to examine its ideas, words, and rhymes: but in the "*Sacred Melodist*" there are no tunes to commend. Bro. Wilson has sent forth his handbook to stand or fall according to the sense rather than the sound. Between receiving the copy and the writing of this notice (only a few hours), we have not had time to scrutinize its sense. We do not, however, regard it as embodying what Paul, in Col. iii. 16; Eph. v. 19; 1 Cor. xiv. 26, styles "Psalms, hymns, and spiritual songs." These contained the ὁ λογος του Χριστου, the word or discourse of the Anointed; both "*of*" as proceeding from, and "of" as concerning; which is to be found only within the lids of the Holy Scriptures. If all the Melodies extant were to dwell richly in a man, he might be still totally unwise "in the word of the Christ." We therefore do not regard the text used as a motto on the title-page as appropriate to any collection of rhymes, however scriptural the sentiment may be.

With this qualification then, and to supply our own deficiency, we will let Bro. Wilson speak for himself in the words of the preface he has prefixed to the work, the artistic execution of which is, like all that we have seen from his office, creditable to his dexterity and skill.

"The following Hymn Book has been compiled to meet the wants of brethren, in various localities, who have often expressed a wish for a better, larger, and more varied collection of Hymns; as well as one which should be wholly scriptural in its character. This desire has been constantly kept in view while preparing the Work. How far the object has been accomplished, the judgment of those who may use it will decide. Purity of scriptural sentiment, beauty of diction, and special adaptation for use, have been strictly regarded in this compilation; and though perfection cannot be claimed for any human production, yet it is hoped, that fewer faults will be found in this Hymn Book, than in any other extant.

"The Book has been divided into three parts:—Part I, styled *Psalms,*—consisting of metrical compositions founded on the Book of Psalms; Part II, *Hymns*—composed chiefly of Hymns celebrating the perfections of Jehovah; and Part III, *Songs*—including compositions of a more varied character, and embracing a wider range of subjects. This arrangement gives a distinct feature to the Work, and will enable those who wish to observe the precept of the Apostle,—'Singing with gratitude in your hearts to God in Psalms, and Hymns, and Spiritual Songs,'—to do so in an orderly and proper manner.

"The Psalms contained in the first Part are not numbered as they are found in the book of Psalms. The Scriptural Index at the end of the Book will give the proper reference. The Hymns and Songs in the second and Third Parts are each numbered separately.

"Let those who generally take the lead in the delightful and solemn duty of singing in our Christian assemblies, be careful to select tunes adapted to the Hymns, and in singing to enunciate each word with distinctness, proper emphasis, and feeling, so that all may be edified. And let those who are usually mute in the Congregation train their voices to melody, so that they may assist in sounding forth 'the high praises of God' in a becoming and suitable manner.

"To sing the praises of the Lord is one of the most pleasing and sublime exercises of social worship. To sing with 'the spirit and the understanding,' to 'praise the name of God with a song,' 'to sing of the mercies of the Lord,' 'to sing of his power and righteousness,' and 'to abundantly utter the memory of his great goodness,' pertain to the Christian even in the present state; and, if properly engaged in, will act as preparative for joining in that nobler ascription of praise to God and the Lamb, which will be sung in the coming age, by those redeemed to God 'out of every kindred, and tongue, and people, and nation.'

"That the following pages may be found to supply the present wants of our brethren, and be promotive of the glory of God, is the earnest desire of the compiler.

"Benjamin Wilson.
"Geneva, Ill., June, 1860."

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Aug., 1860. [VOL. X. No. 8.

A Letter from Rome,

SHOWING AN EXACT CONFORMITY BETWEEN POPERY AND PAGANISM; OR THE RELIGION OF THE PRESENT ROMANS TO BE DERIVED ENTIRELY FROM THAT OF THEIR HEATHEN ANCESTORS. BY CONYERS MIDDLETON, D. D., PRINCIPAL LIBRARIAN OF THE UNIVERSITY OF CAMBRIDGE.

THEY pretend to show us here at Rome two original impressions of our Saviour's face, on two different handkerchiefs; the one sent a present by himself to Agbarus, prince of Edessa, who by letter had desired a picture of him; the other, given by him at the time of his execution, to a saint, or holy woman, named Veronica, upon a handkerchief which she had lent him to wipe his face on that occasion: both which handkerchiefs are still preserved, as they affirm, and now kept with the utmost reverence; the first in St. Silvester's Church; the second in St. Peter's; where, in honour of this sacred relic, there is a fine altar, built by Pope Urban VIII, with the statue of Veronica herself, with the following inscription:—(*b*)

SALVATORIS IMAGINEM VERONICÆ
SVDARIO EXCEPTAM
VT LOCI MAIESTAS DECENTER
CVSTODIRET VRBANVS VIII.
PONT MAX.
MARMOREVM SIGNVM
ET ALTARE ADDIDIT CONDITORIVM
EXTRVXIT ET ORNAVIT.

But, notwithstanding the authority of this Pope, and his inscription, this Veronica, as one of their best authors has shown, (*c*) like Amphibolus before mentioned, was not any real person, but the name given to the picture itself by the old writers who mention it; being formed by blundering and confounding the words VERA ICON, or true image, the title inscribed, perhaps, or given originally to the handkerchief, by the first contrivers of the imposture.

These stories, however, as fabulous and childish as they appear to men of sense, are yet urged by grave authors in defence of their image-worship, as certain proofs of its divine origin, and sufficient to confound all the impious oposers of it. (*d*)

I shall add nothing more on this article, than that whatever worship was paid by the ancients to their heroes or inferior deities, the Romanists now pay the same to their saints and martyrs, as their own inscriptions plainly declare; which, like those mentioned above, of St. Martina and the Pantheon, generally signify, that the honors, which of old had been impiously given in that place to the false god, are now piously and rightly transferred to the Christian saint; or, as one of their celebrated poets expresses himself, in regard to St. George,

> As Mars our fathers once ador'd, so now
> To thee, O George, we humbly prostrate bow.
>
> *Mantuan.*

And every where through Italy, one sees their sacred inscriptions speaking the pure language of Paganism, and ascribing the same powers, characters, and attributes to their saints which have formerly been ascribed to the heathen gods; as the few here exhibited will evince (*e*).

(*b*) Vid. Aringh. Rom. Subterran. tom. 2, p. 453. There is a prayer in their books of offices, ordered by the rubric to be addressed to this sacred and miraculous picture, in the following terms:—"Conduct us, O thou blessed figure, to our proper home, where we may behold the pure face of Christ."—See Conform. of Anc. and Mod. Ceremonies, p. 158.

(*c*) Mabillon, Iter Ital., p. 88.
(*d*) Aringh. Rom. Subt. t. 2, l. 5, c. 4.
(*e*) Vid. Boldonii Epigraphica, p. 439; p. 348; p. 422; 649.

Pagan Inscriptions.

1.
MERCVRIO ET MINERVÆ
DIIS TVTELARIB. (*f*)
DII QVI HVIC TEMPLO
PRAESIDENT.

2.
NVMINI
MERCVRII SACR.

HERCVLI. VICTORI
POLLENTI. POTENTI
INVICTO

PRAESTITI IOVI.

S.

DIIS.
DEABVS
QVE. CVM
IOVE.

Popish Inscriptions.

1.
MARIA ET FRANCISCE
TUTELARES MEI.
DIVO EVSTORGIO
QVI HVIC TEMPLO
PRAESIDET.

2.
NVMINI
DIVI GEORGII.
POLLENTIS. POTENTIS
INVICTI.
DIVIS
PRAESTITIBVS IVVANTIBVS
GEORGIO. STEPHANOQVE
CVM DEO OPT. MAX.

Boldonius censures the author of the last inscription, for the absurdity of putting the saints before God himself; and imitating too closely the ancient inscription, which I have set against it, where the same impropriety is committed in regard to Jupiter.

As to that celebrated act of popish idolatry, the adoration of the Host,—I must confess, that I cannot find the least resemblance of it in any part of the Pagan worship: and as oft as I have been standing by at Mass, and seen the whole congregation prostrate on the ground, in the humblest posture of adoring at the elevation of this consecrated piece of bread, I could not help reflecting on a passage of Tully, where, speaking of the absurdity of the heathens in the choice of their gods, "but was any man," says he, "ever so mad, as to take that which he feeds upon, for a God?" (*g*) This was an extravagance reserved for Popery alone; and what an old Roman could not but think too gross even for Egyptian idolatry to swallow, is now become the principal part of worship, and the distinguishing article of faith, in the creed of modern Rome.

But their temples are not the only places where we see the proofs and overt acts of their superstition: the whole face of the country has the visible characters of paganism upon it; and wherever we look about us, we cannot but find, as St. Paul did in Athens, (*h*) clear evidence of its being possessed by a superstitious and idolatrous people.

The old Romans, we know, had their gods, who presided peculiarly over the roads, streets, and highways, called *Viales, Semitales, Compitales:* whose little temples or altars decked with flowers, or whose statues at least, coarsely carved of wood or stone, were placed at convenient distances in the public ways, for the benefit of travellers, who used to step aside to pay their devotions to these rural shrines, and beg a prosperous journey and safety in their travels. (*i*) Now this custom prevails still so generally in all Popish countries, but especially in Italy, that one can see no other difference between the old and present superstition, than that of changing the name of the deity, and christening, as it were, the old *Hecate in triviis,* by the new name of *Maria in trivio;* by which title I have observed one of their churches dedicated in this city: (*a*) and as the heathens used to paint over the ordinary statues of their gods with red or some such gay color, (*b*) so I have oft observed the coarse images of these saints so daubed over with a gaudy red, as to resemble exactly the description of the god Pan in Virgil:

Sanguines ebuli baccis minioque rubentem.—Ecl. 10.

In passing along the road, it is common to see travellers on their knees before these rustic altars, which none ever presume to approach without some act of reverence; and those who are most in haste, or at a distance, are sure to pull off their hats at least, in token of respect: and I took notice that our postillions used to look back upon us, to see how we behaved on such occasions, and seemed surprised at our passing so negligently before places esteemed so sacred.

But besides these images and altars, there are frequently erected on the road huge wooden crosses, (*c*) dressed out with flowers, and hung round with the trifling offerings of the country people, which al-

(*f*) Gruter. Corp. Inscript. p. 60. Cic. Or. pro Lege Man. 15. Grut. p. 54; p. 22; p. 2.
(*g*) Cic. de Nat. Deor. 3.

(*h*) Act. Apost. xvii. 17.
(*i*) Apulei. Florid. 1. Plaut. Merc. 5, 2.
(*a*) Rom. Modern. Giorn. Rion. di Colonna, c. 11.
(*b*) Plin. Hist. N. l. 35, 12. Ibid. l. 33, 7. Pausan.
(*c*) Durant. de Ritib. l. 1. c. 6. [2, 2.

ways put me in mind of the superstitious veneration which the heathens used to pay to some old trunks of trees or posts set up in the highways, which they held sacred (*d*) or of that venerable oak in Ovid, covered with garlands and votive offerings.

> Reverend with age a stately oak there stood,
> Its branches widely stretch'd, itself a wood,
> With ribbons, garlands, pictures, cover'd o'er
> The fruits of pious vows from rich and poor.
> Ovid. Met. 8.

This description of the pagan oak puts me in mind of a story that I have met with here, of a popish oak very like it, viz: how a certain person, devoted to the worship of the Virgin, hung up a picture of her in an oak that he had in his vineyard, which grew so famous for its miracles, that the oak soon became covered with votive offerings and rich presents from distant countries, so as to furnish a fund at last for the building of a great church to the miraculous picture, which now stands dedicated in this city under the title of St. Mary of the Oak. (*e*)

But what gave me still the greater notion of the superstition of these countries, was to see those little oratories or rural shrines sometimes placed under the cover of a tree or grove, agreeably to the descriptions of the old idolatry, in the sacred as profane writers; (*f*) or more generally raised on some eminence, or, in the phrase of Scripture, on high places,—the constant scene of idolatrous worship in all ages, it being an universal opinion among the heathens, that the gods in a peculiar manner loved to reside on eminences or tops of mountains, (*g*) which pagan notion prevails still so generally with the papists, that there is hardly a rock or precipice, how dreadful or difficult soever of access, that has not an oratory, or altar, or crucifix at least, planted on the top of it.

Among the rugged mountains of the Alps in Savoy, very near to a little town called Modana, there stands on the top of a rock a chapel, with a miraculous image of our lady, which is visited with great devotion by the people, and sometimes, we were told, by the king himself: being famous, it seems, for a miracle of a singular kind, viz, the restoring of dead-born children to life,—but so far only as to make them capable of baptism, after which they again expire; and our landlord assured me that there was daily proof of the truth of this miracle, in children brought from all quarters to be presented before this shrine, who never failed to show manifest tokens of life, by stretching out their arms, or opening their eyes, or even sometimes making water, whilst they were held by the priest in presence of the image. All this appeared so ridiculous to a French gentleman who was with me at the place, but had not heard the story from our landlord, that he looked upon it as a banter or fiction of my own, till I brought him to my author, who, with his wife, as well as our *voiturins*, very seriously testified the truth of it, and added further, that when the French army passed that way in the last war, they were so impious as to throw down this sacred image to the bottom of a vast precipice hard by it, which, though of wood only, was found below entire and unhurt by the fall, and so replaced in its shrine, with greater honour than ever, by the attestation of this new miracle.

On the top of Mount Senis, the highest mountain of the Alps, in the same passage of Savoy, covered with perpetual snow, they have another chapel, in which they perform divine service once a year, in the month of August; and sometimes, as our guides informed us, to the destruction of the whole congregation, by the accident of a sudden tempest in a place so elevated and exposed. And this surely comes up to the description of that worship which the Jews were commanded to extirpate from the face of the earth: "Ye shall utterly destroy the places wherein the nations served their gods, upon the high mountains and upon the hills and under every green tree: and ye shall overthrow their altars, break their pillars, burn their groves, and hew down the graven images of their gods. (*h*)

When we enter their towns, the case is still the same as it was in the country; we find every where the same marks of idolatry, and the same reasons to make us fancy that we are still treading pagan ground; whilst at every corner we see images and altars, with lamps or candles burning before them, exactly answering to the descriptions of the ancient writers, (*i*) and to what Tertullian reproaches the heathens with, that their streets, their markets, their baths were not without an idol (*j*) But above all, in the pomp and solemnity of their holydays, and especially their religious processions, we see the genuine remains of heathenism, and proof enough to convince us that this is still the

(*d*) Tibull. El. 1, 11.
(*e*) Roni. Modern. Giorn. 3, c. 30. Rion. della Reg.
(*f*) Lucus et ara Dianæ.—Hor.
(*g*) Il. 8, 50. Cic. pro Mill.

(*h*) Deuteron. xii. 2, 3.
(*i*) Xenoph. l. 4. Eurip. Elec. 387, et sec. Lucian. in Prometh. Cic. Off. 3, 26.
(*j*) De Spectac. c. 8.

same Rome which old Numa first tamed and civilised by the arts of religion; who, as Plutarch says, (*a*) by the institution of supplications and processions to the gods, which inspire reverence whilst they give pleasure to the spectators, and by pretended miracles and divine apparitions, reduced the fierce spirits of his subjects under the power of superstition.

IDOLATROUS PROCESSIONS.

The descriptions of the religious pomps and processions of the heathens come so near to what we see on every festival of the Virgin or other Romish saint, that one can hardly help thinking these Popish ones to be still regulated by the old ceremonial of Pagan Rome. At these solemnities, the chief magistrates used frequently to assist in robes of ceremony, attended by the priests in surplices, (*b*) with wax candles in their hands, carrying upon a pageant or *thensa* the images of their gods, dressed out in their best clothes: these were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honor of the god whose festival they were celebrating; accompanied by crowds of all sorts, that were initiated in the same religion, all with flambeaux or wax candles in their hands. This is the account which Apuleius and other authors give us of a Pagan procession; and I may appeal to all who have been abroad, whether it might not pass quite as well for the description of a Popish one. Monsieur Tournefort, in his travels through Greece, reflects upon the Greek church for having retained and taken into their present worship many of the old rites of heathenism, and particularly that of carrying and dancing about the images of the saints in their processions to singing and music: (*c*) the reflection is full as applicable to his own, as it is to the Greek church; and the practice itself so far from giving scandal in Italy, that the learned publisher of the Florentine Inscriptions takes occasion to shew the conformity between them and the heathens, from this very instance of carrying about the pictures of their saints, as the pagans did those of their gods, in their sacred processions (*d*)

In one of these processions, made lately to St. Peter's in the time of Lent, I saw that ridiculous penance of the *flagellantes* or self-whippers, who march with whips in their hands, and lash themselves as they go along, on the bare back, till it is all covered with blood; in the same manner as the fanatical priests of Bellona or the Syrian goddess, as well as the votaries of Isis, used to slash and cut themselves of old, in order to please the goddess by the sacrifice of their own blood: which mad piece of discipline we find frequently mentioned, and as oft ridiculed by the ancient writers.

But they have another exercise of the same kind, and in the same season of Lent, which, under the notion of penance, is still a more absurd mockery of all religion: when, on a certain day appointed annually for this discipline, men of all conditions assemble themselves towards the evening, in one of the churches of the city; where whips or lashes made of cords are provided and distributed to every person present; and after they are all served, and a short office of devotion performed, the candles being put out, upon the warning of a little bell, the whole company begin presently to strip, and try the force of these whips on their own backs, for the space of near an hour: during all which time, the church becomes, as it were, the proper image of hell: where nothing is heard but the noise of lashes and chains, mixed with the groans of these self-tormentors; till, satiated with their exercise, they are content to put on their clothes, and the candles being lighted again, upon the tinkling of a second bell they all appear in their proper dress.

Seneca, alluding to the very same effects of fanaticism in pagan Rome, says: "So great is the force of it on disordered minds, that they try to appease the gods by such methods as an enraged man would hardly take to revenge himself. But, if there be any god who desire to be worshipped after this manner, they do not deserve to be worshipped at all, since the very worst of tyrants, though they have sometimes torn and tortured people's limbs, yet have never commanded men to torture themselves." (*e*) But there is no occasion to imagine that all the blood which seems to flow on these occasions, really comes from the backs of these bigots; for it is probable that, like their frantic predecessors, they may use some craft, as well as zeal, in this their fury; and I cannot but think that there was a great deal of justice in that edict of the Emperor Commodus, with regard to these *Bellonarii* or whippers of antiquity, though it is usually imputed to his cruelty, when he commanded that they should not be suffered to impose upon the spectators, but be obliged to cut and slash themselves in good earnest. (*f*)

If I had leisure to examine the pretended miracles and pious frauds of the Romish church, I should be able to trace them all from the same source of paganism, and find that the priests of new Rome are not degen-

(*a*) De Spectac. c. 8. Plutar. in Numa. p. 16.
(*b*) Apul. ibid. Vid. Pausan. 2, 7.
(*c*) Tournefort, lit. 3, 44.
(*d*) Inscript. Antiq. Flor. p. 377.
(*e*) Seneca Fragm. apud. Lipsii Elect. l. 2, 18.
(*f*) Lamprid. in Commodo, 9.

erated from their predecessors, in the art of forging these holy impostures; which, as Livy observes of old Rome, (*g*) were always multiplied in proportion to the credulity and disposition of the poor people to swallow them.

In the early times of the republic, in the ar with the Latins, the gods Castor and ollux are said to have appeared on white norses in the Roman army, which, by their assistance, gained a complete victory; in memory of which, the General Posthumius vowed and built a temple publicly to those leities; and, for a proof of the fact, there was shown, we find, in Cicero's time, the mark of the horses' hoofs on a rock at Regillum, where they first appeared. (*h*)

Now this miracle, with many others that I could mention of the same kind, (*i*) has, I dare say, as authentic an attestation, as any which the Papists can produce; the decree of a senate to confirm it; a temple erected in consequence of it; visible marks of the fact on the spot where it was transacted; and all this supported by the concurrent testimony of the best authors of antiquity; amongst whom Dionysius of Halicarnassus says, (*j*) that there were subsisting in his time at Rome many evident proofs of its reality, besides a yearly festival, with a solemn sacrifice, and procession in memory of it; yet, for all this, these stories were but the jest of men of sense, even in the times of heathenism; (*a*) and seem so extravagant to us now, that we wonder how there could ever be any so simple as to believe them.

What better opinion then can we have of all those of the same stamp in the Popish legends, which they have plainly built on this foundation, and copied from this very original? Nor content with barely copying, they seldom fail to improve the old story, with some additional forgery and invention of their own. Thus, in the present case, instead of two perons on white horses, they take care to introduce three; and not only on white horses, but at the head of white armies; as in an old history of the holy wars, written by a pretended eye-witness, and published by Mabillon, it is solemnly affirmed of St. George Demetrius, and Theodorus. (*b*) They show us, too, in several parts of Italy, the marks of hands and feet on rocks and stones, said to have been effected miraculously by the apparition of some saint or angel on the spot: (*c*) just as the impression of Hercules' feet was shown of old on a stone in Scythia, (*d*) exactly resembling the footsteps of a man. And they have also many churches and public monuments (*e*) erected, in testimony of such miracles, viz, of saints and angels fighting visibly for them in their battles; which, though always as ridiculous as that above-mentioned, are not yet supported by half so good evidence of their reality. (*f*)

"The religion of Ceres of Enna was celebrated," as Cicero informs us, "with a wonderful devotion, both in public and private, through all Sicily; for her presence and divinity had been frequently manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image, therefore, in that temple, was held in such veneration, that whenever men beheld it, they fancied themselves beholding either Ceres herself, or the figure of her at least not made by human hands, but dropt down to them from heaven." (*g*) Now, if, in the place of Ceres of Enna, we should insert into this relation, our Lady of Loretto, or of Impruneta, or any other miraculous image in Italy, the very same account would suit as exactly with the history of the modern saint as it is told by the present Romans, as it formerly did with that of Ceres as it is transmitted to us by the ancients. And what else, indeed, are all their miraculous images, which we see in every great town, said to be made by angels, and sent to them from heaven, (*h*) but mere copies of the ancient fables, of the *Diopetes Agalma* (Διοπετὲς Ἄγαλμα), or image of Diana dropt from the clouds; (*i*) or the Palladium of Troy, which, according to old authors, (*j*) was a wooden statue three cubits long, which fell from heaven?

MIRACULOUS RELICS.

In one of their churches here, they show a picture of the Virgin, which, as their writers affirm, (*a*) was brought down from heaven with great pomp, and after having hung

(*g*) Liv. l. 24, 10.
(*h*) Cic. de Nat. Deor. l. 3, 5, ib. 2, 2. vid. De Div. l, 34.
(*i*) Cic. Nat. Deor. 2, 2. Plutar. in vita. P. Æmil. Val. Max. c. 8, l. 1. Flor. l. 1, 11. l. 1, 12.
(*j*) Dion. Halic, l. 6. p. 337. Edit. Hudson.
(*a*) Cic. Ibid. 3. 5.
(*b*) Vid. Bell Sac. Hist. in Mabillon, Iter Ital. t. 1. par. 2. p.138, 155.
(*c*) Rom. Modern. Giorn. 5. Rione di Campetalli, c. 1.
(*d*) Herodot. l. 4, p. 4. 251. Edit. Lond.
(*e*) There is an altar or marble in St. Peter's, one of the greatest pieces of modern sculpture, representing in figures as large as the life, the story of Attila, king of the Huns, who in full march towards Rome with a victorious army, in order to pillage it, was frighted and driven back by the apparition of an angel, in the time of Pope Leo I. The castle and church of Saint Angelo have their title from the apparition of an angel over the place, in the time of Gregory the Great. Rom. Modern. Giorn. 1. Rione di Borgo 1.
(*f*) Boldonii Epigraph. l. 2. p. 349.
(*g*) Verr. 4, 49. Ibid, 5, 7.
(*h*) Aringh. Rom. Subter. l. 5, c. 5. Montfauc. Diar. Ibid. 137.
(*i*) Act. Apost. xix. 35.
(*j*) Vid. Pitisci Lexic. Antiquitat.
(*a*) Vid. Rom. Modern. Giorn. 2. Rione di Ripa, c. 43.

with surprising lustre in the air, in the sight of all the clergy and people of Rome, was delivered by angels into the hands of Pope John I., who marched out in solemn procession, in order to receive this celestial present. And is not this exactly of a piece with the old pagan story of King Numa, when, in this same city, he issued from his palace, with priests and people after him, and, with public prayer and solemn devotion, received the *ancile*, or heavenly shield, which, in the presence of all the people of Rome, was sent down to him with much the same formality from the clouds? (*b*) And as that wise prince, for the security of his heavenly present, ordered several others to be made so exactly like it, that the original could not be distinguished; (*c*) so the Romish priests have thence taken the hint, to form, after each celestial pattern, a number of copies, so perfectly resembling each other, as to occasion endless squabbles among themselves about their several pretensions to the divine original.

The rod of Moses, with which he performed his miracles, is still preserved, as they pretend, and shown here with great devotion in one of the principal churches: and just so the rod of Romulus, with which he performed his auguries, was preserved by the priests as a sacred relic in old Rome, and kept with great reverence from being touched or handled by the people: (*d*) which rod, too, like most of the Popish relics, had the testimony of a miracle in proof of its sanctity; for, when the temple where it was kept was burnt to the ground, it was found entire under the ashes, and untouched by the flames: (*e*) which same miracle has been borrowed and exactly copied by the present Romans, in many instances; particularly, in a miraculous image of our Saviour in St. John Lateran; over which the flames, it seems, had no power, though the church itself has been twice destroyed by fire. (*f*)

Nothing is more common among the miracles of Popery, than to hear of images, that on certain occasions had spoken, or shed tears, or sweat, or bled: and do not we find the very same stories in all the heathen writers? Of which I could bring numberless examples from old as well as new Rome, from pagan as well as Popish legends. Rome, as the describer of it says, (*g*) abounds with these treasures, or speaking images; but he laments the negligence of their ancestors, in not recording, so particularly as they ought, the very words and other circumstances of such conversations. They show us here an image of the Virgin, which reprimanded Gregory the Great for passing by her too carelessly; and, in St. Paul's church, a crucifix, which spoke to St. Bridgith. (*h*) Durantus mentions another Madonna, which spoke to the sexton, in commendation of the piety of one of her votaries. (*i*) And did not the image of Fortune do the same, or more in old Rome, which, as authors say, spoke twice in praise of those matrons who had dedicated a temple to her? (*j*)

They have a church here dedicated to St. Mary the Weeper, or to a Madonna famous for shedding tears. (*k*) They show an image too of our Saviour, which for some time before the sacking of Rome wept so heartily, that the good fathers of the monastery were all employed in wiping its face with cotton. (*a*) And was not the case just the same among their ancestors, when on the approach of some public calamity, the statue of Apollo, as Livy tells us, wept for three days and nights successively? (*b*) They have another church built in honor of an image, which bled very plentifully from a blow given to it by a blasphemer. (*c*) And were not the old idols, too, as full of blood, when, as Livy relates, all the images in the temple of Juno were seen to sweat with drops of it? (*d*)

All these prodigies, as well modern as ancient, are derived from the same source, viz: the contrivance of priests or governors, in order to draw some gain or advantage out of the poor people, whom they thus impose upon.

Xenophon, though himself much addicted to superstition, speaking of the prodigies which preceded the battle of Leuctra, and portended victory to the Thebans, tells us that some people looked upon them all as forged and contrived by the magistrates, (*e*) the better to animate and encourage the multitude: and as the

(*b*) Ov. Fast. l. 3.
(*c*) Ibid.
(*d*) Plutar, in Camil, 145. D.
(*e*) Valer. Max. c. 8, 10. Cic. de Divin. 1, 17. Plut. in Rom.
(*f*) Rom. Mod. Giorn. 6. Rione di Monti, 11.

(*g*) Rom Mod. Rione di Monti. 21.
(*h*) Ibid. Giorn. 5. Rione di Campetalli. Mabillon, D. Italic. p. 133.
(*i*) Durant. de Rit. l.1, c. 5.
(*j*) Valer. Max. l. 8.
(*k*) S. Maria del Pianto. Rom. Mod. Giorn. 3. Rione della Regosa, 5.
(*a*) Rom. Modern. Giorn. 6. Rione di Monti, 31.
(*b*) Liv. l. 43, 13.
(*c*) Rom. Modern. Giorn. 4. Rione di Ponte, 17.
(*d*) Liv. 23, 31. Ibid. 27, 4.
(*e*) Xenoph. Ellen. l. 6.

originals themselves were but impostures, it is no wonder that the copies of them appear such gross and bungling forgeries.

I have observed a story in Herodotus, (*f*) not unlike the account which is given of the famed travels of the house of Loretto, of certain sacred mystical things, that travelled about from country to country, and after many removals and journeys, settled at last, for good and all, in Delus. But this imposture of the holy house might be suggested rather, as Mr. Addison has observed, (*g*) by the extraordinary veneration paid in old Rome to the cottage of its founder Romulus: which was held sacred by the people, and repaired with great care from time to time, with the same kind of materials, so as to be kept up in the same form in which it was originally built. (*h*) It was turned also, I find, like this other cottage of Our Lady, into a temple, and had divine service performed in it, till it happened to be burnt down by the fire of a sacrifice in the time of Augustus: (*i*) but what makes the similitude still more remarkable is, that this pretended cottage of Romulus was shown on the Capitoline Hill; (*j*) whereas it is certain that Romulus himself lived on Mount Palatin: (*a*) so that if it had really been the house of Romulus, it must needs, like the holy house of Loretto, have taken a leap in the air, and suffered a miraculous translation, though not from so great a distance, yet from one hill at least to the other.

But if we follow their own writers, it is not the holy house of Loretta, but the homely cradle of our Saviour, that we should compare rather with the little house of Romulus: which cradle is now shown in St. Mary the Great, and on Christmas-day exposed on the high altar to the adoration of the people; being held in the same veneration by present Rome, as the humble cottage of its founder had been by its old inhabitants. Rome, (*b*) says Baronius, "is now in possession of that noble monument of Christ's nativity, made only of wood, without any ornament of silver or gold, and is made more happily illustrious by it, than it was of old by the cottage of Romulus, which, though built only with mud and straw, our ancestors preserved with great care for many ages."

The melting of St. Januarius's blood at Naples, whenever it is brought to his head, which is done with great solemnity on the day of his festival, (*e*) whilst at all other times it continues dried and congealed in a glass phial, is one of the standing and most authentic miracles of Italy. Yet Mr. Addison, who twice saw it performed, assures us, that instead of appearing to be a real miracle, he thought it one of the most bungling tricks that he had ever seen. (*f*)

Mabillon's account of the fact seems to solve it very naturally, without the help of a miracle: (*g*) for, during the time that a mass or two are celebrated in the church the other priests are tampering with this phial of blood, which is suspended all the while in such a situation, that as soon as any part of it begins to melt by the heat of their hands, or other management, it drops of course into the lower side of the glass which is empty; upon the first discovery of which, the miracle is proclaimed aloud, to the great joy and edification of the people.

But by what way soever it be effected, it is plainly nothing else but the copy of an old cheat of the same kind, transacted near the same place, which Horace makes himself merry with, in his journey to Brundusium; telling us how the priests would have imposed upon him and his friends, at a town called Gnatia, by persuading them that the frankincense in the temple used to dissolve and melt miraculously of itself, without the help of fire. (*h*)

In the cathedral church of Ravenna, I saw in Mosaic work the picture of those archbishops of the place, who, as all their historians affirm, (*i*) were chosen for several ages successively by the special designation of the Holy Ghost, who, in a full assembly of the clergy and people, used to descend visibly on the person elect, in the shape of a dove. If the fact of such a descent be true, it will easily be accounted for by a passage in Aulus Gellius (whence the hint was probably taken), who tells us of Archytas, the philosopher and mathematician, that he formed a pigeon of wood so artificially, as to make it fly by the power of mechanism, just as he directed it. (*j*) And we find, from Strada, that many tricks of this kind were actually contrived for the diversion of Charles the Fifth in his monastery, by one Turrianus, who made little birds fly out of the room, and

(*f*) Herodot. l. 4. p. 235. Edit. Lond.
(*g*) Addison's Travels from Pesaro to Rome.
(*h*) Dion. Halicar. l. 1.
(*i*) Dio. l. 48, p. 437.
(*j*) Val. Max. l. 4, c. 11. Vitruv. l. 2, c. 1. Vid. etiam Macrob. Sat. l. 15. Virg. Æn. 8. 65.
(*a*) Plutarch. in Rom. p. 30. Dion. Hal. l. 2. p. 110. Ed. Hudson.
(*b*) Vid. Baron. An. 1. Christi 5. It. Aringh. Rom. Subt. l. 6, 1.
(*e*) Aringh. Rom. Subter. l. 1, 16.
(*f*) Addison's Trav. at Naples.
(*g*) Mabillon, Iter Ital. p. 106.
(*h*) Hor. Sat. l, 5. v. 98.
(*i*) Hist. Raven. etc. Aringh. Rom. Subt. l. 6. c. 48.
(*j*) A. Gell. Noct. Att. l. 10, 12.

back again, by his great skill in machinery. (*a*)

It would be endless to run through all the Popish miracles, which are evidently forged, or copied from the originals of paganism; since there is scarce a prodigy in the old historians, or a fable in the old poets, but what is transcribed into their legends, and swallowed by their silly bigots, as certain and undoubted facts.

The story of Arion the musician, riding triumphant with his harp on the back of a dolphin that took him up when thrown overboard at sea, is, one would think, too grossly fabulous, to be applied to any purpose of Christian superstition: yet our present Romans so far surpass the old in fable and imposture, that out of this single story they have coined many of the same stamp, viz: of dolphins taking up and bringing ashore with great pomp several of their saints, both dead and alive, who had been thrown into the sea by infidels, either to drown, or to deprive them of burial. (*b*)

The fable of the Harpies, those furies or winged monsters, who were so troublesome to Æneas and his companions, (*c*) seems to be copied in the very first church within the walls of Rome, close to the gate of the people, as it is called, by which we enter it from the north; where there is an altar with a public inscrption, (*d*) signifying that it was built by Pope Paschal the Second, by divine inspiration, in order to drive away a nest of huge demons or monsters, who used to perch upon a tree in that very place, and terribly insult all who entered the city.

The popish writers themselves are forced to allow, that many both of their relics and their miracles have been forged by the craft of priests, for the sake of money and lucre. Durantus, a zealous defender of all their ceremonies, gives several instances of the former; particularly of the bones of a common thief, which had for some time been honored with an altar, and worshipped under the title of a saint. (*e*) And for the latter; Lyra, in his comment on Bel and the Dragon, observes that sometimes also in the church, very great cheats are put upon the people, by false miracles, contrived, or countenanced at least, by their priests for some gain and temporal advantage. (*f*) And what their own authors confess of some of their miracles, we may venture, without any breach of charity, to believe of them all; nay, we cannot indeed believe anything else without impiety; and without supposing God to concur in an extraordinary manner, in the establishment of fraud, error, and superstition in the world.

The refuge or protection given to all who fly to the church for shelter, is a privilege directly transferred from the heathen temples to the Popish churches; and has been practised in Rome, from the time of its founder Romulus; who, in imitation of the cities of Greece, opened an asylum or sanctuary to fugitives of all nations. (*g*)

But we may observe the great moderation of pagan, above that of Popish Rome, in regard to this custom; for I do not remember that there was ever more than one asylum in the times of the republic; whereas there are now some hundreds in the same city; and when that single one which was opened rather for the increase of its inhabitants, than the protection of criminals) was found in the end to give too great encouragement to mischief and licentiousness they enclosed it round in such a manner as to hinder all access to it: (*h*) whereas the present Popish sanctuaries stand perpetually open, not to receive strangers, but to shelter villains; so that it may literally be said of these, what our Saviour said of the Jewish temple, that they have turned the house of prayer into a den of thieves. (*i*)

In the early ages of Christianity there were many limitations put upon the use of this privilege by emperors and councils; and the greater crimes of murder, adultery, theft, etc., were especially excepted from the benefits of it: (*j*) but now they scruple not to receive to sanctuary, even the most detestible crimes; and it is owing without doubt to this policy of holy church, that murders are so common with them in Italy on slight provocations; whilst there is a church always at hand and always open, to secure offenders from legal punishment; several of whom have been shewn to me in different places, walking about at their ease and in full security within the bounds of their sanctuary.

(*a*) Vid. Gronovii Not. in Gell. Ibid.
(*b*) Aringh. Rom. Subterr. l. 1, c. 9, 10.
(*c*) Virg. Æn. 3, 211.
(*d*) ALTARE A PASCHALI PAPA II. DIVINO AFFLATU
RITU SOLEMNI HOC LOCO ERECTUM
QUO DÆMONES
PROCEROS NUCIS ARBORI INCIDENTES
TRANSEUNTUM HINC POPULUM DIRE INSULTANTES,
CONFESTIM EXPULIT,
URBANI VIII. PONT. MAX. AUCTORITATE
EXCELSIOREM IN LOCUM QUEM CONSPICIS
TRANSLATUM FUIT.
ANNO DOMINI MDCXVII.
(*e*) Durant, de Ritib. l. 1, c. 26

(*f*) Vid. Nic. Lyr. in Dan. c. 14.
(*g*) Ov. Fast. 3,
(*h*) Matth. xxi. 13.
(*i*) Dio. l. 47, p. 385.
(*j*) Justin. Novel. 17, c. 7.

THE PONTIFF.

In their very priesthood they have contrived, one would think, to keep up as near a resemblance, as they could, to that of pagan Rome: and the sovereign pontiff, instead of deriving his succession from St. Peter, (who, if ever he was at Rome, did not reside there at least in any worldly pomp or splendor,) may with more reason, and a much better plea, style himself the successor of the *(a) Pontifex Maximus*, or chief priest of old Rome; whose authority and dignity was the greatest in the republic; and who was looked upon as the arbiter or judge of all things, civil as well as sacred, human as well as divine: whose power, established almost with the foundation of the city, "was an omen (says Polydore Virgil) and sure presage of that priestly majesty by which Rome was once again to reign as universally as it had done before by the force of its arms." *(b)*

But of all the sovereign pontiffs of pagan Rome, it is very remarkable, that Caligula was the first who ever offered his foot to be kissed by any who approached him; which raised a general indignation through the city, to see themselves reduced to suffer so great an indignity. Those who endeavored to excuse it said, that it was not done out of insolence but vanity; and for the sake of showing his golden slipper set with jewels. Seneca declaims upon it, in his usual manner, as the last affront to liberty, and the introduction of a Persian slavery into the manners of Rome. *(c)* Yet this servile act, unworthy either to be imposed or complied with by man, is now the standing ceremonial of Christian Rome, and a necessary condition of access to the reigning popes; though derived from no better origin than the frantic pride of a brutal pagan tyrant.

MENDICANT PRIESTS.

The great variety of their religious orders and societies of priests, seems to have been formed upon the plan of the old colleges or fraternities of the *Augurs, Pontifices, Salii, Fratres, Arvales*, etc. The vestal virgins might furnish the hint for the foundation of nunneries; and I have observed something very like to the rules and austerities of the monastic life, in the character and manner of several priests, of the heathens, who used to live by themselves retired from the world, near to the temple or oracle of the deity to whose particular service they were devoted; as the *Selli*, the priests of Dodonæan Jove, a self-mortifying race. *(d)*

> "Whose groves the *Selli*, race austere, surround;
> Their feet unwash'd, their slumbers on the ground."
> —POPE.

But above all, in the old descriptions of the lazy mendicant priests among the heathens, who used to travel *(e)* from house to house, with sacks on their backs; and, from an opinion of their sanctity, raise large contributions of money, bread, wine, and all kinds of victuals, for the support of their fraternity, we see the very picture of the begging friars, who are always about the streets in the same habit, and on the same errand, and never fail to carry home with them a good sack full of provisions for the use of their convent.

Cicero, in his book of laws, restrains the practice of begging, or gathering alms, to one particular order of priests, and that only on certain days; because, as he says, *(f)* it propagates superstition, and impoverishes families. Which, by the way, may let us see the policy of the church of Rome, in the great care that they have taken to multiply their begging orders.

I could easily carry on this parallel, through many more instances of the pagan and Popish ceremonies, if I had not already said enough to show from what spring all that superstition flows which we so justly charge them with, and how vain an attempt it must be, to justify, by the principles of Christianity, a worship formed upon the plan and after the very pattern of pure heathenism. I shall not trouble myself with inquiring at what time, and in what manner these several corruptions were introduced into the church; whether they were contrived by the intrigues and avarice of priests, who found their advantage in reviving and propagating impostures, which had been of old so profitable to their predecessors; or whether the genius of Rome was so strongly turned to fanaticism and superstition, that they were forced, in condescension to the humor of the people, to dress up their new religion to the modes and fopperies of the old. This, I know, is the principle by

(a) Cic. pro Dom. 1. Fest. l. 11, in voce *Max.* Id. in *Odor Suerdotum.* Vell Pater. l. 2, 128.
(b) Pol. Vir. In. rer. l. 4, 14.
(c) Senec. de Benef. 1.2, 12.

(d) Plato in Timæo. p. 1044.
From the character of these *Selli*, or as others call them *Elli*, the monks of the pagan world, seated in the fruitful soil of Dodona, abounding, as Hesiod describes it, with everything that could make life easy and happy, and whither no man ever approached them without an offering in his hands, we may learn, whence their successors of modern times have derived that peculiar skill or prescriptive right of choosing the richest part of every country for the place of their settlement. Vid, Sophoc. Trachin. p. 840. v. 1175. Edit. Turneb. and Schol. Triclin.
(e) Apuleius Metam. l. 8, p. 262.
(f) Cic. de Legib. l. 2, 9, 16.

which their own writers defend themselves, as oft as they are attacked on this head.

Aringhus, in his account of subterraneous Rome, acknowledges this conformity between the pagan and Popish rites, and defends the admission of the ceremonies of heathenism into the service of the church, by the authority of their wisest popes and governors, (*g*) "who found it necessary," he says, "in the conversion of the Gentiles, to dissemble and wink at many things, and yield to the times; and not to use force against customs, which the people were so obstinately fond of; nor to think of extirpating at once every thing that had the appearance of profane; but to supersede in some measure the obligation of the sacred laws; till these converts, convinced by degrees, and informed of the whole truth, by the suggestions of the Holy Spirit, should be content to submit in earnest to the yoke of Christ."

It is by the same principles that the Jesuits defend the concessions which they make at this day to their proselytes in China; who, where pure Christianity will not go down, never scruple to compound the matter between Jesus and Confucius; and prudently allow, what the stiff old prophets so impolitely condemned, a partnership between God and Baal; of which though they have often been accused at the court of Rome, yet I have never heard that their conduct has been censured. But this kind of reasoning, how plausible soever it may be, with regard to the first ages of Christianity, or to nations just converted from paganism, is so far from excusing the present Gentilism of the church of Rome, that it is a direct condemnation of it; since the necessity alleged for the practice, if ever it had any real force, has not, at least for many ages past, at all subsisted; and their toleration of such practices, however useful at first for reconciling heathens to Christianity, seems now to be the readiest way to drive Christians back again to Heathenism.

But it is high time for me to conclude, being persuaded, if I do not flatter myself too much, that I have sufficiently made good what I first undertook to prove; an exact conformity, or uniformity rather of worship, between Popery and paganism; for since, as I have shown above, we see the present people of Rome worshipping in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies, as the old Romans, they must have more charity, as well as skill in distinguishing, than I pretend to have, who can absolve them from the same superstition and idolatry of which we condemn their pagan ancestors.

(*o*) Vid. Aringh Rom. Subter. tom. 1, l. 1, c. 21.

The Judgment of Gehenna.

"Serpents, progeny of poisonous serpents, how can ye escape the Judgment of Gehenna?"

In his disputes with the proud and wicked aristocracy of Israel, Jesus frequently directed their attention to the things written by the prophets concerning the wrath about to come upon them to the uttermost; which, in reporting his denunciations, Matthew styles the *Krisis of Gehenna*; a phrase which in the common version is rendered "*the Damnation of Hell*"—a most unfortunate translation, if we attach to the word "Hell" the meaning bestowed upon it by the ignorant and fanatical priests of Romanism, and adopted likewise by the sectarian clergy of our own times. In Mark, the Crisis, or Judgment of Gehenna, is frequently mentioned, though in terms somewhat modified. In conversing with his disciples upon the unhallowed ambition by which their minds were agitated, he warned them against it as a fatal offence; for, if the strife of who should be the greatest should get possession of their hearts, it would not only lead to their exclusion from the Kingdom of God, but also to their destruction in the fire of Gehenna with the proud and wicked rulers of the nation. His discourse upon this topic is recorded in chap. ix., part of which we shall retranslate more literally from the original.

"If thine hand cause thee to stumble, amputate it; it is better for thee to enter into life crippled, than having two hands to go forth into the Valley of Hinnom, into the fire inextinguishable; where their worm ends not, and the fire is not put out. And if thy foot cause thee to stumble, amputate it: it is better for thee to enter into life mutilated, than having two feet to be hurled into the Valley of Hinnom, into the fire inextinguishable; where their worm ends not, and the fire is not extinguished. And if thine eye cause thee to stumble, pull it out: it is better for thee to enter one-eyed into the Kingdom of God, than having two eyes to be hurled into the Valley of Hinnom (*the place*) of the fire: where their worm ends not, and the fire is not extinguished. For every one shall be salted with fire even as every sacrifice is salted with salt."—vs. 43—49.

"Woe unto the world," said Jesus, "because of offences!" and "Woe to that man by whom the offence cometh!" See, then,

my disciples, that ye be not the cause of these. This was the application of the discourse. The offenders then, were the contemporaries of our Lord, and living citizens of the then existing commonwealth of Israel. "Woe to Israel because of offences!" Jesus once wept over their city, because of the woes to come upon them. "Fill up," said he, to its rulers, "the measure of your fathers. Ye serpents, ye progeny of poisonous serpents! How can ye escape THE JUDGMENT OF GEHENNA?—*poos phuxeetes apo tees* KRISEOOS TEES GEENNEES? Upon another occasion, he inquired of these same men, "When the Lord of the vineyard cometh, what will he do with those husbandmen?" And they pronounced sentence upon themselves, saying, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." And in the same discourse, he informed them by another parable, that this miserable destruction would be effected by the King, who would "send forth his armies, and destroy those murderers, and burn up their city." Matt. xxii. 7.

The *krisis tees geennees*, or JUDGMENT OF GEHENNA, was that to which Jesus referred when he said, "He (the Holy Spirit) shall argue with the world conclusively (*elegxei ton kosmon*) concerning judgment; because the ruling power of this Kosmos (the Jewish Commonwealth as constituted by the Law of Moses) hath been sentenced"—Ino. xvi. 11; and again he says, alluding to this Judgment, "these be days of retributive justice (*ekdikeseoos*) that all things *which are written* may be fulfilled"—Luke xxi. 22; parallel with which is Matt. xxiii. 34-36: "Wherefore, behold, I send unto you," says Jesus, "prophets and wise men, and scribes; and some of them ye will kill and crucify, and some ye will scourge in your synagogues, and persecute them from city to city; that *upon* YOU *may come* all the righteous blood shed upon the land, from the blood of righteous Abel, unto Zacharias, son of Barachias, whom ye shall have then slain (*ephoneusate**) between the Temple and the Altar. Verily, I say unto you, All these things shall come upon this generation;" that is upon you Pharisees—v. 35.

The time, then, when the Judgment of Gehenna was to happen, was at the period of the murder of Zacharias between the Sanctuary and the Altar. Several of the prophets have written concerning it. "The Lord shall bring," says Moses, "a nation against thee from far (Italy), from the end of the earth as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land. * * * And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Jehovah, thine Elohim, hath

* *Ephoneusate*—this is the second person plural of the First Aorist, Active Voice, and rendered by King James' translator "*ye slew*"; so that it would appear as if Jesus alluded to some murder already committed previous to his discourse; and if this be received, the murders which these very Pharisees so heavily denounced, committed upon Jesus, his Apostles, and so forth, till the destruction of Jerusalem, will not have been punished in these days of retributive justice, a supposition which cannot reasonably be admitted. It is not denied but that "*ye slew*" is a literal translation of *ephoneusate*; but though literal, it is not sufficiently so to put the mere English reader in possession of the full force of *ephoneusate*, and therefore of the precise meaning of our Lord's words, which were in this instance prophetic. The Aorist, indeed, serves to denote the time entirely past; it may be termed an *absolute tense*, while the Perfect, which also denotes past time, is relative. But, though the Aorist is past tense, "it marks a past action in itself, without any reference to another action at the same or a different time." Hence *ephoneusate* does not mean whom "*ye slew*" in times past or before I, Jesus, now speak to you Pharisees, but of whom it shall be said, "ye slew him." *Ephoneusate*, "ye slew," signifies truly the perfection of the action, but defines not whether the results of the action, to wit, the death of Zecharias, be existing or not, when Jesus spoke. "*When* all the righteous blood shed upon the Land, comes upon you," it will *then* be said of Zecharias *hon ephoneusate*: "whom ye slew" in the Aorist tense, which is clearly expressed to the English reader by "whom ye shall have then slain," though not the sign of the Greek tense, which is absolute and not an exponent of relative times.

The facts in the case are in harmony with this critique. There is no account on record of the murder of any Zecharias, between the Temple and the Altar, before our Lord's time; but Josephus does give us a history of the death of one Zecharias, son of Baruch, who was slain by the sword in the middle of the Temple, about 34 years after Jesus foretold the event. He was tried by seventy judges, who acquitted him, whereupon "two of the boldest of the Zealots fell upon him in the middle of the Temple, and slew him." Josephus says, "*in the middle of the Temple*" this is no real objection. He does not mean in the Holy, or Most Holy Places, but in the middle of the edifice, which, with the Courts and offices entire, was styled the Temple; the middle of which would be between the Nave and Altar of Burnt Sacrifice. It has also been objected, that Jesus said *Barachias*, but Josephus says *Baruch*; but these are really the same, Barachias being only the Greek form for the Hebrew Baruch.

In relation to Abel, it would seem that he was slain within the limits of the Land promised to Abraham, seeing that, upon the then existing occupants of that country retribution was to fall, not certainly for all the murders committed upon earth, but upon the land; if Abel had not been murdered west of the Euphrates, why should vengeance fall upon Messiah's persecutors on his account? It is probable that the Garden of Eden was in Immanuel's land; for Euphrates was one of its rivers, and westward of that river is to be the site of Paradise.

given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee; so that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall have: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her infant, and toward her children which she shall bear, for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, Jehovah, thine Elohim, then Jehovah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance, &c. And it shall come to pass, that as Jehovah rejoiced over you to do you good, and to multiply you, so Jehovah will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And Jehovah shall scatter thee among all people, from the one end of the earth even to the other. * * And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but Jehovah shall give thee there a trembling heart, and fading of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life; in the morning thou shalt say, 'Would God it were even,' and at even thou shalt say, 'Would God it were morning!' for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And Jehovah shall bring you into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again, and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."—Deut. xxviii. 49–68.

Jeremiah thus speaks of Gehenna, the place of Judgment for the House of Judah: "they have built the high places of Tophet, which is in the Valley of the son of Hinnom (or Gehenna) to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith Jehovah, that it shall no more be called Tophet, nor the Valley of the son of Hinnom (Gehenna), but the Valley of Slaughter: for they shall bury in Tophet till there be no place. And the *carcasses of the people* shall be meat for the fowls of heaven, and for the beasts of the land; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate." Ch. vii. 31–34.

The place of Judgment, then, according to this prophet, where Jerusalem was to be judged, was a valley, originally styled Tophet, and afterwards Gehenna, and still later, the Valley of Slaughter, in which fire burned continually, and where frequently multitudes of putrid carcasses of the citizens were rotting and consuming under the undying energies of myriads of loathsome worms. Truly of this place it might be said, "*where* their worm ends not, and *the* fire is inextinguishable;" for the consumption of carcasses should not fail for want of a worm to feed upon them, or a fire to burn their bones into lime. "Tophet ordained of old; yea, for the King (the Assyrian, or Gog and his army) it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it:" —Isa. xxx. 33.—"whose fire is in Zion, and his furnace in Jerusalem"—xxxi. 9. Gehenna will then be found to have been the place of retributive justice on three signal occasions, to say nothing of minor conflicts; *first*, where Jerusalem fell under the destroying hand of Nebuchadnezzar; *second*, under that of Titus; and *thirdly*, when the armies of the nations shall come against Jerusalem to battle, and meet their final discomfiture at the hand of the King of Israel when he shall be revealed from heaven.

That Gehenna, translated "Hell" in the common version, is not a subterranean place of torment, but a place of Judgment in Palestine, also appears from the fact that the Lord commanded Jeremiah to go in company with the ancients of the people and of the priests of Judea to Gehenna, and proclaim there the words which he should tell him. As it is written, "thus saith Jehovah, Go, and get a potter's earthern bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the Valley of the son of Hinnom (Gehenna), *which is by the entry of the east gate* (between Jerusalem and the Mount

of Olives), and proclaim *there* the words that I shall tell thee"—ch. xix. 1.; and among these words, he said, "Behold, the days come, saith the Lord, that this place shall no more be called the Tophet, nor the Valley of the son of Hinnom (*Gai-ben-Hinnom;* or in the Greek, *Geenna;* in our tongue Gehenna is the orthography), but the Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem *in this place;* and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate and a hissing; every one that passeth thereby shall be astonished, and hiss because of the plagues thereof. And I will cause them to eat the flesh of their sons, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and them that seek their lives, shall straiten them." He was then to break the potter's vessel before them, and say, "even so will I, Yahweh, break this people and this city; xx., and they shall bury them in Tophet, there shall be no place (or room) to bury." Having delivered himself of these things he left Gehenna, as it is written, "Then came Jeremiah from the Tophet, whither Yahweh had sent him to prophesy"—vs. 6–14.

The Lord says, "I will make void the *counsel* of Judah and Jerusalem in this place," even Gehenna. This was accomplished in the highest sense, when Jesus sent his armies against Jerusalem and destroyed the city and people. The Psalmist inquires, "Why do the people imagine a vain thing? The kings of the land set themselves, and the rulers *take c unsel* together against Jehovah, and against his Anointed King." But he "made void their counsel," and deriding them, "he spake unto them in his wrath, and vexed them in his sore displeasure;" so that, according to the testimony of Josephus, "when Titus in going his rounds along those *Valleys* saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan, and spreading out his hands to heaven, called God to witness that this was not his doings; and such was the sad case of the city itself." No, it was God's retributive justice that had caused it; and thus he fulfilled his word, "they shall bury them in Tophet," or Gehenna, "till there be no place," where their worm luxuriated in the semi-fluid putrefaction of their carcasses, and the fire of his indignation was inextinguishable. "As the vine tree among the trees of the forest which I have given to the fire for fuel, so," saith the Lord, "will I give the inhabitants of Jerusalem. They shall go out from one fire, and another fire shall devour them," &c.—Ezek. xv. 7; all which was literally and preëminently accomplished by the Romans.

This same JUDGMENT OF GEHENNA, which should consign the people of Jerusalem to mutual slaughter, famine, cannibalism, suicide, and death by the Roman sword; by which the city should be filled with rapine and pestilence, and "the Valley of the Son of Hinnom," or "Tophet," without the walls, should be choked with putrefying bodies whose worm should not fail, was also told by Daniel in the 8th chapter, v. 23, 24, "and in the latter time of their (Alexander's successors) Kingdom, *when the transgressors are come to the full*, a King (the Roman Nation, Power, or Prince, symbolized by the "Little Horn" which came out of one of the four horns of the Goat,) of fierce countenance, and understanding dark sentences (see Deut. xxviii. 49,) shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the Mighty and Holy people;" and in c. ix. 26, he adds upon the same subject, "and the people of the Prince (the Romans under Titus) that shall come shall destroy the City and the Sanctuary; and the end thereof shall be with a flood (an inundating war), and unto the end of the war desolations are determined." All which are *symbolically* set forth in these words: "And it (the Little Horn) waxed great even to the Host of Heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself to (against) the Prince of the Host (Messiah the Prince), and by him the Daily Sacrifice was taken away, and the place of his Sanctuary (the Temple) was cast down. And an army was given him against the Daily by reason of transgression, and it cast down the Truth (the Law of Moses) to the ground; and it practised and prospered."—c. ix. 10–12.

The Old Hebrew Oracles close with a prophesy of the Judgment of Gehenna:—a passage which has been very much misapplied by lovers of the terrible in these days. There is terror enough in store for the Gentiles without superadding that which the prophet says to those who were under the law. Malachi delivered a word to Israel, in relation to things which immediately concerned them, and not to the Gentiles; as it is written, "the burden of the word of Yahweh to Israel by Malachi."—c. 1. v. 1. Now, in relation to Israel he says, "Behold the day cometh, that shall

burn as an oven; and all the proud, yea, and all that do wickedly (the Scribes, Pharisees, Sadducees, Lawyers, &c.) shall be as stubble: and the day that cometh shall burn them up (with the fire which no man can extinguish), saith the Lord of Hosts, that it shall leave neither root nor branch."—ch. iv. 1. Then after setting forth the blessedness of those in Israel, who are constituted the righteousness of God, he exhorts Israel to "remember the Law of Moses, the servant of the Lord, which he commanded to him in Horeb for all Israel with the statutes and judgments"—v. 4. The Lord then gave them a sign by which they might know of the approach of "the Great and Terrible Day of the Lord;" and this was the appearance of "Elijah the Prophet," who, Jesus declared, had preceded him as John the Baptist, and whose mission, both Malachi and Luke affirm, was to revive the disposition of the fathers in their children, and to turn the disobedient to the wisdom of just persons; in other words, "to make ready a people prepared for the Lord"—"lest he come and smite the Land with a curse."

John the son of Zecharias, then, was the Elijah who was to precede the terrible Judgment of Gehenna; while the real Elijah comes to Israel at the approaching advent. The reason why he who baptized was foretold by Elijah's name is, because he was to come "*in the Spirit and power of Elias.*" He preached "the Baptism of *Repentance*," because of the approach of the great and terrible day of national retribution. Hence his denunciation of the proud and of them that did wickedly in Israel, who, he declared, shall be hewn down for fuel, and cast into the fire. "O generation of Vipers," says he, "who hath warned you to flee from *the wrath to come?* * * One mightier than I cometh—he shall baptize you with fire. His fan is in his hand, and he will thoroughly purge his floor, and the chaff he will burn with fire unquenchable."

Omniscient, as Jesus was, of all that was written in the Law and the Prophets, when speaking of the wrath about to fall upon the nation, he expressed himself in the language of the prophets. Thus, he quotes the saying of Isaiah, "their worm dieth not, and their fire is not quenched," three times, with the change of a certain word which explains the use of the possessive in the phrase "*their* worm." Instead of "their fire," Jesus says, "*the* fire;" but Isaiah calls "the fire" "their fire," because it is an agent in their destruction; so "*the* worm" becomes "*their* worm" upon the same principle. And further, the *abiding place* of "their worm which ends not," is not in the living of all mankind, but in Gehenna, when tenanted by corrupting animal matter: thus, "it is better for thee to enter into the Kingdom of God one-eyed, than having two eyes, to be hurled into Gehenna (the place) of the Fire(*eis teen Geennan tou puros;*) WHERE (that is, in Gehenna), their worm (the worm that preys upon them) ends not, and the fire is not quenched." The Valley of the Son of Hinnom, or Gehenna, was preëminently the place of worms and of fire at the destruction of Jerusalem; and will be again when it becomes "*the Valley of Slaughter,*" when "the slain of the Lord shall be many."—Isa. lxvi.

The alternative presented by Jesus to his disciples in this discourse, was that of being *cast into Gehenna*, or of *entering into Life;* which is the same thing as *entering into the Kingdom of God.* Upon the supposition that the Kingdom of God, the gospel of which Jesus preached from Dan to Beersheba, was immediately to be set up, as the multitude, who wished to make him King, expected—a man might enter into it maimed; for, in that case, he would not return to the dust; but, if it were to be set up then, none who caused offences would be permitted to enter it, but would be seized as thieves and robbers, and hurled without the "City of the Great King," into the Valley of the Son of Hinnom (Gehenna), a prey to worms among the offal and filth of the Metropolis. "The unrighteous shall nor inherit the Kingdom of God," but "every one, saint and sinner, shall be salted with fire." As we have seen, the Lord will have a "*sacrifice* upon the mountains of Israel," for the birds and beasts of prey at his appearing in his glory; so, as before the judgment of Gehenna, "the bodies" of the faithful became "a living sacrifice," salted with the fire of persecution, "holy and acceptable to God," at that dreadful crisis he had a sacrifice, "which was salted with fire;" a sacrifice of proud and wicked men, destroyers of the saints who were consumed by the fire which salted them; but "every sacrifice" which he accepts "shall be salted with salt," and not with fire: "have salt in yourselves," said Jesus; let wisdom dwell in you "and have peace one with another."

We have given a translation of this passage in Mark, which, we doubt not, will be admitted by all who can read the original, as more literal than the common one. They differ principally in these particulars. In Mark ix, 43, it reads "unto hell, into the fire that never shall be quenched;"—"their worm dieth not;"—v. 47, "into hell-fire." The former of these expressions we have rendered "into the Valley of Hinnom, into the

fire inextinguishable;"—the next, "their worm ends not;" and the last, "into the Valley of Hinnom (the place) of the fire." "Into hell" is an objectionable rendering for the phrase *eis teen Gehennan;* first, because it is not literal; and secondly, because the ideas attached to the word "hell" by Romanists and Protestants, are not those which the prophets associate with, "Gehenna." The grammatical sense of a discourse is its true meaning—its only true and spiritual meaning; before we can therefore judge of this, the original speech must be literally, that is, grammatically and precisely, transferred into our tongue. In the phrase "into hell" the Greek article *teen* is untranslated. We do not say that the article should always be translated into our language; but in this case we conceive it ought, seeing that it is eminently demonstrative. "Into the hell," naturally suggests the inquiry, "into what hell?" Is there any hell but the one hell of pagans, Papists, and Protestants? for "Hell" is the same in the "divinity" of all these respectable alliterations. The answer to this is "into the hell to which Jesus referred, the receptacle, not of 'immortal souls,' but of *mortal bodies* with hands, feet, and eyes complete." What name did Jesus designate this place by? By *Gai ben Hinnom*, which the evangelist Mark, or his amanuensis, Hellenized by the word *Geenna*. But what is the English of *Gai ben Hinnom*? It is the *Valley of the Son of Hinnom*, and nothing else. It ought therefore to have been so rendered; and men would then have searched the prophets to see what the Spirit had revealed to them, in connexion with that place of blood, putrefaction, and destruction.

"Into the fire that never shall be quenched" is no more the correct rendering of *eis to pur to asbeston*, than "into hell" is of *eis teen Geennan*. This translation is, as the lexicographers term it, *by implication*; that is, "never shall be quenched" is implied, but not expressed in words. *Asbeston* is an adjective agreeing with *pur* "fire," and not a verb in the future passive. It is derived from *a*, a privative particle, which negatives the word to which it is joined, and signifies *not*, having the force of *un* or *in*, in composition in English and Latin; it does not signify *never*.

The word with which this negative particle is radically associated, is *sbennumi*, which signifies "to extinguish:" *asbennumi* would therefore mean "not to extinguish," which is the ideal import of *asbestos*, which defines the quality of the fire in respect of its relative duration. *To pur to asbeston*, then, simply affirms, that it is "the fire inextinguishable" in the Valley of Hinnom; and not a "fire, which never shall be extinguished:" but one, which the prophets show shall burn till it have accomplished the indignation of God. It has been long since quenched; but will be kindled again in these "Latter days," for the destruction of those who shall fall in "the battle of the great day of God Almighty."

"*Their worm dieth not:*"—literally, *ho skooleex autoon ou te'unta*, "the worm of themselves (proceeding forth of them) ends not." This production of worms is affirmed of bodies hurled into the Valley of Hinnom, *hopou* "where," that is, in the Valley "where the worm ends not."

Ou teleuta is rendered "dieth not." There is no very special objection to this, save that it is not so literal as "ends not." *Teleuta* is the third person present of *teleutaoo*, which signifies "to end, to finish, to complete," and is predicable of any thing animate or inanimate; but, if "he dies" be the rendering of the verb, *teen zoeen* must be understood; for in the passage before us, these words are not expressed:—*hopou ho skooleex autoon ou teleuta teen zoeen* is the phrase for "where their worm ends not the life;" but *teen zoeen* not being expressed, we have rendered into English only those words which we find recorded by Mark.

But the reader will observe the time or tense of *teleuta*. It is the present, not the future. To what present does this refer? Was it relative to the time when Jesus spoke or uttered the words; or to that time when the bodies should be cast into the Valley? Manifestly to the latter as the pronoun "their" or "of themselves" plainly indicates. The continuance of the negation "dies not," or "ends not," is therefore coexistent with the duration of the "carcasses" upon which they feed, unless any one can demonstrate, that a worm generated in a putrefying carcass is itself essentially incorruptible! "Dieth not" does not then signify "shall never die," but simply "ends not" while it has any carcass to exist upon; this is the extent of the present *teleuta*, no more.

Lastly, "into hell-fire," *eis teen Geennan tou puros*, "into the Valley of Hinnom of the fire," or "of fire." This is plainly elliptical, and requires words to complete the sense. The Valley of Hinnom, as we have seen in Jeremiah, is also styled Tophet, and concerning this Isaiah has said, "it is deep and large; the pile thereof is fire and much wood:" we are authorized, therefore, to supply the words *the place* to make out the sense. Hence, instead of "into hell-fire," it ought to read, "into the Valley of Hinnom the place of the fire," where the fire

is not extinguishable," "which should burn up the chaff of the House of Judah.

In the parallel text of Matthew, the "fire not extinguishable" is expressed by the phrase *to pur to aioonion*, and translated in the common version, "everlasting fire." In the Vulgate "everlasting" is rendered by "*æternum*." But no eternal attribute can be reasonably affirmed of a subject which is not in itself incorruptible and persistent. Animal matter is corruptible; therefore nothing endlessly continuing can be predicated of it organically; fire is the result of the combination of certain principles, and if these cease to be supplied in definite proportions, combustion ends, and the fire is said to go out. Doubtless, God could cause fire to evolve fire through endless ages; but in fire essentially considered, there is nothing necessarily enduring; it is an effect, not a first principle, and therefore the same remark applies to it as to "sinful flesh." Wood, though "much wood," is destructible, and consequently cannot endlessly burn. Hence, whatever may be the duration expressed by *aioonios* when added to the word "God," it does not therefore follow, that when associated with the word "fire," the duration is of equal continuance. God is essentially "from everlasting to everlasting"—without beginning and without end; but flesh, fire, worms, priesthoods, ages, &c., are essentially terminable subjects; hence, whatever may be the length of time indicated, *aioonios*, when related to them, does not mean "eternal," or "everlasting," in the sense of having no end, as God has no end. We have no difficulty, therefore, in understanding how the "fire not extinguishable" may be an "everlasting fire," and yet go out at length. The fire in the Valley of Himnom was coexistent with the destruction it had to work out at the end of the Mosaic *aion*; so that *in relation to this work* it was *aioonian*; and everlasting also, as it respects the results which it so fearfully elaborated. The phrase, *to pur to aioonion*, then, we translate "*the cyclical fire*."

There is another passage in Matthew which we must notice in relation to the Judgment of Gehenna. It is written, "so shall it be at the end of the state: those sent shall go out, and sever the wicked from the midst of the just, and cast them into the smelting furnace of the fire; there shall there be (*ekei estai*) wailing and gnashing of the teeth"—c. xiii .49. The *kaminos tou puros* in this passage, rendered "smelting furnace of the fire," is defined by theists to be "Hell, the place of endless ...ent;" but with their leave we will consult the prophets, and inquire of them where this smelting furnace may be found? Moses saith, "the Lord hath taken you, Israel, out of the furnace." Deut. iv. 20. Here the word "furnace" means Egypt, where Israel suffered grievous oppression; so that it does not necessarily signify a subterranean place of torture. Speaking of the overthrow that awaits the "multitudes in the Valley of Decision," "in that day when every man shall cast away his idols of silver and gold," Isaiah says, that "the princes of the Assyrian ('the king of the North.' *Dan.*) shall be afraid of THE ENSIGN, saith the Lord, *whose* FIRE *is in Zion, and his* FURNACE *in Jerusalem*." Ch. xxxi. 9.

But lest this should be deemed inconclusive, we will present another witness before the reader, and inquire of him if he can enlighten us in relation to this smelting furnace of the Lord? What saith Ezekiel? Let us hear him!—"The word of the Lord came unto me, saying, 'Son of Man, the House of Israel is to me become dross: they are all brass, and tin, and iron, and lead, in the midst of the furnace: they are the dross of silver. Therefore, saith the Lord God, because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so I will gather you in my anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof; and ye shall know—that I the Lord have poured out my fury upon you'"—ch. xxii. 17–22. These are testimonies sufficient to prove, that the phrase "cast them into the smelting furnace of the fire," declares the melting of Israel in Jerusalem, become torrid with the consuming indignation of the Lord. But to what time does Jesus refer?

This question is easily answered:—*en tee sunteleia tou aioonos*, "rendered in the Latin Vulgate, *in consummatione seculi*. "Sunteleia" is a noun derived from the verb *sunteleoo*, which is itself compounded of the preposition *sun*, "with," and *teleoo*, "to end, to bring to an end," &c. The true ideal meaning is, therefore, something more than "end": the verb then signifies *to complete one thing with another thing*, that is, to bring the two things to a convergent crisis; hence *sunteleia* will signify the completion of the *aioon* contemporaneously with something else. What is that one thing? Hear what Daniel the prophet saith! "By Him (the Roman Power) the Daily (sacrifice) was taken away, and the place of his Sanctuary (the Temple) was cast down. And an host

(army) was given against the Daily by reason of a transgression, and it cast down the Truth (the Law of Moses) to the ground." This is styled "the transgression of desolation, to give both the Holy and the Host (of Israel) to be trodden under foot" of the Gentiles—ch. viii. 11–14.

Here, then, are *four things* which were appointed to one common *sunteleia*;—the Daily Sacrifice of the Altar, the Temple, the Law of Moses, and the Nation; so that whatever may be the signification of *aioon*, the end of it was contemporary with the end of these four things. When did sacrifice cease to be offered daily on the Altar of the Burnt Sacrifice? When was the Temple destroyed? When did that truth, or covenant, which Paul saith in his time "decayeth and waxeth old," vanish away? and when was the Jewish Nation conquered, "the power of the Holy people scattered," and desolation spread over the Land? At what common epoch did all these events happen in Judea? Without one dissentient voice, all men intelligent in history and unbiassed by any novel hypothesis answer —*when Jerusalem was sacked by Titus.* This then was the *sunteleia ton aioonos*, the end of the world, dispensation, state or course constituted by the Mosaic Law. Then were the proud and wicked severed from the just persons in Israel and cast into the smelting furnace of the fire which melted them as tin and lead.

We have said that the ideas attached to the word "Hell" by Romanists and Protestants, are not those which the prophets associated with "Geenna," which they translate "Hell." If it be urged that all these understand it alike, we are hurled into a chaos of absurdity, of which the following may be adduced as a specimen: Let the readers turn to Jeremiah xix., and read the verses 1, 2, 3, 6, 14, with the word "Hell" in the popular sense substituted for Tophet, the Valley of the Son of Hinnom, and the Valley of Slaughter, phrases which all apply to the same place, and rendered "Geenna" in the Greek! He would be surprised to find that Hell, "the place of damned immortal souls," is "by the entry of the east gate" of Jerusalem; that the Lord sent the prophet Jeremiah to Hell to prophesy; that Hell should be choked full of Jewish carcasses; that the prophet went to Hell, accompanied by other living men in the flesh, (this is very much like the pagan story of the descent of Æneas into Hell!) and there in their presence he broke "a potter's earthen vessel;" and that having accomplished all this, "Jeremiah came from Hell (Tophet) whither the Lord had sent him to prophesy! !" All of which is true, *if* pagans, papists, protestants, prophets, and apostles understood the same things by the word "Gehenna"—Hell; but they do not, hence the above is all nonsense and folly.

Paul refers to the same Judgment, when he says, "to wait for his Son from the heavens, whom God raised from among the dead, Jesus who delivers us from the wrath about to come"—1 Thess. i. 10. Again he saith: "The Jews are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to the filling up (the measure of) their sins always: but (*de*) the wrath comes (*ephthase*, aorist; see note on *ephoneusate*, equally applicable to this place) upon them at the end—*eis telos*—ch. ii. 16.

James also tells Israel in ch. v. 5, "ye have nourished your hearts as to (*en*) a day of slaughter." And Peter saith in relation to the same crisis, "the end of all things approaches." What things? Those enumerated by Daniel as we have seen: and which were brought to an end in the Apostle's day, styled "the last days;" that is, of the Mosaic Commonwealth of Israel. But of 2 Pet. iii. we have spoken at length elsewhere: let the things upon this topic already before the reader for the present suffice.

EDITOR.

Fast for the Destruction of the Temple.

ALL who possess an intelligent belief in the Bible, look forward in full assurance of hope to that happy period, when Israel shall be gathered from the four corners of the earth, and restored to the land of their forefathers, and the favor of God. The days of their mourning shall then be ended, and their fasts, now observed on account of the misfortunes of their nation, shall be turned into joy and gladness. "Thus saith Jehovah of armies, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace." Zech. viii. 19.

At that time, the prophet goes on to tell us, Jerusalem shall be the metropolis of the world, the common centre to which all nations of the earth shall flow "to seek Jehovah of armies, and to pray before him." Intelligent believers, though not the so-called "Christians" generally, believe this as fully and long for the happy accomplishment of it as ardently, as the Jews. It would give us unspeakable pleasure to behold the Jews on that height of moral dignity and glory

for which God destined them, from the first hour that he chose their father Abraham to be his friend. We desire the arrival of this happy period, for the sake of the Jews themselves; but surely no Jew will be offended with us, if we say that we desire it also for our own sakes, and the sake of all the families of men. We should wish to see Divine truth triumphant, sin and misery banished, and brotherly love universal; but we see all these things connected with the restoration of Israel, and the establishment of the kingdom of God upon earth, and therefore we join with all our heart in the most ardent aspirations of the Jewish people, and say "Amen!" to every prayer that God "would remember his covenant with Abraham, Isaac, and Jacob, and that he would also remember the land." But these prayers, and wishes, and anticipations all remind us that that happy day is still future. Israel is still scattered among the nations, and instead of having days of joy and gladness, observes another solemn day of mourning in the remembrance of the desolation of their city and temple. The ninth of the month of Av is still a fast, and Rambam thus describes the causes of mourning on that day:

On the ninth of Av five things happened. It was decreed in the wilderness that Israel should not enter into the land. The temple was destroyed, both the first and the second time. The great city named Bither was taken, and there were in it thousands and tens of thousands of Israel, and they had a great king, whom all Israel and the greatest of the Wise Men imagined to be the King Messiah. But he fell into the hands of the Gentiles, and the Israelites were all slain, and there was a great affliction similar to the desolation of the temple. On this same day, destined for punishment, the wicked Turnus Rufus ploughed up the sanctuary and the adjacent parts, to fulfil that which is said, "Zion shall be ploughed as a field." Mic. iii. 12; Hilchoth Taanioth, c. v.

The mere enumeration of all these dreadful inflictions of the Almighty suggest many and grave topics for reflection, but the most important of all is, *the cause of the last desolation of the temple, and the present long captivity.* To mourn over past sins is indeed good and wholesome; but if it does not teach us how to remedy the one and to avoid the other, it can only terminate in despair. Every Israelite, therefore, who weeps for the desolation of the holy and beautiful house where his fathers worshipped, should also set himself earnestly to inquire into the cause and remedy of this great calamity. Why was it that the God of mercy desolated his own house, the only temple that he had in the world, built by his own express command? The idolatry of the nation was the cause of the destruction of the first temple.

"Moreover, all the chief of the priests, and the people, transgressed very much, after *all the abominations of the nations*, and polluted the house of Jehovah which he hallowed at Jerusalem. Jehovah Elohim of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man, or maiden, old man, or him that stooped for age: he gave them all into his hand; and they burned the house of the Elohim, and broke down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chron. xxxvi. 14–19.

Here then obstinate idolatry is represented as the cause of the first desolation. Israel learned and practised the abominations of the nations, and thus polluted the temple, and therefore God destroyed the temple, and sent them into captivity. There were, no doubt, other and many great sins in Israel, but they are not mentioned, as if to show that nothing short of wilful and obstinate departure from God could have led him to adopt so severe a measure. As long as they retained their allegiance to God, and rejected the abominations of the nations, there was a hope and a possibility that they might repent of other sins; but when men obstinately turn away from God, and will not hearken to his warnings, all hope of repentance is at an end, and there is no alternative but just judgment. But was this the case in the second temple? Were the Jews then obstinate idolaters? Had they images among them, and did they pollute the second temple with such abominations of the nations? No, rather than bow down to images, they willingly endured every torture, and offered up their lives even as a sacrifice to the truth, and when the second temple was destroyed, there was not among Israel a single vestige of idolatry. Never in the whole course of their history, from the going forth out of Egypt to that day, was there such an apparently scrupulous observation of the letter of the law, and never had Israel had so many learned men devoted to the study of the commandments. What, then, could be the cause of the

second desolation? It was not idolatry, but it must have been something equally odious in the sight of God, and must have been a sin committed equally by the priests and the people.

It may be observed that in the above description of the first destruction, it is said, "All the chief of the priests, and the people, transgressed very much." If the priests had remained faithful to Jehovah, he would not have destroyed the temple, for there would have been hope that, by their exertions and teaching, the people might be brought to a better mind. Or, if the people had remained faithful, God would not have punished the people for the sins of the priests; he would have cut off the wicked priests, and raised up others according to his own heart. Nothing short of the unanimous wickedness of priests and people could have brought on so great a calamity. In like manner we infer that the cause of the second destruction was not any partial wickedness, but some sin, of which both, priests and people, were guilty, that drew down that calamity.

And further, it must have been a sin against which they were warned by special messengers of God. When the priests and the people fell into idolatry, God did not immediately destroy the first temple. He first tried whether they would listen to his warnings and repent; and therefore "he sent to them by his messengers, rising up betimes and sending; because he had compassion upon his people, and on his dwelling-place." Now, surely, when we see that God showed such compassion, when he was about to send so small a calamity as the seventy years' captivity, we may safely infer that he would not bring the more tremendous judgment of eighteen hundred years' desolation, without exhibiting a compassion proportionate to the coming infliction. In the former case, he sent special messengers and prophets to warn them; he must also have acted similarly before the second destruction. Who then were the messengers and the prophets that warned the Jews of their sin? The Jews say, that during the second temple there was no prophecy; but is it possible to imagine that the God of Israel would shut up the bowels of his compassion, and pity neither his people nor his dwelling-place, but give them both over to the most dreadful visitation that ever descended on a nation, without one word of warning? When he was about to destroy Nineveh, he first sent Jonah to call them to repentance; and when his judgments were about to fall upon Babylon, the words of warning were miraculously written on the wall; can we suppose, then, that God would not have as much mercy on Jerusalem and the Jews as on Babylon and Nineveh? The supposition is utterly inconsistent with God's character and dealings. There must have been prophets who announced the coming judgment, and warned the people of their sin. Who were they, then, and what was that sin equal to idolatry which priests and people committed and obstinately persevered in, despite of all warning, and in which their descendants still persevere? Idolatry is a departure from the true God, and the setting up a false system of religious worship. Now it is granted that the Jews did not make images, but did they not set up a false system of worship and religion contrary to the religion of Moses and the prophets? Let the Oral Law and the Jewish Prayer-books answer that question. It has been proved that the Oral Law, sanctioned by the Jewish Prayer-books, is directly at variance with the written word of God. It teaches the Jews to put faith in amulets, charms, and magic, which are mere Gentilism. It teaches a cruel and unmerciful system for the Jews, gives false ideas of the character of God, and actually forbids the Jews to love Gentiles as themselves. The setting up of this system was the great sin which priests and people all joined in committing, and in which their posterity still continue. They were warned against this sin. God sent them extraordinary messengers. He sent them Jesus of Nazareth, the prophet like unto Moses, and the Messiah. The great burden of his preaching was "the gospel of the Kingdom of God," as opposed to this false religion, the Oral Law; but they would not hearken to his words. Priests and people conspired together to reject and crucify him. Here, then, was the result of the false system which they adopted. The Oral Law was the tree, the rejection of Messiah the fruits. * But still the Lord had compassion upon his people, and upon his dwelling place; he spared them yet for forty years, and meanwhile sent his apostles to warn them and testify against their iniquity; "but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of Jehovah arose against his people, till there was no remedy," and he gave them into the hands of the Romans. Because they rejected Jesus of Nazareth and his disciples, the temple and city were desolated.

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* So, now, the tradition of the Gentile Reverends, which is their Oral Law, is the tree; the rejection of the personal return and reign of Jesus upon David's throne in Zion rebuilt, is the fruits. The clergies have made the gospel of the kingdom a nullity by their theology.—*Editor Herald.*

The Jews have been taught to think that Jesus and his disciples were deceivers; but let them consider this fact, that, if they were, God himself has sealed the truth of their assertions by the acts of his providence. The preservation of the temple and city to this day would have been incontestable evidence that they were deceivers. Had no judgments followed upon the crucifixion of Jesus, it would have been evident to all mankind that he was not what he pretended to be. But if he was indeed the Messiah, the strongest possible attestation that God could give, was the exemplary punishment of those who crucified him; and this God has given. They crucified Jesus, and God afterwards destroyed the temple and scattered the people. Without this, the religion of Jesus never could have triumphed as it has done. If the temple were still standing, and the Jews in Palestine, they could point to the temple and say, "See that temple, the monument of God's favor and presence! it is still among us, and shows that Jesus, who predicted its desolation, could not have been the Messiah. If he had been the Messiah, God would not have left us this unequivocal testimony of his favor.

But this proof of their righteousness God has taken away, and that within forty years after the crucifixion of Jesus; so that God himself has given the strongest possible attestation to the truth of his claims. Let any reflective Israelite calmly consider this, that, if Jesus was not what he claimed to be, his crucifixion was the most meritorious act that the Jews ever performed. They thereby did what they could to stay the progress of a false religion that was to overrun the world, and to uphold the truth: can they, then, suppose that God would punish them for doing that which was right, and give the sacred sanction of his providence to him that was doing wrong? When Phineas, the son of Eleazar, slew the Israelite and Midianitish woman with his spear, the plague was stayed from Israel; and can we imagine that the high priests who condemned Jesus would have had a less reward if his claims had been false? If Christianity be not true, then God himself has interposed to crush the truth, and to build up falsehood. If Christianity be true, then God could do nothing more to attest the truth than he has done by the destruction of the temple. There was but one unanswerable argument against Christianity, and that was the existence of the temple; but God himself has answered that argument by taking away the temple; and, therefore, we infer, that as God has done all he could do to establish the truth of Christianity, it must be true.

The Jews think that if Jesus had been the Messiah, it is impossible that the priests and learned men of his time could have rejected him. But the events which they commemorate on the month of Av show the untenableness of this argument. On this day, the Jews commemorate, first of all, the decree that the Israelites should die in the wilderness And why did they die in the wilderness? Because they would not believe in Moses. "And the children of Israel murmured against Moses and Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or, would God that we had died in this wilderness. And they said one to another, Let us make a captain, and let us return into Egypt—Numb. xiv. 2. Yet they had seen the plagues of Egypt, and they had passed through the Red Sea, and were at that moment supplied miraculously with food, but for all that they did not believe, and that "the whole congregation." Will any Jews say, that this unbelief proves that Moses was a false prophet? If not, why not? Every argument that will prove that the unbelief of that generation is no argument against the claims of Moses, will exactly demonstate that the unbelief of the Jews in the time of Jesus is no argument against his Messiahship. If it was possible for men to disbelieve the word of Moses, after all the wonders they had witnessed, it is equally possible that they should have rejected the claims of Jesus to the Christship, divinely attested as they were.

But remark here, it was only the old generation that God sentenced to die in the wilderness. The children who did not participate in the unbelief of their fathers entered into Canaan. Now, if any thing similar had happened to the Jews since the destruction of the second temple, that is, if, after a few years' captivity, they had returned to their land *without submitting to Jesus*, they might then argue, that the rejection of him was not the sin for which they were cast out of the land. They might say, We have not become Christians, and yet God has restored us; it is plain, therefore, that this was not the cause of the second desolation. But God's dealings have been just the reverse. The Jewish nation has gone on from century to century fasting and humbling themselves before the God of their fathers, and yet he does not restore them,—a plain token that they still participate in the sin of their fathers; and a plainer proof still of the truth of Christianity, for God still continues the providential act whereby he originally proved

that Christianity was true. Israel still rejects Christianity, and therefore Israel still continues in dispersion. The only argument that could even appear to prove that the rejection of Jesus was not the cause of the second desolation, would be the restoration of the Jews in their unconverted state. But that argument God refuses to grant, and has refused it to his beloved people for many centuries. If Judaism be true, why should he thus continue to declare against it? If Christianity be false, why should he from century to century stamp it with the seal of truth?

But, in the next place, the Jews commemorate the destruction of the first temple, that is, they commemorate the idolatry of the chief priests and the people. They remember that the learned and the unlearned of the nation rejected the true God, and turned to dumb idols. How then can the Jews say, that it is impossible for a nation that openly rejected the God of their fathers, to reject the Messiah? There can be no greater proof of folly and wickedness than to reject God and worship a stock or a stone; but of this Israel has been guilty, and because of this sin the first temple was destroyed. The man who rejects the true God will also reject his messenger. But Israel has done the one, why then should it be denied that they could do the other? The only possible answer that can be given is, that the priests and the people were a geat deal wiser and better in the days of Jesus than in those of the first temple. But if this be true, why was the temple destroyed? Why were those who were so much wiser and better, punished with a more dreadful punishment than those who were so much more foolish and wicked? If we are to judge of the comparative wisdom and piety of the two by the measure of punishments, then we must say, that the idolatrous priests and people of the first temple were a great deal wiser and better than the priests and people of the second temple, for the former escaped, after a captivity of seventy years, the latter have been exiled for nearly eighteen centuries. The tremendous nature of the punishment would show, that the priests and people who rejected Jesus, were more wicked than their idolatrous forefathers, and if so, their testimony against Jesus is of no value.

But the Jews commemorate, on the 9th of Av, the destruction of the city of Bither, that is, they commemorate the folly of all their greatest Rabbies in following an impostor, and believing in him as their Messiah. There Bar Kochav took refuge with those whom he deluded. Rambam says, "All Israel, and the greatest of their wise men, imagined him to be the Messiah," and we know that the famous Rabbi Akiva was among the number. Here then we have practical proof that the judgment of those Rabbies who rejected Jesus was not to be depended on. If they had succeeded in their efforts, they would have taught all Israel to believe in an impostor; but the providence of God gave them all over to destruction in the very act of following a false prophet. And yet, these are the men who have handed down the Oral Law, and compiled the precept of rabbinic religion; men, whom the Jews themselves tell us, were the followers of a false prophet and the dupes of an impostor. How can they possibly believe in a system which has such men for its authors; men who seduced thousands and tens of thousands of Israel to plunge themselves into ruin? If Rabbi Akiva and his colleagues had not espoused the cause of Bar Kochav, he could never have succeeded in deluding such numbers of Israelites; they, therefore, are answerable for that dreadful calamity. But when the Jews of the present day commemorate that sore affliction, should they not remember also that it is high time to give up that religious system that was the cause of it, and of all the evils that have since followed; or, at least seriously and carefully to investigate a religion, fidelity to which is compatible with the departure of God's favor, the destruction of the temple, and a long and awful captivity? O. P. p. 296.

Thirteen Questions Answered Seventeen Years ago, but not before Published.

1. What is a Jew?

A. One descended from Abraham in the line of Isaac and Jacob, and one who is their son by ADOPTION.

2. Of what is the Jew by nature an heir?

A. Of Palestina during his *natural* life, and all things related to it as constituted by the Mosaic Code. As long as the Natural Jews preserved the Constitution and Laws of Moses inviolate, so long they possessed and enjoyed their country in peace; but when they trampled these under foot, then famine, pestilence, and wars beset them, and if unreclaimed by these judgments, their country was taken from them, and they became outcasts and vagabonds among the nations.

3. Is an Israelite a Jew in any other sense than a natural one?

A. Yes. All natural Jews are also *spir-*

itual Jews, if they walk in "the footsteps of the faith of their father Abraham;" so that from the giving of the Law by Moses until the proclamation of the Law of the Spirit of Life and Liberty by the Apostles, the Jewish nation was composed of two classes of Jews, *first*, the natural or native Jews, who kept not the Law in faith and hope; and *secondly*, the spiritual or "inward" Jews, the true seed of Abraham, who could not only trace their descent up to him as their natural ancestor, but who also imitated him in faith, hope, and obedience to the precepts of the Most High.

4. Are natural borns of the Jewish nation alone Jews or Israelites?

A. No. A man of any other nation may become a Jew, in the same way as a man of any other nation may become an American in every particular save that of birth.

5. How may a Gentile become a Jew?

A. By adoption.

6. True. But what does that adoption consist in?

A. In believing the gospel which Peter and Paul preached, and in obeying it; which is the same thing as being "*born of water*," without which a man cannot enter the kingdom of God, let whosoever will affirm the contrary.

7. Upon what principle, or how is a man constituted a Jew by obeying the gospel?

A. Jesus of Nazareth was a natural born Jew, and by eminence styled THE SEED of Abraham. If a Gentile believe the gospel or promises covenanted to the fathers concerning the Christ, and obeys it by being immersed into the name of Jesus Christ for remission of sins, he gets into Christ, or "puts him on." In this way he becomes Christ's; he is "IN HIM," and therefore as Jesus is a Jew, the seed of Abraham, a priest, a king, a judge, the son of God, the heir of God, circumcised, &c., so the Gentiles who put him on are also styled Jews, children of promise, or seed of Abraham, priests, kings, judges, sons of God, heirs of God, circumcised, &c. "If ye be Christ's," says St. Paul, "then are ye Abraham's seed, and heirs according to THE promise" of eternal life and the inheritance made to Abraham and the Christ 430 years before the law was given by Moses.

8. Is it to be understood then that there are two Jewish nations?

A. Such is indeed the fact. Israel is an *imperium in imperio*, as it were, a nation within a nation, which bear a similar relation to one another that a nut doth to the shell by which it is enclosed. *That which is spiritual, however, is not first; but that which is natural, and then that which is spiritual*, as Paul saith concerning the animal and spiritual bodies. The *animal Jewish nation* is composed solely of native born Jews, while the *spiritual Jewish nation* is made up of all, both Jews and Gentiles, from the Fall to the Resurrection, who, under the several dispensations under which they live, believe what God says to them and do what he commands them; for it is upon a principle of faith and obedience that the sons of Adam become the sons and heirs of God.

9. If the animal Jewish nation be the heirs of Palestina under a Mosaic constitution, of what is the spiritual Jewish nation the heir?

A. Of Palestina under a heavenly constitution, by which it is made "a heavenly and a better country."

10. What is Palestina, thus constituted, termed in the scriptures of truth?

A. "*A new heavens and a new earth*," Isa. lxv. This constitution, which has reference to Palestina as to the nucleus or *royal demesne* of the *new empire*, remodels the social fabric of the globe. It constitutes "*new heavens*" or form of government upon the earth, and a "*new earth*" or system of things among the population of the world.

11. Who is to be the Head of this government, and who are to share with him in the glory and honor of his reign?

A. A king who is to come from heaven, even Jesus the Anointed of Jehovah, who is to be the Supreme Ruler upon earth, and the fountain of all glory and honor. He is to sit upon his father David's throne, and to hold his court in Jerusalem, where he is to reign amid his Ancients gloriously; hence it is termed the *City of the* GREAT KING. The head of this government is the King of kings and the Lord of lords, and is so styled because all who will share with him in the administration of the kingdom are themselves kings and lords or rulers, associate with him. He is the *King Immortal*, whose dominion will not be transferred to a successor. Such is the head of the government of the world, whose palace will be on Mount Zion, the ancient site of his father David's throne.

The spiritual Jewish nation—*a nation which will be born in a day*—is a nation of kings and priests *elect*, who, as yet, have not received their royalty, but are enrolled in heaven's scroll as the future sovereigns of the world. In Daniel, they are styled "*the saints who shall possess the kingdom*," and who are now sleeping in the dust, or who, now living, *instead of founding colleges in perpetuo*, are preparing to meet to-day, to-morrow, or in years to come, the Founder of the Everlasting Age, the King Almighty,

and the Prince of Peace. These are they and they alone, who are to share with King Immanuel in the new heavens which Jehovah will soon create.

12. Is it to be understood, then, that the spiritual Jewish nation will all settle and dwell in Palestina?

A. By no means. By their right to the soil of the Holy Land being established, their right to share in the dominion of the King of Israel over the globe is also demonstrated. This is a first principle which should never be lost sight of. The rights, privileges, glories, and honors of the saints are all indissolubly attached to Palestina, which is *the camp of the saints*, or the royal province of the Universal Empire of the Great King. God gave this country to the Christ when he promised it to Abraham and his seed. Whoever, therefore, in after ages, could prove his right to the country, also established his right to universal sovereignty. Jesus established his right, hence the necessity of his second coming that he may take possession of his inheritance and commence his reign. Hence all who are in him have a title with him to the country and all things related to it.

But it does not, therefore, follow, that they will all dwell in the country although it will be their country. Would it be reasonable to suppose this? Do the Governors, Governors-General, &c., of the British provinces all dwell in London or even in Britain? Certainly not. They are distributed to their posts of honor, power, and glory by the supreme ruler of the empire; so also will it be with the kings and priests of Jehovah. He will establish his own Anointed in Jerusalem, who will be surrounded by a retinue of immortals, who will form his court of ancients; each of the Twelve is to rule a tribe of the natural Jewish nation near the person of the King. Paul may perhaps head an extensive jurisdiction over the Gentiles, but I cannot say assuredly. These are stars of the first magnitude in the new heavens; the rest shine brilliantly in the kingdom of their Father, though the stars, or nobility, among them differ from each other in glory. They are all glorious and honorable, but not all equally so, as saith Paul. They will all have power over the nations, ruling them with a sceptre strong as iron. But while one may be chief ruler over a nation, another may rule only over two, five, or ten of that nation's cities.

13. Will nations exist under this "new heavens and new earth?"

A. Assuredly. The nations are not to be blotted out at the return of Jesus; prophecy no where teaches this. *It is the power of self-government which is to be taken from them,* but their existence as nations will be prolonged for "*a season and a time,*" or a millenary of years. This is what is meant by the kingdom of this world becoming the kingdoms of Jehovah and his Anointed King. The government of the world is changed, but not its national constitution. EDITOR.

Cincinnati, O., 1843.

Analecta Epistolaria.

Letter from New Zealand.

Dear Bro. Thomas:—I have been long in fulfilling my promise of writing to you, much longer indeed than I intended. The delay, however, has not arisen from any disinclination on my part to write, nor from want of time or opportunity. But the writing has been deferred from time to time, in the hope of having something more, or better, to write about than a mere personal narrative of my position and prospects, and of what has befallen me since I left New York.

In truth, I have waited to little purpose, and as I have now been here more than a year, I determined not to allow another mail to close without sending you something, however short or uninteresting.

We had rather a long, though not boisterous passage to Melbourne, having been forty days in reaching the line, and the entire voyage occupying one hundred and five days. Among the passengers on board was a Jewish family from Jamaica, consisting of father, mother, and five sons and daughters, who, if they are to be taken as average specimens of the fleshly descendants of the Friend of God in the present day, are unworthy of the name of Israel, and ripe for capture and destruction. One of the sons, about twenty years of age, openly professed himself a deist, but, like his elder sister, his knowledge of the Old Testament was very limited. The mother, who was the most decorous of the lot, and a stickler for some outward observances enjoined by the law of Moses, took offence at a remark of mine on the impossibility of keeping the law which condemned all who failed even in one point, and desired that the subject might not be mentioned again. So I held my peace at her. As for the old man, the father, I could never succeed in drawing him out upon the subject. The younger children were about the most vicious and

worst-behaved I ever saw. Their boisterous mirth and equally boisterous squabbling with one another were often a serious annoyance to quietly disposed persons like ourselves. The second cabin passengers were a motley crew, composed of men out of every nation under heaven. Among the Germans were some tolerable musicians, who with their wind and stringed instruments and their musical voices beguiled some otherwise weary hours. The captain, a native of Boston, was a pleasant, affable sort of man, who had no objection to letting every one enjoy himself in his own way, so long as he did not interfere with the management of the ship. He professed Unitarian principles, which, in his case, as I believe in that of many others of the same persuasion, makes about as near an approach to no religion at all as any system well can.

We landed in Melbourne on the last day of September, declining a pressing invitation from our Jewish friends to visit them at their residence a few miles from the city.

After a long detention in Melbourne, waiting for a vessel to convey us to Wellington, and a tedious passage thither of three weeks, one of which we spent in knocking about among rocks in Bass' Strait with a foul wind, we finally reached this place on December 1st, and landed at 2 o'clock in the morning, just about five and a half months from the time of leaving New York city.

I am happy to say that I have been well received by my old friends and patients in Wellington with scarcely an exception, and have been congratulated on my return. The house promised me I found nearly completed on my arrival, and have now been in occupation of it more than a year. It is a cottage containing seven rooms, substantially built of wood, and stands on about an eighth of an acre of ground in the principal street, with a garden both front and back. I found the town a good deal improved during my absence; several new houses built, and in a better style. Commercially, however, it is exceedingly dull, money scarce, and dishonored bills the order of the day.

The church that is in my house numbers but seven members, one being a sister whom I had the pleasure of immersing into Israel's hope since my return. We meet regularly every Lord's day for the breaking of bread, &c. And have occasionally a visitor or two, but no prospect at present of any further increase of our small number. The Truth makes no progress in New Zealand. The Heralds have arrived pretty regularly, and are always read with great interest and are very edifying. The last number received was for October, and by the address on the cover I presume you are still residing in Mott Haven. I have been anxiously looking for a notice of your long promised book on the Apocalypse, but not seeing any, conclude it is not yet ready for the press. I regret I cannot this time send you any list of subscribers for your valuable Periodical. I have disposed of one duplicate volume, but those who read at all, for the most part content themselves with borrowing my numbers.

The proposed Congress of European powers will doubtless lead to further complications and a further appeal to the sword. May we all be prepared for the End, which, judging from the signs in the political heaven, cannot be very far distant.

I should very much like to see an article from your pen on the Witch of Endor. If I remember rightly, you once expressed an intention of writing something on the subject when I was in New York.

To all the brethren and sisters forming the church in New York my affectionate remembrances and heartfelt wishes that they may increase in the knowledge and love of God, and at the last be found worthy of that crown of life which the Lord, the righteous Judge, will bestow upon all who are faithful unto death, at his appearing and his Kingdom.

Pray write as soon after the receipt of this as convenient. If not from your own pen, I shall look for the pleasure of receiving a long letter from Eusebia, to which I will not fail to send a prompt reply.

We are on the eve of another Maori war. The seat of the disturbance is at a place called Taranaki, about two hundred and fifty miles north of this place. The governor has repaired thither with about three hundred men, and has sent to the neighboring colonies for more. All the troops have been withdrawn from Wellington and the militia called out.

As usual, the dispute is about land. There is a large party among the natives adverse to disposing of any more land to Europeans. Thus you will perceive that even in this remote region we are not exempt from war's alarms.

That you may continue to be blessed with health and strength to enable you to prosecute your highly useful labors in declaring the Glad Tidings of the Coming Kingdom, is the sincere prayer of your friend and brother in the Truth,

SAM'L GEO. HAYES.

Wellington, New Zealand, March 15, 1860.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elohah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] West Hoboken, Hudson Co., N. J., Sept., 1860. [VOL. X. No. 9.

Our Recent Tour.

FOR several months, preceding June 19th of the current year, a Macedonian cry reached us from the old Spanish domain, popularly known in our day as Jefferson and Franklin counties in the State of Mississippi. From this region, still inhabited by people who remember the Romish despotism of Governor Gayoso and his priests, a pressing invitation, by letters and telegram, urged us to come over and help them. The following extracts will show that we did not run South before we were called.

An old correspondent and subscriber of many years' standing, under date of Jan. 2, 1860, writes—"This evening there will be a dispatch to you from this place, requesting you to visit us in this "region and shadow of death," inquiring when you can come, and for what you will come, *i. e.*, for how much of the "one thing needful." If you fail to get the dispatch, please answer these questions in writing. Quite a revolution has taken place in the public mind here; and an earnest and sincere desire prevails to know the truth. I had nearly despaired, and was on the eve of departing for New Orleans to attempt to make there an honest support for myself and family, and had actually sold my little farm, and so forth, when unexpectedly, and from a source the least expected, I was solicited to remain, and a generous offer was made of eight hundred dollars, and an attempt to secure me the whole practice of the neighborhood, which has proved successful. I have, therefore, agreed to remain, and do battle against the rulers of the darkness that now pervades the minds of the people. I hope you will come and assist us. The adversary is in arms, and we are few. I have done what I could, and am now in a position which seems to promise more favorable results, and shall renew my exertions upon the fortifications of the enemy with increased vigor."

On the 3d of January a telegram was sent along the wires, inquiring, "Can you come to this place this spring, and for what amount?" Pressed by these communications, we broke silence, and gave reason to think that we were considering the subject with some favor. Still we did not feel at liberty to speak positively. We might, but had not absolutely determined so to do. Our reply left the matter uncertain. Our inclination was rather not to go, the extreme south, especially so near to New Orleans, (about 120 miles from that city,) having no attractions for us in hot weather, and preferring, if called upon to die before the advent, to die by some other executioner than the plague. This incertitude was not agreeable to our friends, and they again wrote to us in March, saying,

"We are all much disappointed in our expectation of seeing you here this year, from the manner in which we were able to read yours; and aided perhaps in our reading by our ardent desire to see your face, and hear from your own lips the word of truth. We had reported to the brethren that you would certainly come, and that only the time remained to be determined on; but now you say, '*if* I conclude to come.' Dear brother, *do conclude* to come, if possible. If there be anything necessary on our part to aid you in this conclusion, let us know. If the means in the shape of funds be the desideratum, (for we know that Christianity does not pay travelling expenses in this age,) say what will defray these, and indemnify you for time spent, labor bestowed in our illumination, and so forth, and the amount will be forwarded you at as early a date as

possible. Speak freely, and without reserve. We do indeed wish you to come, and do confidently believe that you could do much here to benefit the cause of Christ, more perhaps than in any other part of the country to which you might go. Much curiosity is excited here to hear you. The spirit of inquiry is aroused, and we think it only needs some one who, like yourself, is able to set the truth before the community in a captivating light. My abilities are moderate. I do what I can, and have been battling for the cause here for eight years past; and judging of my success, and the interest that I have been able to elicit, I think that your labors would be crowned with the happiest results.

"We have not met with the least opposition of an open and manly character from any of the preachers of the modern gospels. They only defame, or rather attempt to do so, and though often challenged to come before the people face to face with us, and make good their boasting and wicked charges against our teachings, they have hitherto shown that they believe prudence the better part of valor.

"About this time last year we published, in the paper published in our town, several propositions, which, if true, are entirely subversive of Campbellism. We challenged the champion of their party in this section of the Campbellite vineyard, a Mr. Caskey, to discuss these publicly. This learned blacksmith, though, like Alexander the coppersmith, doing the truth we hold what injury he can, yet, though well skilled in drawing out the ductile iron heated by the wind of his forge, and still more ductile hearts of his brethren, warmed to melting by the alternate contractions and expansions of his own wind apparatus, did not deem the propositions of sufficient importance for his own vulcanic majesty to condescend to notice; but contented himself with simply saying, 'It is the most brainless theory I ever met with!' This was his only defence, though I charged him with not preaching the gospel, nor proclaiming the faith. How are the mighty fallen!!! In times gone by the little pullets of this breed were wont to chase the bravest chanticleers of all other flocks.

"We had recently the pleasure of assisting two believers in the pleasant work of putting on Christ. They are both intelligent. The sister was formerly one of Wesley's lambs, and immersed several years ago by a preacher of this very accommodating superstition, which, as a preacher of the order remarked in our hearing, allows of sprinkling, pouring, immersion, or of no water baptism at all, provided the Spirit had baptized them. If it had not so baptized them, they could receive any of the three forms, and wait and pray for this baptism of the Spirit; but if they had been baptized by the Holy Ghost, then it was not essential which of these forms they made choice of, though, in his opinion, the water should be applied to the subject, and not the subject to the water; though it makes no difference. We agree, that one of *his converts* may as well be baptized in one way as another, or in no way at all. In their case it is absolutely 'non-essential.'

"There are some ten or twelve more we are looking for to obey the truth, who with good and honest hearts are admitting its words into their understandings. Indeed, all things conspire to invite you here. The field is ripening, and the laborers are few and feeble. 'I alone!'

"Let us know at the earliest time possible *when* you are coming. Farewell, dear brother. My wife, also a disciple, (not a Campbellite though,) joins me in warmest love to you, and unites with me and the rest of the brethren and friends in our hearty invitation to come among us; and above all in the wish and prayer that when your combat for the good cause may cease, you may reap a rich reward in that kingdom where the wicked can no more afflict, and the weary are at rest."

After receiving the above, we concluded in our own mind to accept the invitation, plague or no plague; but being much engaged, we could not yet say when. The June HERALD was issued without the time being fixed, in consequence whereof another letter, dated June 14th, was dispatched, in which the writer says:

"Your HERALD of this month is now at hand, and we find nothing in it about your intended visit to us. We are indeed most anxiously looking and wishing for a visit from you. The Campellites are now holding a meeting. Their preacher, a Mr. Davis, is doing his utmost to undo what we have done in the way of convincing the brethren of the Campbellite community of the Kingdom of God. He told them the other night that when the Lord came (he did not say for what he was coming), he would say to all who were looking for an earthly kingdom, "Depart from me!" Oh! how we wished for you to step in just then! The people here have been so much prejudiced against me that nothing I could say would have the same effect as if coming from some one else. You they would hear gladly. The people, somehow or other, are on tip-toe to hear you. Perhaps from curiosity, or some other cause. But it matters not, so that they come to hear the truth,

which will be sure to take effect when received into good and honest hearts.

"Why do you not write to us to let us know when you are coming? We will not let you lose anything in the way of the needful by your visit—be sure of that; and we do think that the Master will recompense to you, above our calculation, for all your well-meant attempts to aid your brethren in the work of separating a people for the kingdom of God.

"I expect to go over into Louisiana next week. I baptized a gentleman of intelligence there the other day. He thinks of several that may be influenced to obey the truth. The want of money is no obstacle to its advancement. We think we need not state this fact to you, who have experienced the disadvantages resulting from a want of the stuff. I shall do my best, with the assistance of my newly made brother, (and an ardent one he is, having arrived at home when about three score years, during a greater part of which he has been anxiously seeking for the truth) to convince them, as I have him, of 'the truth as it is in Jesus;' and to inspire them with a desire to share in the glory and honors of the kingdom, on the footstool of God (though Mr. Davis, the Campbellite, characterizes this as a low, grovelling, and sensual idea), and will likewise see what I can do while on this trip for the HERALD, Elpis Israel, and Eureka.

"My wife and her two daughters join me in warmest congratulations and prayers for your welfare, both temporal and everlasting; as also do all the brethren, who now number sixteen. All say 'Come.'"

Following this was one more, in which the writer says, "Impatient with your silence in writing, or telegraphing, in relation to your expected and much-hoped-for visit to our neighborhood, I address you again at the post and telegraph office, where I have just arrived, in the hope of hearing something more definite from you. But all is silent. Do let us hear from you. We are all anxiously waiting your arrival, and confidently expecting much good to result.'

Had the yellow fever been in active operation we could scarcely have resisted so importunate an invitation from our friends, whom we like to gratify at all times to the utmost of our ability. We are not, however, equally sanguine of success, which often suggests the inquiry, "What is the use?" Experience has taught us that appearances are deceitful; and that much labor is for the most part expended with imperceptible and almost fruitless results. The plainer the truth is exhibited the less the impression made; for "the simplicity which is in Christ" is distasteful and foolish to the public mind. We thought, however, that possibly our visit to that remote region might be of some use, and would not be entirely thrown away; so, without expecting great things, we brought ourselves at last to say when. We wrote to brethren to say that we would leave New York city between the 18th and 20th of June, and be in Brookhaven as soon after as the iron horse would convey us there; that our expenses to and fro would not be less than one hundred dollars; but that, as we made no contracts preliminary to preaching the Word, we left it to their sense of honor and justice, and to their appreciation of the things taught, to determine how much might be placed to the account of their liberality in the Gospel. We had only one thing to premise, which would cover the whole ground of our operations in all parts and places, and that is, that we were not able to "go to and fro in the earth and to walk up and down in it" as Satan can, at his own expense, and find himself. We have to pay him for locomotion, and all the food and clothing and etceteras of our dependants; for he has temporary possession of all the railroads, lands, and merchandise of our planet; so that if we avail ourselves of them, we must pay him well for them; which, seeing that we do not devote our body, soul, and spirit to money-making, and, apart from our calling, have not floating capital enough to meet his demands, which are inevitable and inexorable, we are unable to serve our friends in remote parts of the earth unaided by their pecuniary coöperation. This is a *sine qua non* without which our excursions would soon be effectually stopped; and our labor in the truth "cabined, cribbed, confined" to the narrow sphere of our own immediate locality.

We left the city at 6 P. M. of Tuesday, June 19th, and arrived at Brookhaven on Saturday at 2 A. M. This infant "city" is about 120 miles from New Orleans, and situated in a pine region, the soil and scenery of which has little attraction for the lover of the rich and picturesque. On leaving the cars we proceeded to the "hotel" west of the road, where we did not find our friend in waiting, who happened to be domiciled on the opposite side of the way. In the morning we rose to the unpleasant consciousness that we were not only in a sickly climate, but that we were ourselves sick. On standing erect dark spots floated before our eyes, the light itself waved like radiant caloric from bodies heated by the sun, qualmishness vibrated between the stomach and the brain, and all appetite for food had sped

away to the north, where it obstinately remained till we overtook it in the vicinity of the lake. This augured ill for our visit to the land of yellow fever, and suggested the possibility that though thus far on the way, we might yet have to disappoint the expectations of our friends. We trusted, however, that these bilious indications were only temporary, and that a cooling ablution of the head and a little compulsory eating would set up a healthier action within. The eating had to be very compulsory, for the *materiel à la fourchette*, and the cooking thereof, were very repulsive. Their unsavoriness, however, was a certain guarantee against gross imposition upon a stomach in a delicate state. A little rice, and a swallow of water bewitched, called "coffee," sufficed to satisfy us, and to create in us a hope of better things to come before set of sun.

On inquiry we found that inquiries had been made for us; but as we had not recorded our name before retiring to rest, we were not known to be in the house. We were told that our friend Dr. E. J. H. White, and another gentleman, bro. Jalone Stampley, "one of the first fruits of" Jefferson, had just left, and had gone up the railroad, whither we followed to search them out. Having walked some distance and not seeing them "ahead," we returned, and in returning met two gentlemen who were in search of us, and we of them. This was a very satisfactory *rencontre* to all concerned, as it relieved us all of the anxieties of the hour. Their patience was almost exhausted, having been waiting for our arrival during three days. Three days in Brookhaven! Only think of it, ye who may have been strangers in that "city!" But if the time was intense tediousness in the day, night brought with it some mitigation of *ennui*. Dr. White had been cannonading the enemy's works on two or three evenings in the Presbyterian temple preparatory to our addressing them in the same. He had given them to expect that we should speak to the citizens there on the evening of our arrival. But his teaching had alarmed their prejudices, and they discovered that orthodoxy and the doctrine he exhibited could not pull together. Apprehensive, therefore, that trouble might arise from any further display of liberality and "charity," they concluded to close the doors of their temple against "doctrine dangerous to Christianity"—i. e. dangerous to the stuff they call Christianity—and in conformity with their resolve, notified him that he could hold forth there no more. This was fatal to our appointment in the Presbyterian sanctum, so that a place had to be sought for elsewhere. This was found in a hall over a billiard saloon, or something of the sort, and notice was circulated that we would speak "at candle-lighting."

Meantime we adjourned to the residence of a friend of Dr. White's, who kindly showed us hospitality for the day. When evening came we directed our course to the hall. This we found in darkness, while the saloon below was boisterous with rowdy mirth, which is typical of the public mind in all like "cities" of the Gentiles. We have an innate and special disgust for all such "localities," and for the things that flourish there; and had we not been desirous to please our brethren and their immediate friends and acquaintances, we should have refused to expose our "pearls" and "holy things" in so unpropitious a vicinity. What is the use, thought we, of wasting our time, and energies of body, soul, and spirit, on such a thoughtless and trifling company? for we had learned that these billiardists would soon transform themselves into an audience for us when the candles should be lighted in the hall! A pleasant prospect, truly, for an expositor of the word! But, perhaps, no worse than "the Jews in Thessalonica," or the pagan rulers before whom Paul preached. But only think, my readers, of the state of mind an audience is in relatively to "*the deep things of God*," the greater part of which rushes from a billiard saloon to hear "a preacher" against whom "pious Christians" had closed the doors and windows of their holy fanes! Such was a constituent of our audience which rushed up to occupy the seats provided, when the tallow-candles began to gutter down and flicker in the breeze, which the heat would not allow the windows to exclude. The company was not exclusively of the sons of noise and liquor: there were sons and daughters of other watchers of the night, whose orgies are celebrated after a more pious fashion. We spoke to them about Paul as a teacher of the Gentiles, and of the peculiar doctrine he taught; but, though they sat quietly and decorously on their seats, and looked steadily at us, we felt as though we were charming the deaf adder, or speaking mysteries to a deaf man. Reader, did you ever "speak into the air?" Paul defines this to consist in uttering by the tongue words not easy to be understood by the audience, so that it does not know what is spoken. We felt, all the time we were speaking, that we were doing this; and that, consequently, we were in their eyes as a barbarian. 1 Cor. xiv. 9–11. Not that we did not speak English, and that in the most familiar Anglo-Saxon we could bring upon our tongue; but we aimed also to

"speak as the oracles of God;" we aimed to "speak the things that are freely promised of God in the words which the Holy Spirit teacheth"—to do this in "form of sound words used by Paul:" nevertheless, we felt that there was no response to the ideas in the brains upon whose ears the words of the Spirit fell; that they were like red-hot shot upon bags of wind, sand, or cotton—bounding off, or causing collapse, but making no permanent impression, or abiding lodgment in their minds.

About 10 P. M., we concluded the unsatisfactory business of the hour, and set about evacuating the "city" with all due energy and dispatch. This was effected in about half an hour. We travelled all night, that we might spare the horses and ourselves the inconvenience of the excessive heat, which this season was unusually oppressive even to those who were "to the manner born." Bro. Stampley had lost one of his horses in coming to Brookhaven, which made it still more desirable that all risk possible should be avoided of losing another, especially as one of those we now had was hired. But though we travelled all night we did not wholly avoid the heat which is not so easily evaded in a journey of fifty miles after the old fashion of locomotion. When the sun rose it became very oppressive, and we were not slow to seek refreshment at the first "house of entertainment" on the way. It was not only the first, but also the last, and unquestionably the worst, that can be started in the trade. Instead of a house of entertainment, it was a house of mortification, especially to a delicate stomach which needed to be appetized by condiments, and enticed by the blandishments of unexceptionable cookery. The coolness of the night had revived our inclinations for food slightly; and we were pleased to hear it announced that breakfast was ready. But, oh! that breakfast! the very aspect of it deprived us of a desire to eat! Still we had to try, for the sake of avoiding offence; so we sat down, and prepared to "go through the motions!" The bread was half-baked dough, called "biscuit!" and the "coffee" and "tea," mere water bewitched! In a dirty dish, at one end of the table, was a fry of bilious-looking fat swimming in liquid grease, and called "bacon;" while at the other end was a dish of hard, and evidently oft-fried, slices of the knuckle-end of an old salt, called "ham!" We found the former too rancid for our taste, and the latter too hard for our teeth; and both too vile in their appearance and cookery to enter into our mouth. We espied something, however, that we thought might be eatable. We asked our friend, the doctor, if that was cream-cheese? "No," said he, "it is butter." We had never seen butter made in June of such snowy whiteness, which had caused us to mistake it for cream-cheese. We took some, and spread it on the warm dough, a small piece of which we put into our mouth unmixed with that cautiousness which its tabular relations ought to have induced. The taste was most distasteful, and like to a mixture of tallow and lard. We could encounter no more; and our hope of breakfast was abandoned in despair. Dough, fat, chips, and tallow were beyond the comprehension of our gastric faculties; a ray of hope, however, shot out, on bro. White asking for a glass of milk. That, said we, is both meat and drink, so we asked for a glass likewise. But we were a moment "too late," a tardiness which in our time has lost kingdoms as well as milk. They had only one glass, which the doctor would have surrendered, but we positively refused. "What sort of butter," we inquired, after departing from this entertainment, "do you call that, doctor?" "Cotton-seed butter; the long drought has dried up all the grass, leaving only bushes and bitter weeds; so they feed their cows on cotton-seed to keep them alive; and it is that which imparts the taste to the butter of which you complain."

About noon, on Sunday, we arrived at our destination, with no further let or hindrance than we have detailed. It was soon circulated in the neighborhood that we were at the house of bro. Jalone Stampley, where any persons, friends or brethren, wishing to see and converse with us would be courteously and kindly received. This invitation had the effect of bringing many together, from whom emanated questions of divers sorts, which kept us in talk continually. While this was in progress bills were in circulation notifying the public that we should speak at certain times in Fayette (some 22 miles from Natchez) and at the school-house of Mr. Guice, in Franklin county. At Fayette, the place of meeting was at the Campbellite-house, which had recently been resounding with no very complimentary epithets upon the doctrine we have the honor and privilege to maintain in the midst of a crooked and perverse generation. We were requested to consider ourselves at perfect liberty in our use of the house; which we always do, as we only accept the use of sectarian houses with the understanding implied if not expressed, that for the time being such house is placed at our disposal to state what we believe is the truth, though said statement may be subversive of all the creeds of Christendom, as,

from the very nature of the truth, it is sure to be.

Frailty in Fayette! thy name is Campbellism! This system was once flourishing there, and in its prosperity purchased for itself a lot, and built thereon a house of brick for its glory. The truth, however, has given it a shaking, for its worthiest members have left, and are leaving it. There is but one alternative for its adherents—either to lose themselves among the populars, or to come out from Campbellism and obey the truth, which they may have come to believe since they were *presumptuously* dipped for the remission of sins.

An effort was recently made to rekindle the dying embers of its altar fires, and not without an inkling of success. Though the parties fished for were not enclosed in the Campbellite gospel-net, a little minnow was bagged in the form of what is commouly styled in those parts "a little nigger." The Reverend Mister Davies, "evangelist" at a certain per annum for some sort of a circuit drew forth from the crowd, electrified by his eloquent reprobation of the "earthly kingdom," a little black boy, about seven or eight years old. He "came forward to confess," upon which, as we were informed, the following colloquy ensued:

Preacher. Well, my boy, what do you want?

Boy. To be a good boy, sir.

Preacher. How old are you?

Boy. Don't know, sir.

Preacher. You want to be a good boy?

Boy. Yes, sir.

Preacher. Thank the Lord; that is as good a confession as I want. I've no doubt sister —— (to whom the boy belongs) has taught him all that is necessary; and if I get to heaven I expect to meet him there!

The above may be taken as an illustration of the depths to which the pretensions of the defiant Campbellism of former years have fallen in 1860. The denunciations of such a "preacher" are unworthy of the least respect or regard except for the sake of those who might be deceived by the wool upon his paw. For the sake of these, bro. White, who listened to his foolishness among others, wrote to him a letter, of which the following is a copy:

"Sir:—Myself and several brethren of the church of Christ to which we belong have attended your meeting the past three nights, and have heard you denounce the idea of "an earthly kingdom in Palestine with Christ ruling there in person on the throne of David, as a narrow-minded idea." These brethren request me to state to you their wish, and that of other brethren and numerous friends, that you meet us at any time and place it may suit your convenience, (they would prefer that the time be as early as possible,) to discuss this affirmative proposition with us before the people. They think it antichristian, ungentlemanly, and antidemocratic to deny the opinions of opponents, denounce them, and not afford them the chance of defence before the people where the denunciation is made.

"E. J. H. White."

We believe that this note met not with the response desired. The meetings closed, and the preacher departed, and so the matter ended.

During our sojourn we addressed the people some fourteen times in Fayette, at the school-house, at the Wild Woods Springs, the property of Mr. O. S. Miles, on the fourth of July, and elsewhere. In the course of these meetings we spoke to them about thirty hours on the things of the kingdom of God and the name of Jesus Christ, besides much conversation from house to house. The immediate result was the spontaneous application of three for immersion, who had been for some time previous to our visit reading the scriptures and studying them by the assistance they were able to derive from our writings, and conversation with Bro. White. Two of them were ladies of good standing in society, and the third a gentleman known favorably to many. One of the sisters had been a Campbellite; the other, free and independent of the enslaving and darkening mesmerism of all the sects by which mankind are hoodwinked and befooled. Others there are who are deeply interested in the truth, and will, we think, not be long ere they call on Brother White to assist them in the obedience of faith. We were much pleased with the brethren and friends whose acquaintance we had now made for the first time. We like them much better than we do the country in which they live. We wish they had a region as beautiful as that in which we dwell, without our excessive cold in winter, and then their neighborhood would be pleasant indeed. But in this world of evil we cannot have all we wish, nor, indeed, would it be good for us, for had we, we should love it too well for our future good.

On July 4th we visited a singular spring on the plantation of Mr. Miles. It is excessively bold, throwing up large quantities of exceedingly fine sand. The bottom of the spring has not been reached with a pole measuring twenty feet. The opening is about six feet in diameter, and tapering downwards like a funnel. Over this is a body of water about two feet deep, which is enclosed for bathing. But that which

makes the well most remarkable is, that on plunging into this unfathomed abyss one cannot sink. We know this to be true, for we plunged into it and were buoyed up by the water like cork. It is the coolest water we found in Mississippi, and not very cold at that. But, though a man cannot sink in it, other things of less bulk and greater specific gravity can. We were told that an unphilosophical gentleman proved this to the thorough conviction of all observers by casting in his gold watch, which went down, but has not returned to this day! Another experimentalist, we heard, suffered himself to be thrust down with a pole fifteen feet; and that when disengaged he was boiled up to the surface with the sand.

In our Fourth of July address at this place, where a goodly number had assembled to hear, we endeavored to show them from the scriptures the real nature of our "model republic"—that it was a political embodiment of the principles of the witnesses resurrected from their "three days and a half" torpor in 1789; that it was essentially antagonistic to the Powers of the Old World; that it was only a temporary and provisional expedient; that its days were numbered; that it was probable that the people would lose their sovereignty within two more presidential terms; when presidents and governors would be abolished, and the States converted into kingdoms by and for the saints, the captains and leaders of the hosts of Israel. This was not very flattering to national vanity; but it was a doctrine that no ecclesiastic or politician was able to confound.

Having faithfully performed the labor to which we were invited, at the end of two weeks we bade our friends adieu, and departed in company with our excellent brother, S. B. Stampley, for Rodney on the Mississippi. Here we overtook some friends who had heard us on our last day, whom we accompanied across the river to their residence, called "Hanging Moss," in allusion to the moss suspended in festoons from nearly all the trees of the forest. We were very politely and hospitably entertained by Mr. Brown and his lady until the next day, when he kindly forwarded us to St. Joseph's, the landing in Louisiana where we had to embark for Vicksburg.

While detained at St. Joseph's waiting for the steamer, we were very pleasantly accommodated at the office of Mr. Julius Aroni, an agreeable and educated gentleman who practises law in that parish. He had been educated in Germany, where he had imbibed the principles peculiar to many of the universities of that metaphysical and bewildered country. Having invited us to give him an outline of what we understood to be the system of truth taught in the Bible, he heard us very patiently and with all attention. He said he wished he could believe it; but how could he? for in respect of miracles he was a disciple of Hume; and did not believe in the writings of Moses. "If ye believe not Moses' writings," said Jesus, "how can ye believe my words; for Moses wrote concerning me?" We wish Mr. Aroni could come to an understanding and conviction of the truth, for he has a good organization, is too conscientious to be a hypocrite, and would make, no doubt, a useful and efficient advocate of it in the region round about. But if a man have no faith in the scriptures, he is *ipso facto* excluded from the possibility of faith in "the gospel of God." He must be convinced that the scriptures of Moses and the prophets are the oracles of God; but how to do this so as to silence all the cavils of the fleshly mind is not easy to devise. We know of but one way of accomplishing it, and that is, *study the writings themselves until the system they teach is thoroughly understood.* When this knowledge is acquired, we are satisfied that the mind that is able to attain to it, if honest and good, will be convinced that no other than the Spirit of God could have devised it; and that consequently the book containing it must be true.

At 4 P. M., the boat arrived from New Orleans, and the time, consequently, for us to separate from our friends. We were soon on board and steaming up the Mississippi for Vicksburg, about seventy-five miles from St. Joseph's. We arrived there next morning in good time for the train to Jackson, Mississippi, where we found ourselves at 10 A. M. Here we were detained for seven tedious hours in a wilderness of a hotel, devoid of all interest to the traveller who has no taste for warm cistern water in a melting atmosphere, nor for gambling in liquor saloons. To us life is absolute weariness except when we are in talk upon "the glorious gospel of the blessed God" with interested persons; or quill-driving upon the same subject for the illumination of contemporaries capable of appreciating what they read. The rest of life is but a journey through a cheerless and barren wilderness, amid wild and hideous and dangerous beasts of prey; so that the heart of the believer yearns for the oasis looming in the desert upon the horizon of his faith. There he expects refreshment in the rest that remains for the people of God, surrounded by immortals of whom, in their previous flesh-and-blood ex-

istence, this vain, treacherous, ungrateful, and foolish world was not worthy. Theirs will be "society" truly "good"—intelligent, virtuous, glorious, divine—society in which God will be supreme; and wisdom and knowledge will exclude ignorance, superstition, and all their practical consequences.

We left this exceedingly dull city at 4 P. M., by the Central Mississippi R. R., with a through ticket to Cairo, *via* the Mobile and Ohio road, which terminates at Columbus, Kentucky, whence passengers are conveyed by steamer on the Mississippi for twenty miles to Cairo, Illinois. From this place we made a detour by Odin on the Central Illinois, and Vincennes on the Ohio and Mississippi, to Evansville on the Ohio river, which brought us within twelve miles of Henderson City, Kentucky, within seven miles of which were our next appointments. These we reached in due time; and had the pleasure of once more meeting the brethren, and inquiring of them face to face concerning their progress and stability in the faith. We were glad to find that they still held their own, and had increased in knowledge and faith, and consequently in the favor of God (2 Pet. i. 2–4) since we had the pleasure of seeing them in the flesh a year ago. We found no foolish crotchets among them by which in other places the brains of many well-meaning people are addled and softened almost to the disorganization of their mentality in the faith. They rejoice in "THE SIMPLICITY THAT IS IN THE CHRIST"—2 Cor. xi. 3; uncompounded with porkism, vegetarianism, antitobaccoism, unleavened-breadism, decoction-of-raisinism, phrenosciolism, abolitionism, tetotalism, and a multitude of other foolishisms poured out from the teeming brains of the fanatical and hypocritical infidels of northerndom. Where these follies get possession of the brain, they become so many demons by which it is demonized to the weakening of the influence, or to the exclusion, of the truth. Our experience is, that where these crotchets reign in men or communities, their scriptural intelligence and morality are impaired, the little vitality they possess is exhausted upon those humanisms, or elements of "the wisdom that descendeth not from above," (see James iii. 15,) and the word becomes a mere article of convenience or merchandise in their hands to the manifest injury of the truth. Their minds are befogged by these "thinkings of the flesh," which become a mist which distorts the gospel of the kingdom from its scriptural and just proportions. Their crotchets become a standard of morals which God hath not established; but which, worse still, are positively opposed to and subversive of the principles of rectitude he hath ordained. We rejoice that the brethren in Henderson are uncontaminated by these vagaries of the flesh. The simplicity which is in the Christ knows nothing of them; and we hope that the real believers of the gospel of the kingdom everywhere will stamp them with reprobation, and afford no facilities for their circulation through the land; for wherever they prevail, truth, righteousness, and morality are impaired, and souls frittered into shreds and patches are developed—tatterdemalion souls, from all of which put together a whole-souled believer in the uncorrupted truth could not be found: instead of being "living souls" or *bodies of life*, in Christ, they are the puling imbecilities of the flesh. We know what we affirm; and were we to state all we know, it would overwhelm the zealots in crotchetry in the anathema maranathas of all good men and true. But for the present we refrain in hope that repentance unto righteousness, and zealousness for the truth without compromise with errorists for temporal advantage, may prevail. The brethren with whom we have conversed will understand our allusion here. *Verbum sapienti sat est.*

We spoke daily in Henderson county for eight days to audiences of somewhat larger dimensions than usual. Two individuals, who, we believe, had both in former years been Campbellites when Scotto-Campbellism was rampant in these parts, made application to be assisted in rendering obedience to the faith. We are not quite certain of both of them; but we are sure that one was. Be this, however, as it may, they are Campbellites no longer, having put off that old man for Christ. The brethren in Henderson now number seventeen, quite a large number for that county if all shall be so happy as to be hereafter accounted worthy of the kingdom. The individual preservation of the brethren's faith there does not depend upon being numbered with a crowd. They rejoice in every addition to the body; but they are not anxious for numbers for the sake of a crowd. They know that crowds cannot be gathered in from the generation extant at the Lord's apocalypse; but only the few that remain of the people of the name yet to be separated for him. Their anxiety is for the quality, not the quantity, of proselytes; knowing that a multitude has ever been more plague than profit to themselves or the truth. Still they are not apathetic nor niggardly, not knowing but the last of the saints may have to be separated from

their midst or by their coöperation elsewhere. All who have been benefited by our labors are greatly indebted to them for their contribution in the gospel—fruit which, we doubt not, will abound to their account—Phil. iv. 17. Though few, they are strong in the Lord; and being intelligent in the word, and of good moral conduct, which cannot be gainsayed, they are the most enlightened and best people of Kentucky; and put to shame the zealots who strain at evils they cannot profit by, and swallow whole herds of sins as sweet morsels, they have a mind to! Out upon such hypocrisy!

Our work in Henderson being finished for the present, we left for Ogle county, Illinois, We had been urged for some months past to visit this and other parts of the state, but had not been able to form a resolution so to do. Time being short, and, in the same ratio, precious, we had to defer certain localities to a more convenient season. We had been in Ogle some eighteen years ago while in Scotto-Campbellism, on which occasion we formed the acquaintance of certain friends who were an emigration from Washington county, Maryland. As the result of this, they became readers of our writings, which have exorcised them of the vain traditions of Scott and Campbell, and made them intelligent, but not yet obedient to the truth. If asked in what locality of Illinois the gospel of the Kingdom is believed most earnestly in its simplicity and unsympathetic affinity with the errorisms of the day, we should direct attention to the family circle of our friend S. W. Coffman. Some of them have obeyed the truth without admixture with the adventistic speculations of friend Marsh and his coadjutors, who think to tinker up their old Christian and Millerite immersions by a superficial post-immersional assent to truth. Northern Illinois is infested with "kingdom-believers" of this unscriptural type, who are totally unable to explain what Jesus meant when he said to Nicodemus, "Except a man be brought forth out of (*or born of, C. V.*) water and spirit, he cannot enter the kingdom of God." Some have the supreme folly to maintain with great pertinacity, that to be born of water here is to be born of one's fleshly mother! As if Jesus were telling Nicodemus of "earthly things," or things physiological and obstetric!

Friends to the truth without compromise, then, there are a few in this region. One of them named Abraham Coffman, we assisted to put on Christ. This was the sixth since we left home; all of whom had been studying the word, and as the consequence demanded baptism at our hands. We value these six more than a hundred thousand millions of the so-called "Christians" of the day. It is only such we like to baptize; and therefore our efforts are confined to enlightening people in the truth, and do not extend to pushing them into the water. When a person is scripturally illuminated, there need be no pressure exerted to impel them to baptism. They all know their privilege and duty, and as honest men will demand and urge it in their own behalf. Such converts you will always know where to find; but those who are developed under hydraulic pressure are as uncertain as the wind.

We resided several days with our friend S. W. Coffman, who procured us a hearing in the Methodist "Church" at Adaline. The house was about full, and we were listened to with great attention for some four hours, not all at one sitting, but divided into two. It is thought that a decided and permanent impression was made upon the minds of many; but who can tell? We rather anticipated the reverse; for the truth has not much power upon the human mind, distracted with its political and social interests and questions. Our friend took us to the abodes of some of his neighbors, and prompted them to make all useful inquiries in regard to the truth; besides which he invited them to his own house for the same purpose. In this way we instructed many, in the hope of benefiting some. Some of these friends must assuredly be in earnest, for they would not otherwise have been so "ready to communicate." Of these we may mention S. W. Coffman, Joseph Newcomer, J. Ettinger, who know the truth; and if they would obey it with a right good will, would, in so doing, exercise a very beneficial influence in its behalf.

From Ogle county, Illinois, we journeyed to Kenosha county, Wisconsin, somewhat over a hundred miles from Adaline. We were met at Burlington, on the Racine and Mississippi railroad, by brother J. D. Benedict, formerly, with his intelligent sister-wife, a Scotto-Campbellite, but now both of them, with their aged mother, rejoicing in the truth. Through his activity and influence a considerable congregation was convened at a district school-house; and many came to this house, some to gratify their curiosity, some to learn, and others to understand. We talked much in exposition of the word, and were pleased to know that many desired to hear more. People of all sorts are encountered in this way—silly men and "silly women laden with sins, and led captive of those who creep into houses"—that is, of the clergy, by whom

they are bewitched. The silly women in Paul's day "were ever learning," but in ours they never learn at all, nor seek to know anything but that which ministers to the flesh in its divers lusts and perversities. Though "never able to come to the knowledge of the truth," as Paul says, they are ever ready to expectorate their malevolence, and to give their opinion in matters they do not understand. With all the presumption in the world they will undertake to declare what is a "Christian spirit," and to judge them who are themselves judged by no natural man, male or female.—1st *Cor.* ii. 15. We have met with such in our travels; and our experience of them is in exact coincidence with Paul's, with whom we conclude that their folly will be manifest to all, as those who have turned aside to Satan to do his will. Of this class of evil spirits, Paul says, "If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away * * * for the unbelieving wife is sanctified by her husband. But *if the unbelieving depart* let him depart. A brother or a sister is not under bondage to such." "Art thou loosed from a wife? Seek not a wife. But, and if thou marry, thou hast not sinned" —1st Cor. vii. 12, 14, 27, 28. This, of course, is for brethren in Christ—not outsiders; for, says Paul, what have I to do to judge them that are without? Still, on the principle of being "subject to the ordinances of men for the Lord's sake," it would be necessary for such not to marry a second contemporary wife without a legal divorce.

So much for "silly women;" the time was fast approaching when we should be denounced by silly men. Having finished for the present in brother Benedict's neighborhood, we hastened on to our last appointment in Toronto, C. W. We arrived August 9th, and, according to our usual custom, put up with our intelligent and excellent friend, brother Coombe. We found him the same as we have known him for years, "rooted and grounded in the faith, and not removed from the hope of the gospel;" besides which, as far as we could hear, he is of good report of them that are without, which cannot be said of "others some," who pretend to know the truth.

We are particular to make this statement concerning brother Coombe, because certain who are first in their own cause, have sought, and to a small extent have succeeded, in making a contrary impression. To use the words of an esteemed and entirely reliable correspondent in New York, who was a witness of the gross and vulgar abuse poured out most foully against him and others, but marvellously endured with exemplary patience, "Dear brethren Coombe and Shapter have been fearfully abused for months past, by J. W." They have endured it, as they only can endure who desire not to wound the truth in the house of its friends, and to put it to open shame before the world. We have searched into the matter impartially, and have no hesitation in refusing to stand before the public in Toronto with the denunciators of the brethren who constitute the church, meeting temporarily and alternately in the houses of brethren Coombe and Shapter. We know that this exposition will expose us to abuse equally with them, and with the loss of some few subscribers to the Herald. But we care not for this. We can afford to suffer the loss of all Canadian patronage, knowing that the loss will fall heaviest on those who deprive themselves of the instruction they cannot obtain elsewhere. Existing Canadian patronage, if entirely withdrawn, can in nowise affect the prosperity of the Herald; and as for the bluster of the rude and vulgar, whose mildest epithets would disgrace the "back slums" of St. Giles, or the cellars of the "Five Points," we hold it all in the deepest loathing, and most sovereign and withering contempt. We will have no fellowship with men "who hold the truth in unrighteousness;" and they are guilty of this who "preach Christ of contention, not sincerely, but of envy and strife;" and who do not live as citizens worthily of the gospel of Christ.

In view of these premises, we concluded to resume our labors in Toronto where we had left off some two or more years ago. We had then spoken to the public in the Temperance Hall and Mechanics' Institute, and we determined to invite Her Majesty's lieges to meet us there again. The Temperance Hall was hired for Sunday and for Monday evening but not pre-paid for. An advertisement was put in *The Globe*, and placards posted about the city. But on the same evening "the wise men of Gotham" who constituted the committee of management, vetoed the appointment. They had resolved that the Hall should not be rented to "minstrels and infidels." Not being able to convict us of minstrelsy, they rated us "infidels;" and repudiated the act of their representative as a violation of their rules! Silly fellows!

Not having pre-paid, we were in no position to help ourselves. The doors of this building being closed against us, we had to fall back upon the less eligible, though sufficiently ample, Mechanics' Institute. It was Saturday morning, so that there was but little time to deliver ourselves from the embarrassment. Advertisements were put

into the two evening papers, and some of the placards altered. This, and the placing of sentinels at the Temperance Hall on Sunday morning to direct all comers to the Institute, obtained for us an audience three times on Sunday which nearly filled the lecture-room on each occasion.

But this was not all the effort that was made to keep the people from hearing the truth at our mouth. The poor temperance committee men sinned in their ignorance, thinking all the time that they were doing the god they worship good service. Such poor creatures were greatly to be commiserated, for they knew not what they did. Not so, however, with the other ministers of Satan who present themselves before the public as the zealous advocates, even "at the risk of their lives," as they pretend of the gospel of the kingdom!

The case is this. A worthy and excellent brother in the faith, and of good standing as a British subject, bearing the Queen's commission as a magistrate in Owen Sound —this brother, by name John Blyth, on the previous Friday met a certain man on the street who has made himself notorious in divers ways and parts of the province by his combats, (and, as he says of himself, he is "large in combativeness," and, it might also be added, in self-esteem, and low in the nobler faculties of the brain,) in which he unnecessarily arouses the prejudices and wrath of the baser sort against himself, to the risk of his bones and to some who patronise him. This man, named J. Williams, not very long since a self-importation from Plymouth, England, where he left behind him, as has been recently proved by testimony we know personally to be reliable, an odor of no very savory perfume— this same individual it was that bro. Blyth encountered on the street. He soon fell foul of Dr. Thomas, because he had domiciled himself with Mr. Coombe, to whom he has the most malignant dislike, although under obligation to him for the most disinterested kindness. He was frenzied against us because we did not come to him, and had not applied to him for the use of what he styles "his pulpit!" which, under the circumstances by which he has surrounded himself in his waywardness and moral laxity, would be utterly impossible. We have no use for pulpits desecrated by the trashy conceits which we heard customarily emanated from his, in combination with talk about the kingdom. We prefer to stand alone before the public, unencumbered by any delinquencies other than our own. The world cannot justly charge us (nor the brethren either) with being "an arrogant, contentious man; a liar, and a vile person," unable to prove by our conduct wherever we are known, that we are the reverse. Our character is loyal and true to the truth before God and the brethren, none of whom can charge us with drunkenness, or with being "disguised in liquor;" none of them are afraid to trust their wives and daughters in our company alone; nor do our speech and manner excite in well-regulated minds imbued with the spirit of the truth, unmitigated disgust and loathing when speaking of our bitterest opponents. We do not arrogate to ourselves the Spiritual Fatherhood of the believers of the gospel of the kingdom; though this generation would thus far have been ignorant of it, but for our oral and literary labors of the past twenty-five years. We do not claim in word or effect to be their pope or father; and that, therefore, we only and officially have a right to appoint whom we please as their elders and deacons. We do not even assume this in New York city, much less in remoter parts, and universally. We do not indulge in fits of fury, and vulgar, low-life abuse; nor do we consult God by lot as to what text we shall discuss before the people. We do none of these abominations, nor will we identify ourselves with any man, or "his pulpit," who does. This was our reason for resuming our labors where we left off in Toronto; and for not condescending to appear where some desired, not for any love or respect for us, but for the promotion of their own unhallowed and selfish schemes.

Bro. Blyth was astonished at the frenzy of the man against us, seeing that he had been boasting, when at Owen Sound, how well he had been received by us when recently at New York. "How is this?" said he; "did not Dr. Thomas treat you well in New York?" "Yes, in part." "Oh, no!" said Mr. Blyth, "there was no 'in part' about it; it was altogether well, according to your account at Owen Sound." But it mattered not; well or ill, he declared that he intended to oppose us! Opposition to friends and foes is his element; and to the former most malignautly, if he *suspects* that they may be in the way of his arrogance. Bro. Blyth pressed him to say on what ground he intended to oppose; but this he would not reveal: so we had to wait until time should manifest it in its own course. And this it was not slow to do. For on Sunday morning, when bro. Coombe went to the Temperance Hall to see if any sentinel was there to tell the people where to go to hear us, he found the plank footway, or sidewalk, chalked with large letters, warning the people not to go and hear this Dr. Thomas, who was a *slave-owner*. But,

besides this, there were posted on a tree and lamp-post hard by, two notices advertising passengers not to hear us, because we were a *slave-driver*. But the advertiser had learned, with others of the public, that the meeting-place was changed to the Mechanics' Institute; so. regarding his work but half done, he went there, and chalked the side-walk with the words, "This Dr. Thomas is a slaveholder—don't go and hear him." Of course this was a wanton and gratuitous falsehood; but marvellously illustrative of the untruthfulness of the writer and the man that put him to work. We neither own, hold, nor drive slaves, black, white, or grey; and this is well known to the proprietor of the pulpit we avoided, and the misguided people whom he deceives. At the same time, we are not an abolitionist, whose political fanaticism and gnat-straining hypocrisy, which are all based upon the infidel speculations of the fleshly mind, we utterly despise. This same zealot, who sought to close the ears of the people of Toronto against us by raising the anti-slavery hue and cry, is in the very same condemnation. His argument is, that in fellowshipping slave owners, and those who fellowship them, the parties so fellowshipping them are partakers with them of their evil deeds; and are, therefore, as much slave-owners and slaveholders as if they actually held and drove them. The argument is specious, but not sound; take it, however, as you will, it convicts the advertiser and those who rejoice in him, of hypocrisy, as well as what they call crime." This man, who inspired the advertisement, when at our house in Mott Haven, N. Y., denounced all slave-owners as "thieves and robbers." On this we sternly rebuked him, telling him that they were no more "thieves and robbers" than he (we might have added, perhaps, less so); but many of them, to our personal knowledge, the salt of the earth, who could no more help being the owners of slaves than northern heritors being the owners of the estates to which they were born. Finding that we did not fall in with his denunciations, he lowered his tone upon this point, and in a subdued voice said, "Then you will admit that it was very injudicious for Whitehead to introduce the subject in the present state of excitement"—an excitement, by-the-by, that did not exist in Toronto beyond the narrow limits of his own turbulence and arrogance. Now this man and his companion, though both informed of our views and practice, partook with us in the breaking of bread at the same table (from which *then* the testimony before us did not warrant his rejection) on the Sunday following. Thus, if his argument be worth any thing, he convicts himself, and all that fellowship him, of slave-owning, holding, and driving, as well as us.

The opposition, however, thus manifested failed in its purpose of closing the ears of the public against us; while it developed the important truth, that "the love of the truth" has no place in the heart of the opposition. A man that must believe that we preach the truth, or in denying it, convict himself of error, seeing that he has plagiarized it with manifest desire to conceal the fact, from our writings; such a man, that knows the people would hear the truth in hearing us, and yet warns them not to come, really and truly because we did not honor him before the public, (not that he cares about "the poor slave," or specially about the two or three colored brethren deceived by him)—such a man as this does not hold the truth in the love of it. Paul would not have acted thus. So far as our denouncer may publish the truth to the Canadians (though to what extent he does so, we cannot say, having never heard him,) we rejoice, even though he may "preach it of envy and strife," and for the promotion of his own selfishness. We regard him of the class referred to by Paul, of whom he saith, "Some preach Christ of envy and strife; and some also of good-will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, I therein rejoice, yea, I will rejoice."—Phil. i. 15. In this we coincide with Paul; but will no more allow that such preachers shall neutralize the preaching by their evil works unrebuked, than Paul would wink at the waywardness of the coppersmith and his clique.

Our audiences at the Institute were exceedingly decorous and attentive. Though numerous, they were entirely free from the turbulence usually excited by our denouncer in that city. The truth was faithfully laid before them, but without irritation. One, a young student of divinity, of some precocious indications, asked if he might put a question? Of course, we consented. We replied to it. But he rose again, and wanted to give *his opinion;* which, however, the audience having no respect for, refused to remain to hear him. In the evening he tried it again, but with no better success; so there the matter ended.

After the work of the day was over, the brethren and sisters met at bro. Coombe's for the breaking of the loaf, and prayer;

which being duly observed, the congregation dismissed about 10 P. M.

On the following day we remained in the city, subject to any calls that might be made upon us, intending to depart on the morrow, Tuesday, August 14th, for our own residence in New Jersey, where we are now concluding this account of our two months' absence from home. The day before we left, we were walking with brethren Coombe, Blyth, and Churchill towards Osgood Hall. The last was with us behind, which, being observed, induced a colored man to join us, who respectfully inquired of bro. Churchill if that were Dr. Thomas? He said it was; upon which he addressed himself to us, and apologetically inquired if he might ask us a question or two. He then said, "Do you, Dr. Thomas, baptize slave-owners, and fellowship them?" We replied in a firm, but courteous tone of voice, "Yes, we do both." "Oh!" he exclaimed; and before another word could be added, he was off, and speedily lost to view.

And why should not a slave-owner be baptized? There is no man on earth who can show a scriptural reason why he should not; and no man intelligent in the gospel would attempt to show it. Nor is there any reason why, when baptized, he should send his slaves adrift any more than his wife and children. If called being a master, let him remain a master; and treat his slaves and children like a Christian master and father. By his baptism, his slaves and all he possesses have become Christ's, and he is only Christ's steward and overseer. Christ Jesus is the slave-owner, and he has nowhere ordered his stewards to set them free. Slaves are either black or white; nay, they are of all colors and shades. All except Christ's freemen, are the slaves of sin and Satan; and we repeat, he has nowhere commanded his freemen and stewards to set the slaves of sin and Satan at liberty if they happen to possess them. Nay, the Spirit that anointed Jesus declares that Satan's subjects, without qualification of color, shall be sold to the Jews, and by these sold again to the Sabeans in the crisis that is fast approaching. "Because ye, Gentiles, have taken my silver and gold . . . . the children also of Judah and the children of Jerusalem have ye sold to the Grecians, that ye might remove them far from their border: behold, *I will sell* your sons and your daughters into the hand of the children of Judah, and *they shall sell them* to the Sabeans, to a people far off; for Jehovah hath spoken it."—Joel iii. 5–8. Here are God and the Jews trading in slaves, taken from Satan. We would like to see fanaticism harmonize this with its infidel abolitionism! We quoted this testimony when in Mississippi, very much to the dissatisfaction of a slaveholding Scotto-Campbellite there. He did not like the prospect of such a slave trade as this, in which possibly himself (for he cordially despises the Jews) and children may find themselves far off in bondage among the Sabeans! We are told that this gentleman (who is a friend of ours, nevertheless) was pleased to say, that "The more he heard Dr. Thomas expound the Scriptures, the less respect he had for them!" True, doubtless; for the disobedient, whether abolitionists or slave-owners, exceedingly dislike that which convicts them of ignorance and sin.

Finally, then, let abolitionist and slave-owner, bond and free, all slaves to the god of the world, hear what Paul says to those of them who accept the gospel call: "Let every man abide in the same calling wherein he was called. Art thou called being a slave—δουλος? Care not for it: but if thou mayest be made free, use it rather. For he that in the Lord is called, being a slave, is a freed man of the Lord: likewise, he that is called, being free, is a slave of Christ. Ye are bought (both bond and free) with a price. Be not ye slaves of men, "in bondage to their traditions." "Brethren, let every man, wherein he is called, therein abide with God"—1 Cor. vii. 20: and leave the outsiders and carnally-minded theorists of the world, to battle out their controversies among themselves. The man in Christ has no sympathy with the crotchets and fallacies which agitate and perplex the man in Satan. Leave Satan to complicate his own affairs, which cannot be improved, and are only defiling to those believers who mix themselves up with them. Satan will rule till the Lord come, and then, but not till then, he will be bound, and vanish from the scene.

The agitation of slavery in Toronto, at this time, is a mere *ruse* to divert public attention from the obliquities of those whose behavior puts the truth to open shame before the world. Let no real friend of the truth be deceived by any such manœuvre.

August 19, 1860.

Addendum.—We forgot to say, that the cougregation of the faithful in Jefferson, Mississippi, now numbers twenty; of whom one is a slave belonging to sister Maghee, who can read, and is quite intelligent in the gospel, and is highly esteemed by the whites who know her; and being Christ's

freed woman, she is quite contented in the calling in which she was called; and much happier than the white slaves around her, who love and hug the chains of slavery which bind them to the chariot wheels of their hard taskmaster, the Devil.—EDITOR.

[*From the Toronto Colonist.*]

Preaching Christ of Contention.

DISGRACEFUL PROCEEDINGS IN THE COLLEGE AVENUE, TORONTO, C. W.

MICHAEL BYRNES was placed at the bar charged with fighting and creating a disturbance in the College Avenue, yesterday [Sunday] afternoon. It appears the row arose from the villanous preaching of the man Williams. A dispute arose among the crowd, and Byrnes received a blow in the mouth, and he, determined to have revenge, subsequently challenged several parties to fight. The greatest consternation prevailed among the females, and the peaceable citizens who were enjoying a walk on the grounds, until Constables Hornibook and Hoddinot came up and took Byrnes into custody. He was fined $2 and costs.

This pretext of preaching the gospel by Williams is getting to be a great public nuisance, and should be put a stop to. The word of God is turned into ridicule by an ignorant and unruly crowd, and amid the reading of its blessed pages are to be heard cursing and swearing of the worst kind. Yesterday, were it not for the timely interference of the police, no doubt a terrible fight would have ensued.

☞ The said Byrnes is the student of divinity, manifestly of the church militant, who wanted to tell our audience his opinion, which they would not hear. As for the "man Williams," his course is highly discreditable to what truth he may preach. A scriptural exhibition of the gospel upon British and American soil will not produce the results which follow his vulgar and violent tirades. The effects produced upon the crowd and many of his proselytes by his preaching, are a transcript of the man. The faithful in Corinth were Paul's epistle known and read of all men, even as the cursing and drunken rioters of College Avenue, and those proselytes of his, who roll up their sleeves for a fight with their "brethren," get drunk, and brawl against slavery of which they know nothing as they ought, are the epistle of "the man Williams." "By their fruits ye shall know them;" and by such effects in a "civilized community" it may be known that the matter and manner of his preaching are not what they ought to be. We say not that he has done no good; but we do say, that the little good he may have done will not atone for the contempt he has brought upon "the gospel of the kingdom" in Toronto. A straight line is often drawn by a crooked instrument; and the violence and vulgarity of the man prove him to be that same.

EDITOR.

Analecta Epistolaria.

The Psalms of David.

HALIFAX, N. S., May 7th, 1860.

My Dear and Respected Brother:—The church here read the Psalms in course, along with the Scriptures, and the presiding brethren, in commenting on them as far as the 64th, the last read, have regarded them with few exceptions, as being either prophetic of Christ, or, as his very words; and especially those Psalms which are penitential and supplicatory; wherein the speaker implores pardon of his iniquities, and deliverance from all his enemies, death included. They say, 1st, that every Psalm, a portion of which is quoted in the New Testament as the words of Christ, and wherein there appears to be one speaker throughout, is the *language of Christ*, penned by David under the influence of the Spirit of Christ, which was in him and which enabled him to testify of the sufferings of Christ, as well as his kingdom and glory, &c. 2d, they say that other Psalms of like import, containing expressions similar to those in the Psalms which are quoted in the New Testament, and applied to Christ, are equally the language of Christ. They deny that David speaks of *himself*; of *his own* sins, persecutions, trust in God, assurance of hope, deliverance from his enemies, &c., but affirm that the Spirit of Christ in him lets us, as it were, into the inner life of Jesus the anointed, when "learning obedience," and "being made perfect" by the things which he suffered. That if we would know the Lord's sweet communings with his Father, his prayers for strength and grace to overcome all temptation and endure without end; if we would know much more of his feelings and emotions and sufferings, than can be gathered from the New Testament, we have but to consult the Psalms of the Beloved, of whom David was a type.

Do you so regard the Psalms? Or do you consider such Psalms as the 3d, 7th, 9th, 13th, 16th, 18th, 22d, 23d, 25th, 28th,

30th, 32d, 34th, 36th, 38th, 41st, 49th, 51st, 54th, 55th, 59th, 61st, 64th, 69th, 71st; do you regard, I say, these and similar Psalms as having referred to the sorrows, sufferings, persecutions, enemies, &c., of David, or of his son? David was a persecuted one, had cruel and unjust enemies, who sought to destroy him; he was a man of faith, always maintained his trust and confidence in God, as his shield and tower, and in these things was a type of the man of sorrows, the despised and rejected one, and doubtless when the spirit of prophecy was upon him and spake by him, his words were greatly expressive of his experience and feelings, as they are of all who follow the steps of Jesus; but was David inspired to testify in the above Psalm of himself, or of Christ? That is the question.

I may add that the presiding brethren apply to Christ the following and similar portions; Psalms xl. 12; xli. 4; xxxviii. 3, 4, 7; li. 2, 5. In regard to the first two there is they argue no alternative seeing the Apostles Paul and John quote from these very Psalms the words of Christ, and there is but the one speaker throughout. It is evident that he who said "Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God," says a verse or two further on: "Mine iniquities have taken hold of me," and the same who cried unto Jehovah, saying, "heal my soul, for I have sinned against thee;" lamented—"Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his hand against me.

There was a mystery in these things which David desired to look into. He in common with all the prophets through whom the Spirit of Christ spake, desired to know the significancy of these things; but it was not revealed to them, and contained a mystery until it was revealed through the Apostles in their preaching and teaching subsequent to Pentecost. And so I am persuaded that these things are now to be understood by all who are rightly instructed. They are a link in the great chain of revealed truth which begins in Gen. iii. 15, and ends in Rev. xxii.; with all things, the works of the devil destroyed, the earth and our race redeemed from sin and all its consequences, and blessed forever more with the favor and presence of Jehovah;—the glorious results of God taking hold of our weak and sinful natures; an answer to which, in connection with what I have written, will much oblige, and doubtless benefit many of your readers, as well as those here. A difference of opinion exists among brethren here on this subject, and an appeal to your judgment was suggested.

Yours affectionately,
J. R. LITHGOW.

"The Land Shadowing with Wings."

THE following letter was sent to the *Sunday Times*, and inserted therein by the editor, M. M. Noah, in 1847. As the subject of which it treats is always fresh, and as it has not hitherto appeared in this form in the columns of the HERALD, we present it to the reader now, that he may be reminded of what we have already published in 1853, which increases in interest from the events now transpiring in Syria; and from our being seventeen years nearer to the consummation than when originally expressed in the *N. Y. Sunday Times.*

To the Editor of the N. Y. Sunday Times:

In your journal of the 1st instant, you have a short editorial under the above caption, wherein you inform your readers that "of late, several sermons have been preached from the 18th chapter of Isaiah, which runs thus—

"'Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia. That sendeth ambassadors by sea, even in vessels of bulrushes,'" &c.

In your remarks, you say that "it seems now to be generally conceded, that America is the land which the prophet Isaiah saw in his vision," and that "indeed there can be no doubt of it, as this is the only continent lying beyond the rivers of Ethiopia." In reply to this I would observe, that though it may be thus "generally conceded," the text and context will not admit of such a construction. *General concession* may give a quietus to "things seen and temporal," but is always to be put to the question in relation to the politics of the kingdom and throne of David which is to be "built to all generations."—Psalm lxxxix., verses 3, 4, 24, 26, 29, 36, 37.

The 18th chapter of "that great prophet," Isaiah, has manifest reference to the Israelites, the natural subjects of David's kingdom which, for 2,400 years past, has been "trodden down," and its territory "spoiled" by the Chaldeans, Persians, Macedonians, Romans, Saracens and Turks. This chapter is part of a prophecy which commences at chapter xvii., 12. It begins with "Woe to the multitude of many people," and "to the rushing of nations;" for "God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like

a rolling thing before the whirlwind"—verse 13. These "rushing nations," Ezekiel tells us, are "Gog, the land of Magog, Rosh, prince of Meseeh and Tubal," in alliance with "Persia, Ethiopia (Cush), and Lybia, all of them with shield and helmet (a Tartar host); Gomer, and all his band; the house of Togarmah of the north quarters, and all his bands; and many people with Gog"—a Russo-Tartarian host, which "shall rush" to the battle of their overthrow "like the rushing of many waters," even against the Israelites, partially resettled in the country promised to their fathers. At this "evening tide" shall Jacob be in "trouble," (Isa. xvii, 14,) for then "will be a time of trouble, such as there never was since there was a nation even to that same time; and at that time" Israel "shall be delivered"—Dan xii., 1; for "before the morning he," the autocrat, "is not. This is the portion of them that spoil us, (Israelites,) and the lot of them that rob us."—Isaiah xvii., 14.

In view, therefore, of this "consummation so devoutly to be wished" by Israel, and by all that love him for Messiah's sake, who shall judge among the nations sitting on the throne of his father David, Jehovah makes proclamation by the prophet to the power which, in his providence, he has appointed as Israel's protector in the affair of their partial restoration to the land of their fathers, "which is the glory of all lands." This protecting nation is insular and maritime, having possessions "beyond the rivers of Khush." "Ho, to the land shadowing with wings!"—protecting with its power, as a bird protects its young under the shadow of its wings; "which is beyond the rivers of Khush"—not "the undiscovered land," but "beyond the rivers" which water the tract of Asia, lying between the Tigris, Caspian Sea, and Persian Gulf, and known as Khushistan—the ancient Asiatic Ethiopia Now, Mr. Editor, if you take the bearings of the shadowing land lying beyond Khushistan, you will find that a line drawn in a north-easterly direction from Jerusalem, where Isaiah was when he made this prophetic invocation, will run through Khush, Afghanistan, and the Punjaub, and strike the Himalaya mountains, which bound the Anglo-Indian empire on the north.

This protecting nation, whose territorial empire is thus indicated, is the nation of the sea which cannot "send an ambassador" unless by sea. There is no exception to this fact; whereas in relation to the United States, its government can, if it please, send ambassadors overland to all the states of South America. British ambassadors cannot move from their sea-girt isle except by sea; and they are pre-eminently "*swift* messengers," being despatched for the most part in steamers. Hence I conclude that the protecting power is not America, but the maritime arm of Britain, whose Indian territory lies from Jerusalem "beyond the rivers of Khush," the preservation of whose ascendancy in Hindoostan is entirely connected with the future destiny of the territory of David's kingdom; and the Jews, "the merchants of Tarshish and the young lions thereof," (see Ezek. xxxviii., 13.) under the Holy One of Israel, are the Cyrus and his hosts of their restoration in these latter days, even as the autocrat of all the Russias is the modern Pharaoh, who "shall rush like the rushing of mighty waters" against them, to his own discomfiture and utter destruction.

"In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and of a people terrible from this and onward; a nation meted out and trodden under foot, whose land (Palestine) the rivers (overflowing desolations) have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." This is so faithfully descriptive of the nation of Israel, in its origin and subsequent fortunes, as to need no comments by way of illustration. "This chapter," as you well remark, "is a study of itself, and contains most pregnant matter for deep reflection and consideration; but clearly the first word is mistranslated."

As yours is a Sunday paper, I submit these remarks as not unworthy the perusal of your patrons, Gentile and Jewish; nor inappropriate even to those whose minds are absorbed in the pious exercises and observances of the day. The religion of Messiah is inseparable from the international polities of these latter days.

In hope that the ensign of Israel's independence may soon be unfurled upon their native mountains—that David's throne and kingdom may be speedily restored—and that "Messiah the Prince," both son of David and son of God, may sit and rule thereon, as king of Israel and emperor of the world,

I subscribe myself
Respectfully yours,
JOHN THOMAS.

Richmond, Va., 1847.

"The unrighteous shall not inherit the Kingdom of God."—*Paul.*

Theiopolitical.

The Eastern Question Reopened.

(From the London Times.)

We are at length in possession of the resolutions of the great powers with regard to the Syrian outbreak. They are framed with great caution, or rather, to speak plainly, on the strictest principles of mutual distrust. If any one wishes to know what the great powers think of each other, and by what close and stringent regulations they consider it necessary to circumscribe the free action of each of them, let him ponder carefully over the terms of this Convention, made on the representation of the Sultan that he desires the assistance of the European powers in order to restore tranquillity in Syria. The great powers undertake to send a force not exceeding 12.000 men to the disturbed province. Half of these troops are to be found by France, the rest by other powers, as may be agreed upon. They are to act in concert with the Commissioner of the Sultan; the Sultan must furnish them with provisions and facilitate their march. The expedition is not to last more than six months. Thus, after a brief respite, does Europe find herself once more committed to intervention in the East, and thus is once more reopened that eternal Eastern question which Europe has so often and so fruitlessly striven to close. We have no fault to find with the arrangements made under the Convention, which are probably the best and the most prudent that the circumstances admit of. To avoid intervention altogether, after what has passed, was impossible. The insult is too gross, the wrong too flagrant, the cruelty too recent and too horrible to admit of its being passed over in silence, even in deference to the strongest feelings of international jealousy. The Eastern question has, in fact, reopened itself. We have thrown what we had best and most precious into the gulf, but the gulf refuses to close up, and opens its mouth wider and wider, demanding still new victims. As we must intervene, it is well to limit our intervention in time, in number, and in nation. We thus reduce it to a minimum. The shock to the influence of the Sultan within his own dominions is made as small as possible, and the chance that any European power may be able to profit by the public misfortune is reduced in a similar proportion. So far as protocols can arrange it, the Turkish empire has another, and that, perhaps, a final chance of regeneration. If this opportunity be missed, not all the mutual jealousies of all the States of Europe can save the Porte from a speedy and total downfall. Little as we have been accustomed to speculate on the ability of the Turkish government to effect any of that progress for which its friends in this country have so largely and so frequently undertaken, we certainly could not have imagined that within four years we should find ourselves once more launched upon that troubled ocean of Oriental politics, from which the desperate struggle of 1854 and 1855 apparently delivered us. Of all the undertakings of the Porte, which has she accomplished? Of all her projected plans of improvement, which has been put into execution? The army is unpaid, the finances deranged; the shores of the Bosphorus are covered with gaudy palaces, while the provinces are subjected to the most shameless extortion, and we are startled from our dream of improvement by the announcement of massacres perpetrated by the Mohammedan subjects of the Sultan, assisted by his regular troops, and connived at, to say the least, by his General. Lord Stratford de Redcliffe tells us that the day of palliatives is gone by, and we are very much disposed to agree with him. Still we are not prepared to adopt at once his suggestion that a conference of the representatives of the great powers should sit permanently in Constantinople, in order to watch over the execution of those needful reforms which the Turkish government has so often undertaken, and so uniformly failed to effect. When it shall come to the point of putting the government of Turkey in the hands of a Commission in which the government of Turkey itself will have no voice, the day of palliatives will indeed be over, and the Sultan will have sunk into a position similar to that to which we have reduced so many Indian potentates. If Europe once makes up her mind that the Turkish government can no longer be treated as a reality, the day of dissolution will have arrived, and the question will be, not of placing it in the hands of a Commission, but of dividing the empire among the different powers of Europe. We shall view such a proceeding with no slight apprehension; but to this it must come at last, unless Turkey is prepared to do what she has never done before—to set herself in earnest to promote internal improvement, and to adopt, together with an efficient finance, the ordinary doctrines of humanity and toleration. We have no doubt we shall be told, as we have often been told

before, that no country is making such rapid steps in the path of improvement as Turkey, and that all she requires is to be left alone, while her energies are applied whole and undivided for the purpose of recreating her empire. If we are to take the view of the most sanguine friends of Turkey, we must believe that Englishmen live and move and have their being principally that they may contribute to the stability of the Sultan's throne; but, if she is called upon to encounter new dangers and difficulties for the sake of the Turks, England may not unreasonably answer that she has done enough, and that for the future Turkey must undertake the care of her own preservation. We well know, however, that such would not be the view upon which we should be allowed to act. We should be told that, from fear of the complications which would certainly follow should the dominions of Turkey in Europe be left to be scrambled for among the great powers, everything must be done and endured rather than suffer Turkey to reach that final extinction towards which she seems so steadily tending. The cry would be for fresh guarantees, fresh sacrifices, fresh protocols, fresh armaments, and, we doubt not, if need be, fresh European wars. We see, as we have said, no objection to that which has been agreed upon, but we really think it ought to be understood that this is the last exhibition of our affection which Turkey has to expect. What we have sacrificed we know only too well. What we have received in return we also know. Our counsels have been disregarded, our projected improvements slighted, our fellow-citizens and the professors of our religion brutally murdered on the grounds of that very profession. We repeat it, we think we have done enough, and that henceforth we should renounce the task of watching over the destiny of Turkey. We cannot forever accept the office of guardian to this aged empire, which seems never to arrive at years of discretion, and never likely to enter with the least prospect of success upon the management of its own affairs. It is, no doubt, a wonderful feat to cause a pyramid to stand upon its head, but the exhibition loses its attractiveness if too often repeated, and even the most expert manipulator must, we think, at last arrive at the conclusion that, in a perpetual flight against the forces of gravitation that silent and never failing antagonist is sure ultimately to prevail.

The Armenian Riots at Constantinople—Russian Intrigue Again Busily at Work.

By recent advices from Constantinople we learn that there has been an outbreak in the very heart of the capital itself. And the tumult on this occasion was not excited by Mussulmans, but by the Christians themselves against Christians, and originated in an attempt to bury a Protestant Armenian in the consecrated ground of the old Armenian church, from which the Protestants are seceders. Seemingly, this was a mere ebullition of Eastern fanaticism, but it was, in reality, of deeper significance and origin.

The Armenians are very tenacious of their religion, and being, as it were, a community isolated from the government, have made their faith a bond of nationality and union, and until now have thereby maintained their homogeneity as a people. The Armenian church resembles the Greek and the Roman in many respects, but has no spiritual head like the Pope. The form of government is episcopal, and includes in its ranks archbishops, bishops, priests, and deacons. True, it has a higher functionary, designated the Catholicos, but his powers have no analogy with those of the head of the Romish church, for there are three who hold this dignity—one at Etchmiadzin, the other at Sis, and the third at Akhtamar. Their duties are to regulate spiritual affairs only.

The civil head of the nation is the patriarch, who is elected by the people from the bishops—and of these patriarchs there are several in various sections of the country—so that they are not under the absolute control of the priesthood. But the mass of the people, being uneducated, are swayed by superstitious and traditional influences. Up to the last century and a half, they lived in unity and peace, until Catholicism was introduced among them. This not only aroused the jealousy of the priesthood, but touched the patriotism of the people, who dreaded the dismemberment of their nation; for Catholicism had a denationalizing tendency, Latinizing even the church ritual, to which innovation some of the Catholic Armenians would not submit, so that even at this time there are two sects—the radicals, who prefer the Latin service and disdain even to use their own language in their domestic converse, and the liberals, who retain all that is national, and only acknowledge the Pope as the head of the church.

Within the last thirty years Protestantism has also been introduced through the efforts of the American missionaries. In

the beginning there was little or no opposition, the missionaries being well received by the Armenians as friends of the people, having at heart no object but their real welfare and moral advancement. But in time their influence increased to such an extent that they began to insinuate their sectarianism and entice the lower classes from the church fellowship. The schools which they established proved mere establishments for manufacturing proselytes. Sectarian books were disseminated, and conventicles set up, where the discussion of abstruse doctrines, and Puritan psalm-singing, to the tune of Old Hundred, took the place of the time-honored church ritual. The Armenians displayed bitter animosity and opposition to these efforts, and persecutions followed. But through the intervention of Lord Stratford de Redcliffe an amicable settlement was effected, and the little body of Protestants were recognized as a separate community, with a patriarch of their own.

This peaceable state of things has been suddenly interrupted by a fresh outbreak between these two classes of Armenians—those of the old church and those known as the Protestants.

The point in question was whether the newly-formed sect of Protestant seceders from the mother church had the right to use the burial-ground of the latter. The persistence of both parties was unprecedented, and defied the presence of the civil authorities and the large body of soldiery.

The excuse which the government offers for its passiveness on this occasion, is that this mob really had nothing to do with Protestantism, but was got up under Russian influences, for the purpose of bringing about a collision between the Turkish soldiers and the Christian population of the city. It alleges that if the soldiers had been allowed to fire upon this mob, an immediate insurrection would have broken out all over the city. There is every reason to credit this statement, for it is well known that Russia is determined to undermine the Turkish government by any and every means that may present itself.

The Armenians are the real life and soul of Turkey; hence the policy of Russia has of late been to gain them over to her interest. One step to which she has resorted for this purpose was to get the See of Etchmiadzin within her own jurisdiction, and thus influence the Armenians through their religious sympathies. Recently, through Russian intrigues, the See of Etchmiadzin, which had been vacated, was given to Matteos, the former patriarch of Constantinople, who took an active part in the persecution of the Protestants. Further, Russia has just sent a commissioner to Constantinople—an Armenian general in the Russian service, Melickoff by name—to persuade the Armenians to combine their three Sees into one; the one of course to be that of Etchmiadzin.

It is plain that this peaceable people would not have thus compromised themselves had they not been instigated and sustained by Russia on the one hand, and by the representatives of Protestantism on the other. Means are nothing in the estimation of rulers, provided the end seems attainable. The outpouring of innocent blood and the sacrifice of valuable lives are of but little import if their ambitious designs can be accomplished. What is it to them that Christians and Moslems decimate each other, provided the door for intervention be opened? For if France is to protect the Catholics of Syria and fill that country with her soldiers, it follows that Russia will be justified in extending the same protection to the Greeks and Armenians of Constantinople. Such is the game now being played out. Verily, the "Eastern Question" is becoming more and more difficult of solution, for, between grasping Christianity and fanatical Islamism, the sick man seems to have but little chance of dying a natural death."—*N. Y. Herald.*

Excitement in Russia.

SYMPATHY WITH THE SYRIAN CHRISTIANS —THE POPULACE DEMANDING WAR WITH TURKEY.

THE following letter from St. Petersburgh, dated 16th of July, is published in the London *Times:*

"I cannot describe to you the increasing excitement which prevails here in consequence of the news from Syria. The French and German journals which contain them are read with an avidity which surpasses all that could be imagined. The recital of the massacres, profanations, and atrocities of which the Druses and Turks have been guilty excites an irritation which is carried to an extreme of fury. I thought I knew the Russians, but I was deceived as to their character. The merchant holds certain religious opinions, but with the English, French, and Germans he is mild and tolerant, and the difference of religion does not prevent him from showing them great kindness. As to the people, they are possessed of a superstitious faith, but they live on good terms with all Christian sects. Both merchants and people entertain a violent fanatical hatred

against all Mussulmans, but particularly against the Turks. The upper classes are indifferent in matters of religion, but politics and national traditions have accustomed them to execrate all that is Mohammedan.

"All classes are unanimous in stigmatizing—cursing is the word—the cruelties of the Turks. The passions of the people are excited to a pitch I could not have suspected, and at this moment one might believe that every Russian is a fanatic, which is certainly not the fact, but the old hatred so strongly resembles fanaticism that one might mistake it. There is but one voice, one cry, 'We must succor the Christians, exterminate their barbarous oppressors, revenge religion and outraged humanity, finish with the Turks, and drive them out of Europe.' The army appears to experience even more violently than the people this paroxysm of anger. These soldiers, so mild in their relations with the people, have for some time past assumed a martial attitude; their features have become hardened and their eyes flash fire. One should see this metamorphosis to believe it. It is particularly at the camp of Krasnoe-Selo that the spirit of the army shows itself with the greatest energy. When the emperor makes his appearance the acclamations, which were always warm and sincere, are now enthusiastically frantic, of which the meaning can escape nobody. The emperor appears to be perfectly well satisfied with them, and the soldiers have received more presents than they had for a long time. The army appears to be convinced that they are on the eve of a war, and this feeling communicates an ardor which forms a strong contrast with that species of languor and carelessness which were remarked during the last three years. At Moscow it is still worse, and what is remarked here cannot bear a comparison with the demonstrations which have taken place in the old capital of the empire.

"According to the best authenticated accounts we receive every day, the rage of the people there is unbounded. The Orthodox population demand why troops are not already on their march against the miscreants—the infidels—who murder old men, women, and children, and who drink Christian blood. The people crowd their churches and listen attentively to their Popes, whose sermons are allusions to the atrocities committed by the Turks, and who pray to God that his just anger may fall on the heads of those cold and inhuman politicians who hear without shuddering the cries of the victims immolated by the Mussulman's scimitar, and who are not affected at seeing the palpitations of the smoking entrails of so many thousand Christians. They say that holy Russia cannot long remain an accomplice to that cowardly indifference, to that hideous egotism, that treason to the Christian religion. These sermons, sometimes eloquent inflame the multitude and excite them to a pitch which we, in our sceptical societies of western Europe, can scarcely comprehend. Here the people believe firmly, and one must not offend their opinions unless one wishes to degrade himself in their eyes. For these reasons the authorities at Moscow, either because they coincide in opinion with the people, or that they have received orders to that effect, will not interfere with these manifestations. The soldiers, who are to be seen in the churches mixed with the people, make the sign of the cross when they hear of the acts of barbarity which the priest narrates from the pulpit, exclaiming, at the same time, 'When is the holy war to be commenced?' Old men, who recollect the excitement which existed in the year 1812, declare that the irritation was then less terrible and less implacable."

(*From the N. Y. World.*)

The Political Euphrates.

CARLYLE says: "It is astonishing how long a rotten thing will last, if you only handle it carefully." Careful handling will scarcely help the Turk much longer. The news from Constantinople, of which the only advices received in this country are from our own correspondent, indicates the complete annihilation of the empire. It already crumbles, and its fall is very near. It cannot protect its people or itself. Twenty thousand of the best subjects of the sultan have been slaughtered, under the eye of his governors, without an effort to stay that fatal depletion of the nation's heart-blood. Now, in the very capital, a mob refuses the right of burial to a Christian, and defies both the police and the rescripts of its spiritual head. The sultan shows his embarrassment. He is beset by the British and American ministers. He acknowledges the justice of their demands, and sends soldiers to satisfy them. From fear of the mob he countermands his order, and it has its way in the end. He apologizes, and frankly owns that he cannot help himself. The sound of a volley in Constantinople would overturn the government. But he shows his weak good-will by enclosing and guarding the hated grave, and turning the course

of the highway in which it was finally made.

It is an instructive spectacle. The once fierce and intolerant empire has nursed in its bosom the fires that are to consume it. The fanaticism in which it had its beginnings, and by which it was sustained in the years of its warlike eminence, still lives, but, like the scorpion hemmed in by flames, turns its sting against itself. It is as virulent as ever, but has lost its aggressive power. With blind rage it attacks the foundation of the empire, and hastens the national suicide. For it is obvious that the fanaticism of the Moslem, as much as his indolence and luxury, is overthrowing the throne of its kings, and breaking down the dikes which kept out the surrounding floods.

This madness is characteristic of fanaticism. The history of the Ottoman empire is an illustration of the destructive tendency of the religious—which is the most virulent form of fanaticism. The Moslem, from Mohammed down, has upbuilt nothing, except individual fortunes. He has done nothing for the world. He has sustained himself by rapacity and violence, and has been execrated and battled by all mankind. When he reached the summit of his piratical career, he turned downward. The elements of decay have wrought swiftly. His nature is unchanged; he resists the infusion of the saving force of Christianity, and, with one final struggle, the shorn Samson of Mohammedanism will perish under the ruins of the Ottoman Empire.

Britain and the Dangers of the Turkish Empire.

(*From the Monthly Review.*)

It would be impossible adequately to describe within the space at our command the dangers of the Ottoman empire. Suffice it to say, that for the present, perhaps even for the future, Russian ambition, formidable as it is, nevertheless must be reckoned among the least of them. Unwieldy size, ill-defined and disputable relations to her own members, administration radically corrupt, finances long embarrassed and rapidly moving toward exhaustion, classes widely severed from and hopelessly exasperated with one another, the disproportionate distribution of the elements of power: all these would deserve a full consideration. But greater, perhaps, than any of them is the risk which the Ottoman power now runs of seeing arrayed against it the whole mass of smouldering Mohammedan fanaticism. The so-called reforms, little as they have done towards conciliating the Christians, have produced in the Mohammedan mind a wide-spread conviction that the race of the Sultans is false to the prophet and to his mission. Of this estrangement, and of the hatred arising out of it, traces may be found in the late proceedings in Arabia, where it is probable that actual want of power restrained the Turkish authorities from the prompt performance of their duty. Their hold on the country is nominal: were it otherwise our own occupation of Aden could not be justified for a moment. Mecca is the great focus of Mohammedan enthusiasm; and it would take little to excite such a revulsion in the Peninsula as would at once put an end to the shadow of Turkish rule by which it is at present overhung.

To all this it would appear that France is thoroughly alive. The convention relating to the principalities, contains the elements and principle of a union between the provinces without giving it full effect. It may afford a standing-ground for future operations in the sense of freedom, if the joint commission of legislation shall prove efficient; it promises little, we apprehend, in the way of permanent settlement. To France, there can be no doubt, is mainly due whatever has been gained for these unhappy countries. She has been acting in the Levant on principles which will earn for her influence and favor with all that lives and grows in the Turkish empire. She has been resisted at every point by Austria. But what Austria, as we have said, has done naturally and perhaps excusably, England has also done neither naturally nor excusably. England, at least until within the last few months, has been the really powerful and effective foe, in recent diplomacy, of provincial freedom and of Christian progress in the Turkish empire; and, incredible as it may seem, she has, by doing the work of Russia, given to that power the double advantage, first of gaining the affections of the Christians of Turkey by supporting the union of the Principalities, and secondly, of having the ground made ready, through their discontent, by other hands for her, when the time comes to enter and to occupy. But it is clear that had the late Ministry continued to regulate our foreign affairs, the Principalities would not have obtained even the modified and rather stingy acknowledgment of their rights, which is offered them by the convention.

Everywhere there are the signs of an agitation in the Mohammedan mind, which, if it come to ripeness, can only end in the utter and speedy downfall of the Turks.

The insult to the British consul at Belgrade, the disturbances of Montenegro, the Candian rebellion, the Lynch law administered in the same island by the Mussulmans on a Christian culprit, the agitation in the Libanus, the conspiracy at Smyrna, and the lamentable massacre at Jeddah, would each of them, as isolated events, be of secondary importance. But it is impossible not to suspect that they are vitally connected by underground chains of sympathy,—or rather, that they are based in causes of profound influence, which make the whole soil of the Turkish empire heave convulsively with a volcanic movement. They serve to show that, while the strong are without doubt becoming ready, the weak are certainly growing eager for the conflict. The end of the struggle will, we trust, be for the happiness of man. But the passage to it may be a dreadful one,—and our desire is that, when the crisis comes, it may find England strong, through wise policy, in credit and in character, and thereby qualified to exercise an influence alike powerful and disinterested in directing the course of events to a favorable issue.

The Sick Man's End Rapidly Approaching.

CONSTANTINOPLE, July 20, 1860.

THE news received here from Syria becomes more and more alarming. Since the massacre in Damascus an outbreak has occurred in Aleppo, another fanatic Mussulman city, of which we have as yet no particulars. There is great excitement, even here, among the Mussulman population, which recalls what are considered the wrongs suffered at Navarino and in the latter wars of the Ottoman government. The exchange has suddenly gone up from 118p. to 129p. to the pound sterling. The Sultan's ministers are endeavoring to allay the excitement, and are filled with anxiety for the consequences. An allied naval force, French and English, is hourly expected to come up from the Archipelago, and the Christian population look forward to its arrival with more interest than I can describe to you.

Many of the foreign residents have gone to Athens and Malta; others have gone to Vienna, via the Danube. At the least sign of an outbreak most of the families here will leave for Malta, the nearest strong place of Christendom.

The Greek population is arming, and guns and pistols are greatly in demand. They think that the day has come when they may conquer back their long lost empire, and again elevate the cross of Christ in the Church of St. Sophia. The Turkish government now sees the fruits of its indifference and apathy, and from present appearances, the religion of Mohammed, propagated by the sword, will be destroyed by it. The Sultan is reviled by his subjects and openly called an infidel. They ascribe to him, personally, the feeble condition of the country, and imagine that were he dead and his only brother, Azziz Effendi, raised to the throne, Mussulmanism would once more regain the power and splendor of the times of the older Sultans and the Janissaries.

There is no American vessel-of-war in the Archipelago, and we must seek a shelter from foreign forces. Why is this the case?

Miscellanea.

Eureka.

As soon as we shall have finished our tour in Virginia we shall proceed without further delay to the work of pushing this volume with all speed compatible with accuracy through the press.

The subscription price to our friends in Britain does not include the expense of transmission from the United States.

EDITOR.

☞ The 4 Elpis Israels and 29 pamphlets have been forwarded to Messrs. Trübner and Co, as ordered 17th July, 1860. directed to R. Robertson, Esq.

Query.

Dear Brother:—Would you be good enough to explain the following passage, namely, Peter iv. 11, 12, which will oblige

Yours in the Faith,

HENRY JONES.

Toronto, C. W., Aug. 13, 1860.

Answer.

OUR inquiring friend will find his passage fully explained in the article entitled *The Last Days of Judah's Commonwealth*, published on pp. 121, 145, 169 of our last volume.

EDITOR.

Power of the Human Eye.

L. was staying at Chugga for a few days, and one morning he went out with his gun, accompanied by a native Christian of the

name of Perswa. Whilst they were in the jungle they suddenly heard a distant shout, as some one calling "Perswa, Perswa!" 'It is a tiger," cried his followers. They immediately hastened back to the village, but found no one there but four old women, who told them one of their people was hurt by a tiger. Mr. L. started instantly to his rescue, and as he left the village he was joined by at least fifty men, who in their fear were hiding, but being now encouraged by the presence of a white man, sallied forth with him. Following the direction of the cries of the poor wretch, they soon came to the spot where he stood, facing a large tiger. It seems that the man, whilst in the jungle, had suddenly caught sight of it on the point of springing upon him. With great presence of mind he stood perfectly still, and fixed his eyes steadily on the monstrous brute. The tiger wavered for an instant, then, quailing before his eye, he slunk behind a bush. Still the man kept his eye upon him, whilst the tiger every moment peered forth to see if that dreaded eye was withdrawn. From bush to bush the tiger moved, as if seeking to avoid the gaze, that he might spring out to seize his prey. Slowly the man turned from side to side, still facing his dreadful foe, and calling upon Perswa and the Pade Sahib to come and save him; and this he continued until the party came up, who by their shouts forced the tiger to abandon his intended meal. Now this seems a strong instance of the power of the human eye. "It does indeed," replied F.; "I have known it exercised with equal success in another case. A young officer was walking through a jungle; he foolishly had nothing but his pistols with him. Presently he found himself face to face with a huge bull bison. He started to his feet, drew a pistol from his belt, and fixed his eyes on that of the animal. The bison tore the turf with his teeth and horns, stamping furiously, but he dared not charge while the human eye was fixed upon his. Presently the beast appeared to become uneasy, moved his enormous shaggy head from side to side, and at last slunk off to join the herd that were feeding in the distance; and so my friend was saved by his own presence of mind and the human eye."—*Acland's Customs of India.*

Benefit of Clergy.

As this term is used frequently, we give the origin of it, from the Encyclopedia Americana:

"Benefit of clergy is a privilege enjoyed by those in holy orders, which originated in a religious regard for the honor of the church, by which the clergy of Roman Catholic countries were either partially or wholly exempted from the jurisdiction of lay tribunals. It extended, in England, only to cases of felony; and though it was intended to apply only to clerical felons or clerks, yet as every one who could read was, by the laws of England, considered to be a clerk, when the rudiments of learning came to be diffused, almost every man in the community came to be entitled to this privilege. Peers were entitled to it whether they could read or not; and by the statutes of 3 and 4 William and Mary, c. 9, and 4 and 5 William and Mary, c. 24, it was extended to women. In the early periods of the Catholic church in England, the clerk, on being convicted of felony, and claiming the benefit of clergy, was handed over to the ecclesiastical tribunal for a new trial or purgation, the pretty uniform result of which was his acquittal. His pretended trial of purgation gave rise to a great deal of abuse and perjury, so that at length the secular judges, instead of handing over the culprit to the ecclesiastics for purgation, ordered him to be detained in prison until he should be pardoned by the king. By the statute of 18 Eliz., c. 7, persons convicted of felony, and entitled to benefit of clergy, were to be discharged from prison, being first branded in the thumb, if laymen; it being left to the discretion of the judge to detain them in prison not exceeding one year, and by the statute of 5 Anne, c. 6, it was enacted, that it should no longer be requisite that a person should be able to read in order to be entitled to the privilege; so that from the passing of this act, a felon was no more liable to be hanged because of his deficiency in learning. The statutes formerly made specific provisions, that, in particular cases, the culprit should not be entitled to benefit of clergy; but the statute of 7 and 8 George IV., c. 28, provides, that 'benefit of clergy, with respect to persons convicted of felony, shall be abolished.' In North America, this privilege has been formally abolished in some of the States, and allowed only in one or two cases in others; while in others, again, it does not appear to have been known at all.—By the act of Congress of April 30, 1790, it is enacted, that 'benefit of clergy shall not be used or allowed, upon conviction of any crime for which, by any statute of the United States, the punishment is or shall be declared to be death.'"

A Fashionable Divine.

He always dressed in black, of course, and his clothes and patent leather boots

were so elegantly made, that he certainly did look a perfect gentleman. Indeed, everything about him was extremely quiet; even down to his jewelry—he wore very little, but very good; for the only articles of *bijouterie* to be seen were the agate buttons to his wristbands, and two or three inches of a thin gold chain running to his waistcoat pocket, besides a magnificent diamond ring, set quite plain on the little finger of the right hand—and this was the hand, I noticed, off which he took his black glove while in the pulpit. The reverend gentleman, mamma soon found out, was a widower of several years' standing. He had, in early life, married a young lady with a small fortune and a confirmed consumption. As he had but little interest in the church, he thought it better, instead of devoting the money his wife brought him to the purchase of an advowson—for indeed he had a moral objection to the sale of such holy offices—he had thought it better, I repeat, to build a commodious chapel at the West End of London—especially as the accommodation at the churches was far from sufficient, and his personal appearance was highly attractive. This chapel he had taken great pains to have so well warmed in winter, and ventilated in summer, that—what with the softness of the cushions and the hassocks—and having three or four professional singers in his choir—and there being only free-seats enough to accommodate the footmen—and what with the rhetorical language of his sermons, and the elegance and grandeur of his delivery—and his being an extremely devout Christian, and a remarkably handsome man—and what with his having written two epic poems, one entitled "PARADISE FOUND—IN WOMAN!!" and the other "BEELZEBUB, THE KING OF ROME!!!" there was soon not a seat to be had in the place for love or money, and it was currently reported that the rent of the pews yielded him a considerable income. Mamma and I went there the very first Sunday after we had made his acquaintance; and of all the elegant congregations I ever saw there never was anything equal to his! Nine-tenths of the pious and fashionable assembly were ladies. As for the Rev. Evelyn Dossey, too—oh! it was so beautiful to hear him, in the most choice and poetical language, raising his musical voice, and lifting up his beautiful white hand—till his diamond ring sparkled again in the light—against all the pomps and vanities of this wretched vale of tears; and when he paused for a minute to take his pocket-handkerchief from his black silk gown, I declare that the scent that came from it was so heavenly and refreshing, that I could see all the ladies in the gallery feasting upon the perfume. Then it was so charming to hear him warn the berouged old dowagers, in the kind and delicate way he did, of the shortness of this life; while the splendid figures of speech in which he alluded to our all being miserable sinners, detracted greatly from the truth. And if—to give greater effect to his sermon—he found it necessary to comment in strong terms upon the innate sinfulness of the human race, he invariably directed his eyes to the free seats and addressed himself in the most solemn and severe tones to the congregated footmen in particular.

Politeness.

WHAT is *true* politeness? Does it consist merely in what are recognized as the personal graces? in smiles, in bows, and the like muscular movements? No; nor in the mere "polish" or "elegance of manner," included in the definitions of the lexicographers. It consists in something deeper and higher than these, which *may* be only external and occasional. It has reference to the heart and the conscience—to the moral sense—to the soul.

Lord Chesterfield has left his views of politeness. So has the apostle Paul. Compare their teachings. You cannot fail to detect the difference, or to decide in favor of the latter. His rules are those of sincerity. They are founded on just views of duty to the neighbor. They are unselfish, and therefore always kind in tone, and kindly in tendency. The rules laid down by Chesterfield ignore all ideas of sincerity, and scoff at them as sentimentalism. Their practice leads to deceit. Their end is not to "deal justly," but to "please." They begin and end in love of self, not of the neighbor. They may convert you into a practical hypocrite. But they will never make you a just man—and, without "equal and exact justice to all men," there can be no true politeness. In the sincere practice of this rule, whether by the most uncouth son of the mountain, or the most polished daughter of the valley—the millionaire in his palace, or the peasant in his hut—the pioneer in his cabin, or the Indian in his wigwam—is *true* politeness to be found. This, and this only, will endure the test of the golden rule, and render social intercourse what God designed it to be among those formed after his image, and made only "a little lower than the angels."

Hear this, ye Drunkards!

"BE not deceived; Drunkards shall not inherit the kingdom of God."—*Paul.*

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elohah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **West Hoboken, Hudson Co., N. J., Oct., 1860.** [VOL. X. NO. 10.

On Immortality.

RESPECTED BROTHER:—In my former letter I endeavored to impress on your readers the great importance of having a clear understanding of the nature of the soul of man, since so many errors originate from a false view of its nature. In this my second letter, I will endeavor to expose the fallacies which lie somewhat concealed in the reasonings of Butler on the subject, in whose Analogy is presented the most subtle argument in favor of man's inherent immortality, that can probably be found in any language. To follow me, therefore, it will be necessary for the reader to carefully examine the first chapter of *the analogy*, and the chapter on *personal identity*, by the same author.

The edition to which I will refer in pointing to pages or paragraphs is the one published by Chambers of Edinburgh. To begin then, The bishop starts in pursuit of *probability*, of which he remarks, see preface, "that in matters of speculation, if the result of the examination be that there appears upon the whole any the lowest presumption on one side, though in the lowest degree greater, this determines the question." This we won't dispute, and hence the question presents itself, On which side appears the greater amount of presumptive evidence? The bishop as his starting-point takes *the experience of the changes which man undergoes in his progress from the womb to the grave.* In part *first* of first chapter, he writes thus: "The states of life in which we ourselves existed formerly, in the womb and in our infancy, are almost as different from our present, in mature age, as it is possible to conceive any two states or degrees of life can be. Therefore, that we are to exist hereafter in a state as different (suppose) from our present, as this is from our former, is but according to the analogy of nature, according to a natural order or appointment of the same kind with what we have already experienced." Again, in chapter second, the object of this analogy is stated in the first sentence, in these words, "that which makes the consideration of it" (a future life) "to be of so great importance to us, is the supposition of our happiness and misery hereafter depending on our actions here." See also, the chapter on personal identity. Now, in "what we have already experienced" *memory* plays an important part. It affords us a consciousness of having lived at some time, it may be, long ago, that is, that individually we are in many respects the same now as then. But when memory fails, or where it does not extend, we cease to be conscious of having lived in a state of which we can call nothing to mind. Consequently, that we are the developments of what we were in fœtal and infantile life we believe *not* from memory, but from the testimony of nature—we do not feel conscious that we are so, we have no remembrance of any thing by which we can identify ourselves as being the same now in any respect as then; *the testimony of nature alone proves this.* What then? Suppose we shut out this testimony from our argument; the "great importance" of the inquiry demands this, as our "hereafter happiness and misery" depend on the testimony of *consciousness* that we were the same agents as we now are. Without this testimony moral action would be effete for either pleasure or pain. Supposing the testimony of nature is shut out then, is there more evidence to prove that we have lived in infantile and fœtal life than that we have lived *before* conception? We think *not.* We are not conscious of having lived before conception, but neither are we conscious of having lived in a fœtal and

infantile state. If it be then, that we *did* live before conception, and there is no sensible evidence to prove the contrary, what effect has that life had upon the present? We are conscious of none. This being so, what effect will this present life have upon the future, there being a like *want* of evidence to prove that we will not live after death? Certainly, we may presume from our own experience of our anti-conception life we will be conscious of none, and therefore, the same objection which Butler prefers against those who in his opinion explain personal identity "so as to render the inquiry concerning a future life of no consequence at all to us the persons who are making it," (*1st paragraph, personal identity*) is in our opinion more appropriate to his own argument. For how stands it? *The testimony of nature alone proves that we* DID *live in fœtal life, that we* DID *live in infantile life. Consciousness proves that we have lived ever since we can remember.* Butler assumes that because the testimony of nature proves us to have lived in a state of being so different from maturity, there is a probability of our living hereafter in a state as different from the present; hence, there remains the same probability that as the testimony of nature proves what our consciousness cannot prove of our having lived in these states—there remains, we say, the same probability, if not greater, that our life hereafter will *not* partake of a consciousness of having existed previously, that is, in the present, but that we will only believe so in accordance with what evidence the nature that then shall be will afford us. And as the testimony beyond the grave is not available on this side of it, we are led by the same logic to assume, and with as much justice, that we must have also lived antecedent to conception. We have no evidence of this, there being no communication between the life anterior to conception and this, any more than there is betwixt the assumed life posterior to death and the present; but it is probable! very probable!! extremely probable!!! though we are not conscious of it, any more than we are conscious of having lived in infancy and the womb, and yet we are certain of having been in both these states. Now, as the testimony of the present life does not afford us any reason to say that we did live anterior to conception beyond what probability is founded on this analogy of Butler's, the testimony of the *post-mortem* life is alike certain to afford us no reason to say in the future that we lived in the present, except it may be that there are philosophers in the country from which it is said "no traveller returns" who will find us a probability that we did so, equal in value to the one before us. Of what use then, is it to know from such analogies that we shall live hereafter? If this is the immortality which man has, the bishop is welcome to his proofs—Reason and Scripture, knowledge and virtue, are vain.

In these remarks, it will be observed, personal identity is *not* sought to be destroyed. All that we have advanced is the reasonableness of our having lived before conception in the womb, from a probability as legitimate as Butler's, of our having to continue to live after death. What we have shown is, that from this analogy, there is as much probability, nay, that the probability, however small, "though in the lowest degree," is still "greater" that we will *not* be conscious in our *post-mortem* life of our being the same persons as we are now; the probability that *we will be so* conscious, since *we possess the experience at present* of our *not* being conscious of being the same persons now, as in infancy, or before conception, having no remembrance of anything pertaining to either. Consciousness is not itself personal identity, and is not necessary to it, though we must have it to ascertain our own personal identity. This is a distinction of Butler's own. It is plain then that our argument goes not to destroy personal identity any more than Butler's; but it renders his chapter on that subject as unsatisfactory as he says the explanation of it by others is, which he affects to overthrow.

We take a bladder and crumple it up in our hand, the next moment we distend it. The bladder in these successive moments is changed in appearance, yet still remains the same bladder. In this we have an idea of personal identity under different conditions. We take a seed, and put it in the soil, and after a little find it manifest life. We identify the seed as the same we planted. In the same way we identify the child as the development of the fœtus. Both are the same being, and likewise is the full-grown man. But this *sameness*, says Butler, "in the common acceptation of the word, does not appear to have any relation to this of personal identity, because of the perpetual change of parts." Now, how is this conclusion arrived at? It is *not* from consciousness, but from an acquaintance with facts apart from it, as in our identifying a tree as the same we knew many years ago illustrates. We say it is the same from a perception distinct from our knowledge of the facts relating to its continual waste and repair, because supposing ourselves to be ignorant of these facts—as many are—we would still be conscious of the sameness of

the tree. Now what we want to come at is this: We are conscious of our personal identity, but not having any knowledge of the facts relating to the development—the waste and repair—of *the person* which is assumed to be apart from our bodies, we say it is the same now as years ago. We do this, let it be observed, from a perception taken from one point of view, but from another point of view based on facts relating to the nature of this soul of man which is assumed to be distinct from his body, were it possible to find such facts, it might prove, as we have much reason to think, to be *not* the same either in its present particles or essence, as it was before or since we can remember, any more than the physical body, the tree, or the seed. A time was when men were—as many are now—as ignorant of such facts concerning the latter, as we are now of such concerning this soul. So a time may come, if it has not come already, when men will be as wise concerning the soul as they now are concerning the body. It remains doubtful, therefore, until we arrive at a knowledge of the soul's development—of the manner thereof—if it be possible that such a process can coexist with a strict philosophical sameness. Though we have not yet acquired the facts which would make up this knowledge, we have no right to assume they do *not* exist, hence we are bound to judge of the tree, or of "what makes the vegetables the same," by the same kind of evidences we judge the soul, namely, by our consciousness alone without reference to any other testimony, or *vice versa*, by the presumptive evidence that the soul, like the body, has its growth, waste, and repair. Like causes produce like effects; therefore, while the law of development is based on a continued change of parts, these parts ever remaining the same in their organic arrangement, their functions must of necessity remain the same, and produce the same effects. This sameness of function then, and the effects therefrom, are identical with the like results of twenty years ago as of yesterday, or of the moment that has just passed, and that without any change of parts, or essence, because impossible, since function is but an operation of parts, *not* the parts themselves, and therefore has *no* parts, *no* substance, *no* essence to change. This illustrates the strict meaning of the word—the philosophical sameness which Butler attributes to the soul of man, and by which he seeks to define his personal identity. But then it remains to be proved, as we have said before, that the soul has this sameness, which, were it proved to have, would of course define its personal identity, but failing this proof, personal identity is made to rest on the operation of organic arrangement for its manifestation, and man to ascertain it for himself must reflect on this operation. Attraction, cohesion, gravitation, chemical affinity, are all forces in nature, or properties of matter, which have never changed since the world began. What they were then they are now. The material universe, however, has often changed, and is ever changing. Now, endow this world with consciousness that it may prove to itself its own personal identity, and what is its answer? Why, it points at once to the operations of nature, and replies, 'I am not changed,' that is, 'my personal identity is not destroyed.' Consequently, "If it be a substance, then consciousness that it is the same world is consciousness that it is the same substance. If it be the property of a substance, still consciousness that it is the same property is as certain a proof that its substance remains the same, as consciousness that it remains the same substance would be, since the same property cannot be transferred from one substance to another" (see paragraph next to last one in chapter on personal identity). This, Butler applies to man. We have applied it to the world as being as true of the one as of the other. The one is conscious, the other is not; but then consciousness is not necessary to personal identity, and hence, because it has none—though we in this instance have supposed it to have—*we cannot conclude* it has no personal identity. The sameness therefore that is required to prove the personal identity of the one is equally necessary to prove the personal identity of the other. Both the samenesses must be strictly philosophical. And so, all that we learn from the consideration of this subject, or rather, all that we learn from the bishop's arguments on this subject, is: Matter is eternal in its substance, in its elements, *un*changeable in its forces, and changeable in its forms. Man's soul is matter, and therefore subject to changes. The comparison at different times retrospectively of the same effects, which, as the result of unchangeable forces in organic arrangement, necessarily remain the same in a philosophical sense, while the organs themselves are ever wasting and repairing—this comparison points to the personal identity of which no man can divest himself, which no bishop can overthrow, definite as anything can be in its sameness, but nevertheless, *no* proof of, *no* incentive to, a future life, since depending on organic arrangement it can be interrupted.

In part II. 1st chapter, Analogy, page 30, the Bishops continues—"If men were assur-

ed that the unknown event, death, was not the destruction of our faculties of perception and of action, there would be no apprehension that any other power, or event, unconnected with this of death, would destroy their faculties just at the instant of each creature's death–and therefore no doubt but that they would remain after it, which shows the high probability that our living powers will continue after death, unless there be some ground to think that death is their destruction." This "high probability" of course depends wholly on the amount of assurance we have that death is not the destruction of our faculties, and the "ground" we have "to think that death is their destruction, *so as that the same living being shall be incapable of ever perceiving or acting again at all*" (see note, page 30). But, if there be this destruction—"If there be," says Butler, page 31—it must arise either from *the reason of the thing* or from *the analogy of nature.*" *The reason of the thing* he discards, because, asserts he, "we know not at all what death is in itself, but only some of its effects, such as the dissolution of flesh, skin, and bones." And these effects do in no-wise appear to imply the destruction of a living agent . . . and as we are wholly ignorant what the "living" powers themselves depend upon . . . . their existence may depend upon somewhat in no degree affected by death—upon somewhat out of the reach of this King of Terrors—so that there is nothing more certain than that *the reason of the thing* shows us no connection between death and the destruction of living agents." In this argument we have our ignorance of what *death* is, predicated on our ignorance of what *life* is. We are told we only know some of the effects of death, and that those effects do not appear to imply the destruction of a living agent, because we do not know but what our living powers depend on something beyond the reach of death, which means, we do not know what our life is, since, if *our living* powers depend on something apart from them *they are not our life*, and therefore what that something is—what our life is—we cannot tell, and so can not tell neither what death is, since from this argument it does not destroy life. Now, what is life? We point to its various manifestations in the material, vegetable, and animal world, and reply: It is a process of combination, of growth, subject to death, or a process of decomposition, or decay. In the material world, we have in every combination—and it is an impossible matter to say what is not a compound—a specimen of organized matter which, when analyzed, demonstrates its elementary constituents to have affinities—we shall say living powers in themselves—which are as entirely distinct from the affinity or living power of the subject-matter analyzed as the matter itself is from its elementary constituents. For example, where water, zinc, and sulphuric acid, (or vitriol,) are put together, the following result takes place. The water is decomposed—it may be said analyzed—the hydrogen and oxygen, its elementary constituents disunite, the first is set free occasioning to the mixture from which it ascends into the atmosphere, the effervescence or boiling appearance so observable; the second unites with the zinc and forms oxide of zinc, and these again uniting with the sulphuric acid form what is called the sulphate of oxide of zinc. But the water, what of it? It is *nowhere*: now, *the reason of this* is, that, as water, the oxygen and hydrogen were united by the very affinities, or living powers, that caused them to separate. The oxygen had an affinity—which is in fact a manifestation of its existence, as any living power is the manifestation of any existence—the oxygen, we say, had an affinity for hydrogen in a certain degree, but for zinc in a *greater* degree therefore, when brought into conditional contact with the latter, it separates from the former and unites with the zinc, and the hydrogen, not having any affinity for the zinc, unites with that in nearest approximation to it with which it has an affinity, the air, it may be. In this example, then, of analysis of water, of decomposition, or, in plain terms, death of water, for it must be remembered here, the water experimented on *goes out of existence*—We have a demonstration that the powers of water, its living powers, its manifestations as an existence, depend so far on the living powers of its elements, oxygen and hydrogen, as when these its elements are made to separate, it ceases to exist. The *reason of death* of water therefore shows us that the water's living powers are *within the reach of death.* But supposing we did not know the composition of water—as many do not—and that the experiment here proposed, the rationale of which we therefore could not know, was made before us, the same effect would be manifest. According to Butler "we would only know some of its effects;" decomposition would take place, and the liquid which before was water would turn into poison, into something so entirely distinct from water, as that we neither could drink it nor wash with it: and would we say that "these effects do in no wise appear to imply its destruction as a living agent" in the matter of the world? Did we do so, and we would have as much reason to do so as Butler, in regard to man, how fallacious would such a way of judging

be, as the rationale of the example before us demonstrates, but, as we do *not so* judge, we conclude that in man's death, in his decomposition, or analysis, he also ceases to be a living agent in the universe, unless something is proved to the contrary. And though it may appear to some invidious to place man thus on a level with unthinking matter, there appears no reason why he should be excepted from a law that subjects, according to all opinion, the plant, the beast, and every combination, to the same process of destruction. In man's death the elements which compose him do not die, any more than those in the decomposition of any part of the material, vegetable, or universal creation ; they exist still, but the plant, the beast, the man, after analysis, exist *nowhere.* Hence, so far from discarding *the reason of death*, we hail it as an unassailable argument in favor of man's mortality. If man should not be put on equality with the beast, in this particular of death, why should the beast be put on a level with the plant, or the plant with simplest of nature's compounds. There exists as much difference between the two last in their remotest dis tances, as there is between the plant in its highest organization and the beast, or between the beast and the man. And, on the other hand, the distinction between each class in the gradation downward, is of such a kind as to justify no exception, of one more than the other, from the course of nature, the process of decay ending in death. This process, chemical analysis has defined, and by the same instrument has the process of life been demonstrated. It requires no dispute. To say that life is something distinct from the manifestation of it—something the agent of an action or process, not the process itself, as Butler implies—something that we do not know in itself, is to multiply words without wisdom, to say matter is distinct from form, form from matter, so as each can exist without the other ; to say that a horse or an ass, a table or a chair, are not these absolutely, but that the names which designate them are something in themselves, apart from the figures which manifest them, something of which we are not cognizant, and therefore death is a devil, or an angel, or rhinoceros for ought that we know—who grim enemy as he is, and destructive as his character is reported to be—probably slanderously !—is unable to contend with the person called life, of whom also we are as equally ignorant. To reason thus is to set the world around us at variance with common sense. Living, we live, and we know this ; dying, we die, and we know this too. But let us think otherwise, and we shall reason ourselves out of our senses. Philosophers have done this before us. Take the ideal view of things, and we will believe that life and its manifestations are but ideas—that we do not live, but only think we do, and that death is but an idea too, feeding on its contemporary idea life, parasitic like as it were. So, when we die, we only *think* we die, i. e., that because while *we live* we only *think* so, and may be wrong, as we do not know really what *life* is in itself ; and hence, when *we die* we cannot say, but what we live notwithstanding, for we do not know what death is in itself ; very probably each by turns !!

The Bishop proceeds,—"Nor can we find anything in the whole analogy of nature, to afford us even the slightest presumption that animals ever lose their living powers, much less, if it were possible, that they lose them by death as this event removes them from our view, and destroys the sensible proof which we had before their death, of their being possessed of living powers, but does not appear to afford us the least reason to believe that they are then or by that event deprived of them." This is followed by a reference to man's consciousness—its indivisibility and singleness—that as man possesses this he of course must be single and indivisible too. And that as man can appropriate to himself matter which is no part of him, as he can touch a body at a distance with a stick and know the quality of that body, as though he had done the same by the direct application of his fingers. As he can assist his eyes by a telescope or microscope to perceive the maximum and minimum of matter, as he can assist his voice by a trumpet, and his ears by a horn—as he can thus appropriate matter, use or not use these aids, it is as easy to conceive he may exist out of a body as in one, lay his body aside. Man's consciousness is here made the proof of the argument. It is single and indivisible, and therefore says Butler, "all presumption of death's being the destruction of living beings, must go upon the supposition that they are compounded and so discerpible." This at once suggests the question as to the nature of consciousness and its relation to the nature of man. Referring to our first argument, we there have consciousness shown as unnecessary to personal identity, and, resting on the analogy of Butler, we may further say it is an unnecessary thing to being ; life can exist without it. As to our personal identity we are not conscious of having lived in infancy and in the womb, (not to speak of our anteconception life)—and as to our life we require proof that we had consciousness while in infancy and in the womb, since consciousness is something of which we can be de-

prived of at any time, and yet live. Consciousness therefore is something acquired, it is not an inherent faculty, and the nature of it, instead of being a gauge of the nature of man's life, is subjected thereto. It is usual to speak of it under two aspects—what it is in itself, i. e., its state, and what it is as revealed in the executive. In observing the nature of man then, we arrive at the nature of consciousness, and decide it single and indivisible only as he is so. We examine his actions as related to his consciousness, and we find a double set of actions—the one voluntary the other involuntary—the former as belonging to the executive of consciousness, the latter without it and independent of it in either aspect. The state of consciousness we distinguish from the executive, while all voluntary action is of a sort at rest. But in the distinguishing of it we reflect on the executive as a means towards the distinction, and not only that, but as an index also of what it is. In other words, we use the executive to make us conscious of our consciousness, and find this conclusion, that the state of consciousness is a sense, the result of the integral combination of varied organic effort, as any sense is a result of a fraction of that effort. The organs of sense therefore originate it, and from the experience so acquired there is reflected in the executive the control which consciousness in turn possesses over certain organs of the body, even of those from which it originates. There are many organs, however, over which man has no control. These are the heart, the lungs, the stomach, and such like, which perform the functions of nutrition. These are carried on independent of sense, though at the same time we may be conscious of their action. We cannot control them beyond what experience in medicine may have taught us in the promotion of health, and this again is only indirect. When we feel faint, therefore, or hungry, or any appetite whatever, we do not so by means of consciousness, or any ratiocination, but by an affinity natural to the respective organs for what is necessary to their appetites, like as any plant will expose its branches or direct them towards the light from which it may be somewhat excluded, or shoot forth its rootlets in the direction of water from which it may be inconveniently planted. It does this without consciousness, and so can man in the performance of those functions which belong to the process of nutrition. Not so is it, however, with the organs of voluntary motion. These his consciousness controls in the ratio that experience has taught him. And in the event of the want of consciousness and the want of experience the exercise of these can be traced to the force of habit and other causes, but where this takes place danger is inevitable. Consciousness is clearly something acquired — something that was not in the life of a man, but is so now in his growth and maturity. His experience has promoted its growth, and the control it is sensible of, or the control which he as a conscious being is sensible of over the controllable organs of his body is in the ratio of that experience, and his remembrance of the facts connected with that experience. A child is not conscious of what produces pain or what pleasure until experience teaches him; and the dotard forgets his experience; and therefore it is that both need guardians. Consciousness in both these instances is but a name, its chief characteristic as possessing a sense of control is either but in the bud or almost extinguished. In the process of man's growth then, we perceive the nature of consciousness. We admit he is single, and therefore indivisible; and so is his consciousness single and indivisible too. But this singularity and indivisibility is only as all other units are, one and indivisible in their respective wholes. Every whole is made up of parts. All units within the limits of our comprehension are complex. To demonstrate a simple body is impossible. Absolute indivisibility is beyond our comprehension. In the experiments of the chemists we have sufficient proof of these statements. The elements of the chemist, as Oxygen, Hydrogen, Silver, Gold, &c., are simple and therefore indivisible *only* in so far as his experiments have failed to decompose them, but this is no reason to suppose them absolutely indivisible, as a further advance in science may yet demonstrate them to be compound, like as water and air, previously considered simple, are now shown to be compound. Now, air, water, common gas, and such like, though compound, are still units, single and indivisible as such. They are units inasmuch as they each present their own peculiar qualities which are not to be found in any different combination. Each is a unit of certain compound parts, presenting manifestations which cannot be imitated by any other combination; and when analyzed they are destroyed, and therefore as water, air, and gas, cannot exist in any other conceivable shape. While they exist, they respectively possess indivisibility as an inherent quality. We may divide any quantity into smaller quantities, but this is a division without destruction, as water is water, air is air, and gas is gas, however infinitesimal in amount; divide

any one of the three really, that is, separate its component parts, and we destroy it. Thus do we see that all compounds while in existence are indivisible units in the manifestations of nature. The plant presents the same argument. As an existence it is indivisible. It may be divided in a sense, but to lop off its branches is to multiply its species, if we choose to suitably plant these branches. It is continually wasting and repairing its existence by the aid of the air it breathes, the soil that feeds it, and the light which imparts its colors. Exclude it from any one of these, and immediately it becomes the subject of analysis. It dies, disolves, perishes, and as a tree after this, we have no conception of it existing in other circumstances. The proximate elements which go to form it, and those which go to form any other combination, are not of themselves any thing else after they are set free by analysis from what they were previous to synthesis or their combination. Now synthesis is nothing in itself, but the name of a process, namely, the uniting of certain elements under certain conditions, that by which combination is effected, the opposite of analysis. Both indicate processes in the economy of nature,—the one that of combination or life, the other that of decomposition or death. Hence, what follows the one is the existence of a body, and what the other is the destruction of this body, so that what remains of the deceased compound is its elementary constituents, and nothing else by which to give an idea even that such a combination had at once existed. But going on the principles of Butler, we might say that as we do not know what analysis is in itself, (supposing we did not know,) it may be, that the combination may exist in other circumstances for aught that is known to the contrary, as the event of decomposition "removes the object from our view and destroys the sensible proof we had before" its analysis of it being in existence. And we do not see why this should not apply to any form of matter as well as to man to whose decease the Bishop applies it, since every form of matter possesses affinities or *living powers* as the manifestations of existence, as a *living power* is the manifestation of any animal existence.

Now, referring to man's sensual life, we find it the result of arrangements the synthesis of which makes him what he is, and the analysis of which necessitates his destruction. All experience shows this. He is like the tree, a unit as it is, and deriving his nourishment from the air he inhales and the food he eats; he cannot be deprived of these without injury, resulting in death. And the organs necessary to his nutrition are so essential that not one of them can be destroyed without the destruction of his life. What other organs he possesses apart from the intellectual are only necessary to the perfection of his being as an animal. By these he walks, handles, sees, and hears, *et cetera*, and as an animal he is only perfect as these are effective. He cannot walk without his limbs, and so of all the other organs. And though he may live, in a sense, independent of his eyes, ears, feet, *et cetera*, he *by this* manifests no higher state of life, *as simply an organic being*, than does the living stump of a tree which has been deprived of both its branches and leaves. In accordance with these premises, then, we affirm that man's consciousness increases and diminishes with the number of organs in his possession, and in the ratio of the effective operation of these. As a sensual being, man therefore cannot be conscious of a power within him to see or hear without his eyes or ears. And as an intellectual being, and never having had the use (supposing) of eyes or ears, he can form no conception of what sight or sound is; and not having this conception, it is absurd to presume that he can be conscious of a power within him to perceive, even though he had the organ given him with which to do so, as it is reasonable to suppose he must first know its use, and next acquire the method of using it. Of what use is a microscope to a man who does not know what it is for? and supposing he does, what does it avail him if he can not suit it to his eyesight? This is further illustrated by the case of a man who was born blind, and whose eyes were cured after he had attained maturity, and ability to give a correct account of the impressions he received after acquiring his new sense. "It clearly appears he had no correct ideas of distance in the first instance, and we are expressly told that he supposed all objects to touch the eyes until he had *learned* to correct his vision by means of his tangible impressions" (see Bostock's Physiology, 2d edition, page 121, vol. iii.). Now, as man's sensual life is the result of organic arrangement and operation, his consciousness as such must also be an effect from the same, that is, his consciousness can only be perfect as his organs are effective—that as he is awanting in organs or in their functional vigor, he must also be in the same ratio awanting in consciousness. Consequently, supposing a man defective in all his senses, suppose him to be born deaf, dumb, and blind, without limbs and hands, without taste and smell—and such a man could

live—what amount of consciousness would he have? Any? Without one organ it is plain man is defective in his consciousness as relating to that organ, so therefore about the remainder we need not dispute. And this without affecting its nature as a single and indivisible state in dependence on the organic arrangement of the animal body. It increases and diminishes as the body does, and like the body also dies and becomes extinct. Yes, but it may be said, "the sensible proof" of its existence is only destroyed. Very true; but the "sensible proof" of the body's existence in this way of reasoning, may only be destroyed in like manner; so let like draw to like—they are brothers; twain in one, let them go together; and if it be they live, without any sensible proof of their living, notwithstanding they have given us sensible proof of their death, let our reason die—it is vain.

In our next we will continue our strictures on Butler, and endeavor to forward it sooner than we have done this one.

By this time you will have again returned home to resume the labors of the pen. I hope you have had a successful and satisfactory journey. Wishing you every comfort, I remain your grateful brother in the one Hope of the Gospel,

W. D. JARDINE.

Aberdeen, August 10th, 1860.

Rochester, N. Y., and some of its Religious Vagaries.

THE GOSPEL OF THE KINGDOM.

Respected and Dear Sir:—Thinking you and your readers may be interested in a few thoughts and facts concerning the past and present of Gentile doings, and also the future prospects of "THE FAITH once delivered to the saints," and "now made known for the obedience of all nations" in this goodly city of Rochester, I venture to address you, not promising, however, that either matter or manner will prove interesting; but for the truth's sake, and that facts may be known.

Rochester is a somewhat peculiar city, physically, socially, and "religiously." Situate remote from the seaboard and the great centres of commerce, it lies modestly and retiringly on the banks of the famed Genesee, in view of the blue waters of Ontario, in the centre of a rich agricultural country, possessing an abundant water-power, and other advantages, which have built up and creditably sustain a city moderate in dimensions, steady in growth, abundant in resources, and in the enjoyment of most of the material blessings of an ever-bountiful Creator, who, in this age of Noachian perversity and blindness, sends his "rain upon the just and the unjust" and causeth the earth to give her increase, and the fruitful fields to bring forth.

In somewhat harmonious keeping with the physical characteristics of "Geneseedom," we find a population of about 50,000 congregated in this, one of the many busy hives of human industry, where the souls and energies of men seem universally to have no higher flight of ambition than the production and hoarding of the goods of this world—the things that perish, whose worship is destruction, and whose end is death! worshippers of mammon and servants of unrighteousness, whose God is their belly—sowing to the wind and reaping the whirlwind!

Rather more than the usual amount of attention has here been given to *popular* education, literature, and the religious sciences, and it may perhaps be said in truth that in few of the cities of the Gentiles do authors, orators lecturers, and "divines," find a better appreciation than in the circles of the Flour City.

Of the number and extent of the orthodox spiritual bazaars much pride is felt, and the enterprising admirers of the sects are not too modest to lay claim to the disputed honors of a "City of Churches."

Among the many "isms" constituting the fruitful progeny of the Mother of Harlots and Abominations of the earth which have found a genial soil here, *Millerism* attained an early and generous growth, though received with little favor by the sister theological systems of the day. Surrounded and indoctrinated by the "spiritualism" of the popular religions of these days, "the Lord's coming" on the 10th day of the 7th month, A. D. 1843, seemed to many the *ne plus ultra* of all divine truth; and great was the joy, enthusiastic the feeling, and scathing the denunciations of those who preferred to remain wedded to their peculiar "ism" Undoubtedly many honest and sincere persons embraced "Millerism," who, knowing nothing of the Scriptures of truth, staked their all on the small "wee" drop of abstract truth contained in the *fact* of a *literal* contradistinction to the logical monstrosity of a spiritual return of "the Lord;" or, to speak more definitely, one Jesus, concerning whom they correctly believed or understood nothing!

Gentilism was never more fatally exemplified than in this unfortunate and deluded movement. The ignorance of Mr.

Miller, in appointing "the time" of the personal appearing of a Gentile Messiah, who was to turn "upside down," and make "confusion worse confounded" of the teachings of the prophets, whose great mission was to consist in his *making a bonfire of Jehovah's promises*, and the *locality of them, too*, with the false threats of an imaginary hell of sulphur, brimstone, and pitch, —a forked and long-tailed Diabolus—appealing to the trembling fears of corrupt flesh and blood, produced just the results which might naturally have been expected. The "time," of course, failing, and the bonfire not being kindled, as per announcement, both "world" and "church" became sceptical of the "10th day of the 7th month," and any literal coming whatever, and the whole subject of prophecy, and the appearing of Jesus, fell into disrepute, and has remained so to this day with the great majority.

If ever blight or curse fell upon men, this Millerite movement was one, for not only has it made revelation appear ridiculous in the eyes of a cavilling world, but has confirmed the ecclesiastical daughters of Babylon more than ever in their system of "mystery" with which they befog every plain doctrine of Holy Writ. Let the most careful approach be made to the sectarian citadels, and one is continually and every where met with the hue and cry, "Millerism, Millerism!" "Ah! that's Millerism!" which in the majority of cases is *sufficient* reason for rejecting the most plain and obvious teachings of the Jehovah Spirit.

The leaders of this movement, in due course of time, were determined to furnish still further proof, if any were needed, of the deleterious effects of that wine which the people of the earth have received at the hands of the adulteress. Not content with making popular theology more confident and determined than ever in its perversions of Jehovah's revealed word, and the world more unbelieving and scoffing than before, "Millerism" must needs furnish a more damning proof of its apostate nature, in the corruption, hypocrisy, and selfishness of its leaders. Poor, deluded, but honest Mr. Miller, had departed—"'43" a failure—"'44" ditto—the danger became imminent, in the absence of some continual stimulant, of a disintegration of the "one body" of honest, but ignorant people which Millerism had called out of the so-called "churches." Foreseeing this difficulty, the leaders, while concocting and devising various expedients, after Mr. Miller's death, soon displayed a longing and affectionate regard for the filthy lucre of this world, which has been characteristic of them to this day. These "leaders" were possessed of a much greater degree of elasticity of conscience than their faithful flocks. To be sure, the people were advised to put their "all" into the common treasury; but this did not prevent their "elders" and "pastors" from publishing papers, with valuable *pecuniary* subscription lists, in their *own name*, while *professedly* in that of the *body*. To be sure, "the Lord" was certainly coming,—he was even "*at the door*,"—this or that "conference" might be the *last*; but that did not alter the pressing necessities of the aforesaid leaders to build, furnish, and equip comfortable, and sometimes costly houses and grounds, "horse and carriage," and many other little trifles which might be supposed to be accompaniments of the poor fishermen of Jesus Christ, for their *short* and *temporary* sojourn before meeting "the Lord" in the air!! To be sure, it was inculcated in their press and pulpit, that "the body" was composed of the "poor of this world, rich in faith;" but still it was not at all certain that ministerial services could be expected, or paper received, without "cash in advance," and something furnished to the leaders for our "worthy poor," to be dispensed under their disinterested auspices! If the reader desire particulars in these things, let him consult the public and private doings of the Millerite leaders, Messrs. Himes, Marsh, Storrs, White, &c.

As might be expected, in order to keep the "precious flock" together and prevent spiritual starvation, something must be done by way of substitution for the strong stimulant of Mr. Miller, whose calculations, based on Scripture summersets and New England eclipses, had utterly failed—and certainly it could not be expected that the benevolent "spiritual fathers" would abandon the kindly flock which had yielded them such liberal and easily acquired returns.

Here commenced a new phase in the history of Millerism. Each of the doctors in this "school of Babylonian divinity" had his own peculiar prescription; and as each was more or less confident, and interested in the result, a corresponding pertinacity was soon perceptible in the administration of the much needed panacea. Soon Millerism followed in the wake of the older progeny of Roman harlotry, and divisions and cliques were the result. This may be seen at the present time. Millerism in the Eastern States retains most of its original features; even the "time" expedient is *occasionally* resorted to, to encourage the faithful waiting ones. This

portion of the flock are not one whit in advance of their brethren of "'43." Error, ignorance of Scripture, a vast amount of abstract spirit, fluid, or as our Methodist friends would say, "the power," and fanaticism generally, are characteristic of *this* portion of the Millerite flock, chiefly represented by the *Advent Herald*, and the *World's Crisis* both published and owned in Boston, Mass., by the poor fishermen, Grant and Himes.

Another section of this world-reforming body is represented by the *Bible Examiner*, Geo. Storrs, proprietor and editor, whose high and exalted mission consists in teaching "no immortality out of" a Christ, whom it is neither necessary nor expedient to understand anything about. He has much to say about life—eternal life—*but denies the one faith of the Gospel*, and the anointed King *through* which that "life" is to be obtained, and obstinately opposes every thing but his own dogma, that Jesus of Nazareth was anointed to be a Gentile life-giver, *irrespective* of the promises of God made to the ancient worthies, patriarchs, prophets, and apostles. This is the only one of the shepherds, we believe, who is not pecuniarily a gainer by sacrifices for the "precious cause."

Another section of Millerism is represented by the *Advent Review*, publisher and proprietor, one James White, whose peculiar mission is to reform and save by the agency of the old Jewish Sabbath, and such other commandments as may be revealed to his lady, Mrs. E. White, who is supposed by this portion of the faithful to receive revelations from a Gentile God, in *vision*. These are a very peculiar set of people. They may be known by their much prayers in the market places, sanctimonious looks, and great zeal in keeping the seventh day, to the neglect of much weightier matters of the law. Mr. White's head-quarters are at Battle Creek, Michigan, where he is preparing to meet the Lord in a very snug little property, which is constantly undergoing little improvements for the occasion.

The most intelligent and honest of the sub-divisions of Millerism, is that represented by the *Prophetic Expositor*, published in this city by Joseph Marsh, with whom, and his dishonest and sophistical course the last few years, the readers of the *Herald* are somewhat acquainted. By continual reading of some of the more celebrated English authors and writers on sacred prophecy, and the frequent and earnest testimony to the truth by one of its most able and consistent teachers in this city, the editor, several years ago, was induced to give up many of the most nonsensical and absurd crotchets of Millerism, and enter upon a more consistent method of interpreting scripture. This may be seen in a pamphlet published by him at this time, denominated "The Age to Come,"—which, though full of doctrinal and grammatical blunders, was a great advance on the previous positions of the editor. The author, though entirely ignorant that the Gospel of the Kingdom was identical with the sum and substance of *the Gospel*, nevertheless brought out, for the first time by Millerite authority, the doctrine of the restitution of all things—the Millennial reign of Jesus for 1000 years—the restoration of Israel to their land: and about this time contended earnestly also, both in his paper and out of it, for the literal principle of interpretation which he is now so prone to violate. This position of the *Expositor* caused many honest minds to search the Scriptures for themselves, and has been instrumental in bringing many who are intelligent and honest to the obedience of the one faith; for, notwithstanding the cart had been placed before the horse, and abstract truth taught as such before either J. M. or his readers understood the gospel itself, yet the power of truth is such that these things would have righted themselves had friend Marsh remained honest in his desire to grow in knowledge of the truth. In the dissemination of correct views of prophecy, the *Expositor* was in the main indebted to English writers and to the *Herald of the Kingdom and Age to Come*, from whom Marsh early copied and patterned. To them, and the early and consistent advocate of the one faith in this city, whom the Expositorial chief often had "the privilege" to hear, Joseph Marsh is mainly indebted to his knowledge of truth. This is proved by the fact, that however well arranged and forcible his writings, in some instances, may have been, they invariably present internal evidence of the copyist. But this was not the fault of the editor; naturally illiterate, contracted, and animal in his cast of mind, it was perhaps his best course to avail himself copiously of the labors of others, and help of assistants to mould them into desirable shape. With apparent honesty and desire for the knowledge of truth and truth alone, the *Harbinger* (subsequently the *Expositor*) came rapidly forward as a correct exponent of the Bible; and I wonder not, dear brother, that in your labors with J. Marsh on baptism, you were loth to give up the belief that one who had so nearly come up to the requirements of truth should ultimately fall short.

But such has proved to be the case; and it is sad to think that Joseph Marsh now stands on record, *convicted by his own testimony*, as an apostate from the faith of the Gospel: and for all such there remaineth no more offering!

By reference to the *Harbinger* from 1850 to 1855, especially 1853, the reader will see any amount of testimony to prove these positions. These printed records show that Joseph Marsh steadily progressed in the knowledge of the truth, and thus instructed his readers, and both seemed to advance with all the speed desirable consistent with intelligence, till about the year 1853, we find him openly expressing his faith in the Gospel of the Kingdom, and teaching the same as the only justifying faith whereby men must be saved; and baptism as the obedience of that faith!!! Nothing can be more positive and to the point than his teachings on this subject, and profuse are his praises of Dr. Thomas —copious his extracts from the *Herald of the Kingdom*—strong his reprobation of the Millerite positions of his Advent brethren, Storrs, Grant, Himes, &c. But it is a matter of rejoicing that some intelligent —in fact the most intelligent of the readers of the *Harbinger* and *Expositor*, having once had their minds enlightened, are not disposed to follow their former teacher, and deny the faith. Yet a large number, influenced by the affected charity, special pleading, and false issues and representations of the *Expositor* in later years—are still in the dark, and are grovelling in Marsh's perversions of truth. Fearing the loss of subscribers and other pecuniary influence in the application of the Gospel of the Kingdom to his flock, and seeing an already manifested opposition to the truth in his followers—as for instance, J. B. Cook and other active evangelizers of Expositorial theology—J. M. became alarmed, and at once found it convenient to make a halt on the narrow road to life; and, through a cross cut, repass to the old broad road to destruction, which he has since been travelling with remarkable diligence. Besides, as our Expositorial friend lately expressed himself, "Dr. Thomas was undertaking to be a leader," and though Joseph was indebted for much of his new light to the Dr. in quesiion, still it was not desirable to the *Expositor* editor that this indebtedness should be in any way manifest. Hence, we find in the *Harbinger* for 1853 to the present time, a mass of contradictory positions, all bearing the impress of quibble and equivocation. In order that Mr. Marsh's apostacy may be made manifest, I propose to give you a few extracts from his writings, from which it will be seen that he professes to hold, and does actually teach, THREE *distinct Gospels at one and the same time!* In order that the reader may perceive the contradictory nature of these positions, I have placed the extracts in juxtaposition.

To prove his three positions on the Gospel.

Position 1. The Gospel the good news of the Kingdom. *Harbinger*, vol. 4, No. 32. Jan. 22, 1853, pages 252, 260, 268, 276, 284, 285, 374, 380, 388, 389. *Harb.* 1853, pages 92, 100, 108. *Expositor*, vol. 26, 1855–56, pages 22, 103, 663. *Exp.* vol 27, 1856–57, pages 380, 447; vol. 30, pages 17, 19, 20.

Position 2. The Gospel. Jesus is Son of God. *Exp* vol. 26, 1855–56, pages 464, 491, 520; vol. 27, 1856–57, pages 184, 213, 301, 327; vol. 28, pages 355, 521.

Position 3. The Gospel is Death, Burial and Resurrection of Christ. *Exp.* vol. 1855–56, pages 155, 157. *Exp.* vol. 27, 1856–57, pages 18, 547, 575 (three quotations here). *Exp.* vol. 28, pages 523, 528. *Exp.* vol. 29, pages 19, 131, 493, 550, 577, 603.

Thus it will be seen that the plea of ignorance cannot be urged in Joseph Marsh's case: he had intelligently believed the faith of the gospel, and as deliberately now denounces the same; and is, consequently, reprobate concerning the faith, an apostate of the worst kind, and as such is under the inevitable judgment of Jehovah!

Not content with the machinery of his paper, in opposing the truth, he has been indefatigable in the same work among those with whom he has been associated in this city. Not satisfied with presenting his views on sufferance, he has endeavored to force them on his hearers, *nolens volens*, until endurance became unbearable, and the meetings of the "Church of God," so called, in Rochester, were suspended. In this work of opposition to the truth, the writer regretfully confesses that he took part, and for a while seconded the mischievous work of the Expositorial editor—not from any sympathy with the theories of J. M., for the writer confesses to too much sagacity to be imposed on by such threadbare nonsense as three-fact gospelism, but from a common opposition to the truth as revealed in Moses and the prophets, Jesus and the apostles—the dark and heathenish idea of substitution still held sway, with other Gentile imaginations, in the mind of the writer, to the exclusion of the true faith.

The battle waxed warmer and warmer; the traditionary influence and mythical

importance of the "Church of God in Rochester," of such vast importance to Expositorial interests, was not to be lost without a desperate effort—and certainly it was no fault of Joseph Marsh that that venerable institution now consists entire and alone in the undivided individuality of the editor of the *Expositor* himself! The greatness of the Ephesian Diana had surely departed, and its strength but a thing of nought. The Gospel of the Kingdom in Rochester has ever had an able and consistent advocate in brother James McMillan, to whose unwavering and uncompromising presentation of truth may be attributed much of its success in combatting and defeating the dark enmities of Satan, and the establishment of several in the faith.

As printer of the *Harbinger* and *Expositor* for nearly ten years, and much of that time contributing to its columns, the writer became interested in the discussion between Messrs. Marsh and Stevenson, and had his attention arrested by portions of direct and positive testimony brought forward, to demonstrate that the only scriptural qualifications for christian baptism, are a belief in the gospel, that is, the gospel of the *kingdom* and the name of the anointed Jesus, and reformation of life. Being always sincerely desirous of truth, investigation immediately followed; the result of which has been, that the thinkings of the flesh have given way to those of the spirit, and the rags of Gentile righteousness are supplanted by the glorious wedding garment of the Lamb. This was a conclusion arrived at, after a long and patient investigation, as your correspondent determined to search the scriptures like the Bereans of old, and see if these things were so. Soon it became evident to my hitherto blinded vision, that the gospel which I had erroneously supposed to be merely a message of Eternal Life, through the substitutional blood of a crucified Savior, in the Gentile acceptation of the expression—was none other than the *gospel of the kingdom of God*. "Seek ye *first the kingdom of God*, and his righteousness and all things shall be added to you" necessitated an examination into the previous instruction of the disciples, on the supposition that they were *baptized*. Whether baptized or not at that time, the previous instruction could have been none other than the teaching of John the Baptizer. "Repent, for the kingdom of the heavens is at hand." Looking further, I discovered that no other subject than the kingdom and its associates formed the subject of gospel teaching, and was constrained to the belief that the gospel presented for belief and obedience was neither more nor less than the good news of the kingdom of God, revealed in the prophets, covenanted to Abraham and David; that Jesus, the despised Nazarene was he of whom the prophets did testify, when speaking of the glory which should follow.

"The gospel," "gospel of the kingdom," and "great salvation" are identical. Hence a faith which does not embrace the kingdom, is insufficient and of no value. Jesus preached but *one* subject as the burden of the gospel proclamation.—Matt. iv. 12, 17, 18; Mark i. 15; Luke iv. 43, ix. 2, 6; Matt. iii. 12; Luke iv. 16. 21; Matt. xix. 28; Luke xxii. 28, 30; Rom. i. 15. To quote your own words:

"The Bible reveals no other salvation than this—a deliverance of the righteous from "the pit in which there is no water" by a resurrection from the dead; a transformation of the living saints who may be contemporary with the second advent; a restoration of the kingdom again to Israel under the New Covenant; and a redemption of the nations from the social, civil, and spiritual evils which now press so heavily upon them. This is the only salvation of which the gospel treats. It meets the necessities of the world. Humanity needs no other, and therefore none else has been provided. When the salvation has triumphed, it will be the accomplished fact of a thousand years, during which "The ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him. For the kingdom is for Jehovah; and he the Governor among the nations."

The kingdom and its glory is the good news and hope of the gospel—the great prize set before us by which we are saved; and any system of Christianity in which it is absent, is destitute of the foundation and with its supporters, must surely perish. But he, which believeth this gospel and is immersed, shall be saved.

This glorious kingdom and its Anointed Ruler form the great centre of Old and New Testaments. It is the hope of Abraham, Isaac, and Jacob; the anti-typical end of the ceremonial of Moses; the grand object of the law, the sum and substance of the covenants of promise, the sure mercies of David, the anti-typic Solomon in grandeur, the burden of Jesus and the Apostles. "Now when Jesus had heard that John was cast into prison, he departed into Galilee, and Jesus began to preach, and to say, "Repent, for the kingdom of the heavens is at hand." And Jesus went about all Galilee teaching in their synagogues and preaching the *Gospel of the kingdom*. "See-

ing that my foundation had been one of sand, I determined to abandon it, and have put on the name of the Holy Ones by immersion.

Early in my investigation, I took occasion to refer difficulties in the Scripture to Mr. Marsh for solution, if possible, but although seeing men as trees walking, I had no difficulty by the power of truth in sending his portions to the four winds. This soon caused the fleshy instincts of the old Adam to gain their natural prominence, and I was soon informed that if I embraced "Thomasism" it would be "impossible for us both to continue under one roof." And on one occasion was informed as the only answer that I could get to my Scripture evidence that Christ invariably in his public ministry preached the gospel of the kingdom—was that *I* was not Christ! These and similar threats were of little consequence, only as showing the true nature of the model of Christian charity which the expositorial editor is supposed by many to personify. The result has been, however, that the editor has sought a faithful ally—one not tainted with Thomasism—who knowing the gospel, has not the courage to obey it; and so the Expositor is now printed by T. G. Newman, of Seneca Falls, whose sympathies with Crisism, Millerism, and Methodism, cause him to shrink from the results of an honest advocacy of truth, and he is now vieing with Job in rendering the Expositor a good specimen of "the good religion" of the times.

Recently brother Mark Allens has visited us and given a course of lectures on the things pertaining to the kingdom of God and the name of Jesus the Christ, very much to the disgust of Messrs. Cook and Marsh, who, Herod and Pilate like, are determined to prevent the truth from obtaining a foothold in this city, if they can prevent it. But they are both powerless for mischief. Bro. Allens' discourses were eminently practical and well chosen, and produced an effect in the hearts of some. Five, upon a confession of faith in the glad tidings concerning the kingdom of God and the name Jesus, have been immersed into the name of the Holy Ones. Messrs. J. Marsh, and J. B. Cook, after a recent faint attempt to upset the Faith here, through the agency of Geo. Storrs, have pretty much left the field, and there is now a prospect that Millerism and its blighting influences are departed from our midst.

It would have been much pleasanter to have written differently of Joseph Marsh—but his persistent efforts to misrepresent the gospel and calumniate it advocates, and a stern regard to to the cause which Jehovah has committed to our hands—demands that he should be thoroughly exposed. It is to be hoped that he and others may see the error of their ways, and learn that Jehovah requires an honest heart in his children, and will not tolerate the spirit of self and dissimulation, which some vainly imagine may reign supreme in the hearts of those who profess to be the custodians of Divine truth.

Trusting that the sincere children of the kingdom may soon be made known and justified in the kingdom of Jehovah's Anointed One.

I remain, with Christian respect and esteem, yours in the hope of the kingdom of God, AUGUSTUS SINTZENICK.

Rochester, N. Y., Aug. 20th, 1860.

Analecta Epistolaria.

Letter from A. Anderson.

Dear Brother Thomas:—On the 19th of July I took leave of my sojourning place in Goochland, for the purpose of visiting Lunenburg. At the Junction we were met by our brother, Thomas Hamlin, and conveyed to his house. On the fourth Lord's day in July, I had at Concord in Lunenburg a house well filled with sons and daughters of our fallen race; I called their attention to a passage of Holy Scripture in the 3d of Romans. I endeavored to show them that the children of men as such are, according to the Apostle's teaching, entirely wanting in wisdom, in knowledge, in righteousness; in all things that constitute acceptability of character in the sight of God. I endeavored also to show them, that God in Christ Jesus, as presented in the Holy Scriptures, offers us graciously all things that pertain to life and godliness. I endeavored particularly to show them God's kingdom and righteousness. Their attention was called with much earnestness, to the consideration that, at present, we are without immortality, incorruptibility, eternal life; without any continuing city, wanting as to any permanent home, any endowing riches, or honor, or glory; wanting altogether as mere children of the flesh; but God mercifully offers on certain conditions, the hope of all good things. Above all, as we have at present no government worth the name, he offers, us the hope of the kingdom, to be established on the earth, and to be administered in righteousness by the Messiah and his saints. This is an outline of the discourse at Concord.

After the discourse, we attended to the Institution of the bread and the wine, in memory of the sufferings of our Redeemer. By request, I attended to it, according to the mode adopted by our brothers and sisters in Norfolk; this was deemed best under the circumstances. We endeavored to show the importance of self-examination, and in order to make individual responsibility as manifest as possible, the disciples were invited after thanks, to walk up to the table, and to take and eat, one at a time.

At Shady Grove, on the next Lord's day, some who partook at Concord, did not partake; why, I am not able to say with certainty. At Shady Grove, some that did meet in the beginning of their organization, have for some time, not been meeting. Brethren James Love, and J. R. Hardy, and Philip Wallace, and some sisters, continue to meet, notwithstanding opposition. I have been acquainted with these three brethren for years, and think them worthy disciples, influenced by the belief and love of the truth. They clearly understand that the truth has had a mighty struggle in this sin state, for more than five thousand years. They believe that Patriarchs and Prophets and Apostles struggled and suffered for the truth; above all, that Jesus the Son of God himself came into the world to bear witness to the truth, and that he suffered for its sake, even to the death of the cross. They believe that those who suffer for it, and with it, shall also triumph with it when the Lord comes. We believe that its suffering time of even six thousand years is not worthy to be compared with its triumph of glory, which is to be eternal.

I humbly trust, Brother Thomas, that you will visit Shady Grove, for the sake of this little, maltreated flock, and that the Lord will, through you as a faithful advocate of his truth, greatly strengthen the hearts and hands of these worthy brothers and sisters. I think they are fully determined to persevere in building up the cause of truth, and one another, in it. I hope to be at Shady Grove to-morrow and the next day, according to appointment. I sympathize with them, on account of difficulties attempted to be thrown into their way. I earnestly pray for them, that they may be preserved to the kingdom, for which they are fighting the fight of faith.

Brethren are very anxious for you to hold a three days' meeting at Liberty Seats in our neighborhood. Be pleased to do so if you can,—I will join you in it; some are interested, I think, about the truth. With assurances of increasing esteem and love for yourself and yours, I remain, as ever, yours truly, in the animating hope of the near *apokalupsis* of our Lord from heaven, A. ANDERSON.

August 3d, 1860.

Miscellanea.

"The Truth as it is in Jesus."

AT a time like the present, when men's minds are deeply stirred about the things that pertain to their religious interests, it is of the highest importance that there should be a clear understanding of what properly constitutes a Revival of Religion. Living, as we do, in a Protestant age and country, with high ideas of freedom from the doctrinal errors and corrupt practices of a whole millennium of apostacy, it becomes us to look well to our own foundations, to "examine ourselves whether we be in the faith," lest, counting too much on the reformation of the sixteenth century, we should be found still clinging to the "traditions of the elders," instead of the pure word of the living God, as preached by Jesus and his apostles. Availing ourselves, then, of the fundamental element of Protestantism—the right of private judgment in matters of religion—let us, in the spirit of the noble Bereans, who scrupled not to test even the words of an apostle by an appeal to the Scriptures, proceed to inquire what those Scriptures authorize us to desiderate as ESSENTIAL ELEMENTS in any Revival of the Religion of Jesus. "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) or who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? THE WORD IS NIGH THEE, even in thy mouth and in thy heart, that is, THE WORD OF FAITH WHICH WE PREACH; that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." The word is nigh us. The Scriptures in our own tongue are in our hands, even in our mouths and hearts. This is a high privilege, and cannot be too highly prized. But, alas! how many are in the position of the accomplished Ethiopian chamberlain, who, with the fifty-third of Isaiah on his tongue, if not in his heart, was constrained to ask "I pray thee, of whom speaketh the prophet thus? of himself, or of some other man?" With minds as simple and hearts as ready, may the readers of this tract be as successful in coming to a knowledge of the truth as the childlike Ethiopian. "To

the law and to the testimony," then, let us make our appeal. What is a Revival of Religion, according to the Scriptures?

It is humbly submitted that the only answer which should satisfy an inquiring mind bent on knowing the truth, is—THE FAITH AND PRACTICE OF THE FIRST DISCIPLES. Not the ideas of the nineteenth or any century since the apostles fell asleep, but the "one faith," "the truth as it is in Jesus." Whatever may be the measure of truth possessed by any portion of "the professing church," it is surely no disparagement to any party to take the doctrine of the Great Teacher himself, and those who had the advantage of his personal instruction, with the subsequent enlightening influences of the Holy Spirit, rather than any form of faith which may have obtained at any time since the apostolic age. This, moreover, is the course enjoined by the apostles. When certain men had crept in unawares, and threatened to corrupt the infant church about thirty-three years after the ascension of Christ, we find Jude exhorting to "earnestly contend for the FAITH ONCE DELIVERED to the saints."

Taking up the inquiry as to the faith and practice of the first disciples at this point, it becomes necessary to ascertain what was the faith once delivered to the saints. In other words, what was publicly preached as the GOSPEL OF SALVATION by Jesus and his Apostles.

Notice first, here, that the only gospel publicly preached by Jesus himself, was what is styled "THE GOSPEL OF THE KINGDOM OF GOD," or more briefly—"THE KINGDOM OF GOD." Thus he said—"I must preach the Kingdom of God to other cities also; for therefore am I sent." Luke iv. 43. "Jesus came into Galilee preaching the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand; Repent ye and believe the gospel." Mark i. 14, 15. This was the burden of Jesus' preaching to Israel: Repent, or change your minds, and believe the gospel, or good news, concerning the Kingdom of God; for that kingdom is at hand. A crisis in the course of events has come; the Divine power, after a season of withdrawal, is again put forth—much will depend on the reception my message gets at the hands of the nation as such; in any event see you to your own salvation—Repent ye and believe the gospel. Such was the preaching of Jesus.

The preaching of the apostles during the Lord's ministry was precisely the same as that of their Master. "He called his twelve disciples together, and gave them power and authority over all demons, and to cure diseases. And he sent them to preach the Kingdom of God, and to heal the sick. And they went through the towns preaching the gospel and healing everywhere." Luke ix. This "WORD OF THE KINGDOM" was the good seed which, received into honest and good hearts, brought forth good fruit. Matt. xiii. 19. Hence the solemn declaration of Jesus—"Whosoever shall not receive the Kingdom of God as a little child, shall not enter therein." Mark x. 15.

But some might be disposed to ask here, Did not Jesus and the apostles at this time publicly preach acceptance through the blood of the cross? Was not the death of Jesus, as a sacrifice for sin, preached then as well as afterwards? Strange as it may seem, such was not the case. It was not even preached that Jesus was the Messiah. After Peter had made the confession—"Thou art the Christ, the Son of the living God," Jesus charged his disciples that "they should tell no man that he was Jesus the Christ." And the evangelist proceeds to say—"From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and raised again the third day. Then Peter took him and began to rebuke him, saying, Be it far from thee Lord; this shall not be unto thee." Mat. xvi. 16, 20–22. This was after the apostles had been two years engaged in preaching the gospel of salvation.

These things are cited to show that during the personal ministry of Jesus the gospel of salvation was limited to "the things concerning the Kingdom of God," and was preached by the apostles while they were slow of heart to believe that the Christ should suffer, and expressly forbidden to announce that Jesus was the Messiah.

It becomes necessary to inquire here as to the nature of the Kingdom of God which we have thus seen to be the grand subject of gospel preaching by Jesus and the apostles. And first, our Lord, shortly before the conclusion of his ministry, taught that the Kingdom of God should not be established until his return from the right hand of God to the earth. "He spake a parable because he was nigh to Jerusalem, and because that they thought that THE KINGDOM OF GOD SHOULD IMMEDIATELY APPEAR. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come. . . . And it came to pass that when he was returned, having

received the kingdom, then he commanded these servants to be called unto him," &c. Those who had been faithful were rewarded, while those who had neglected their duty were punished. Thus the setting up of the Kingdom of God is contemporary with the distribution of rewards and punishments at the return of Christ from heaven. And so Paul—"I charge thee (Timothy) therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead AT HIS APPEARING AND HIS KINGDOM." 2 Tim. iv. 1. Another distinct testimony to this point by Jesus himself, is conclusive: "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, also shall sit on twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. If it be asked, when shall the Son of man sit on the throne of his glory? let Jesus answer—"When the Son of man shall COME IN HIS GLORY, and all the holy angels with him, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY." Matt. xxv. 31. That this is the time when MESSIAH'S KINGDOM shall be established is plain from another testimony from the mouth of the Great Teacher—"Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in MY KINGDOM, and sit on thrones judging the twelve tribes of Israel." Luke xx. 29, 30. These testimonies are submitted as evidence to show that the Kingdom of God preached by Jesus and his apostles was a kingdom to be set up when the Son of man should come from heaven to reward his faithful followers and punish the wicked. But besides showing this important truth, they plainly teach another of great importance, namely, that the establishment of the Kingdom of God is intimately connected with the restoration of the twelve tribes of Israel. Twice does our Lord solemnly promise to the twelve apostles that they should sit on thrones and judge the twelve tribes of Israel. This will further appear on the consideration of one or two other testimonies. In the passage from Luke xxii., above cited, Jesus says—"I appoint unto you a kingdom, AS MY FATHER HATH APPOINTED UNTO ME." Now, what kingdom has the Father appointed unto Jesus? Listen to the words of the angel to Mary—"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32, 33 It is reasonable to suppose that his language was intended to be understood by Mary: if so, what other meaning can we conceive her to put upon it, than that which it was most obviously intended to express, namely, that her Son was to be the promised Messiah, or anointed King of Israel; that in him should be fulfilled those glorious promises made to the nation, and contained in the writings of the prophets. Mary, doubtless, knew that it was declared of the last king who sat on David's throne—"Remove the diadem, take off the crown. . . . . I will overturn it until he come whose right it is, and I will give it him." Ezek. xxi. 26, 27; and that "the Lord had sworn in truth unto David, saying, Of the fruit of thy body will I set upon thy throne." Taking the announcement of the angel in this its obvious and natural sense, we find that it accords exactly with all the promises of Messiah's kingdom given in the Old Testament. Let one example suffice—"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Dan. vii. 13, 14.

It is plain from these testimonies that the gospel of salvation preached by Jesus and the apostles consisted of things concerning the kingdom of God—Israel's theocracy restored, with all nations brought under the sway of God's anointed King, when he shall have come with the clouds of heaven, and taken unto him his great power to reign.

Shortly before the close of his ministry, Jesus said to his disciples—"THIS GOSPEL OF THE KINGDOM shall be preached in all the world for a witness unto all nations." Matt. xxiv. 14. And in his commission to the apostles immediately before his ascension—"Go ye into all the world, and preach THE GOSPEL to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16. The reference to the commission in Luke's gospel shows that, in proclaiming this gospel of the kingdom, repentance and remission of sins should be preached in the name of Jesus—that is, Jesus, who had been crucified, buried, and raised from the dead, as a sacrifice for the sins of the world, was no other than he whom God had appointed heir of all things—the Messiah—who should be Jehovah's servant to raise up all the tribes of Jacob, and to restore the preserved of Israel, who should be for a light to the Gentiles, that he might be Jehovah's salvation unto the

end of the earth." In glancing briefly at the manner in which the apostles fulfilled their mission, we shall see that this was the drift of all their preaching. Take Peter's address on the day of Pentecost. Its aim was to prove from the Old Testament that the Messiah should die, be buried, and have an early resurrection; and that David, seeing that before, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would RAISE UP CHRIST TO SIT ON HIS (DAVID'S) THRONE—spoke of the resurrection of Christ, that his soul was not left in hell,* &c. This, followed by the testimony of the apostles, "that this Jesus hath God raised up, whereof we are all witnesses," convinced the Jews of the validity of the claims of Jesus to be the Messiah, and drew from them the inquiry—Men and brethren, what shall we do? Peter does not say, as some allege, that Jesus ascended to heaven, there to sit on the throne of his father David. He simply says that God had promised to raise up Christ TO SIT on David's throne; but that in the meantime he was, according to the prediction in Psalm cx., exalted to the right hand of God, UNTIL his enemies should be made his footstool. In like manner as it was said of David; "I took thee from the sheep-cote TO BE ruler over my people"—while fifteen years elapsed between the anointing of David as king and his exercising regal authority on the throne of Israel. Besides, Jesus distinctly recognizes the distinction between the throne of Jehovah, where he now sits, and the throne which he is to occupy in company with his disciples—"To him that overcometh will I grant to sit with me IN MY THRONE, even as I also *overcame and am set down*† with my Father IN HIS THRONE." Rev. iii. 21. And so the second address of Peter (Acts iii. 19–21)—"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus the Christ, who before was preached unto you, whom the heaven must RECEIVE UNTIL the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." It should be observed here, that there is no charging of the Jews with erroneous ideas of the main characteristic of the Messiahship—the regal—but rather homologating and teaching this in its true relation to the sacrificial and priestly. Notice this distinctly in the preaching of Philip: "Philip went down to the city of Samaria, and preached CHRIST unto them." "And when they believed Philip preaching the THINGS CONCERNING THE KINGDOM OF GOD and the NAME OF JESUS CHRIST, they were baptized, both men and women. Acts viii 5, 12. Philip preached Christ by preaching the Kingdom of God and the name of Jesus the Messiah. At Ephesus Paul went into the synagogue, and spoke boldly for the space of three months, disputing and persuading THE THINGS CONCERNING THE KINGDOM OF GOD." Acts xix. 8. And in his parting address to the elders of the church of Ephesus, he reminds them of the subject of his preaching in these words: "Testifying repentance towards God, and faith towards our Lord Jesus the MESSIAH. . . . . And now behold I know that ye all, among whom I have gone PREACHING THE KINGDOM OF GOD, shall see my face no more." Acts xx. 21, 25. In his letter to the Ephesians, Paul terms this "the word of truth, the gospel of your salvation." Eph. i. 13. In Paul's defence before Agrippa, he said—"I stand and am judged for the hope of the promise made unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts xxvi. 6, 7. Paul's hope was identical with that of the twelve tribes of Israel, with this in addition, that he looked for its being realized through Jesus in fulfilling his mission as the Christ.*

* "His soul not left in hell," is equivalent to *His dead body not left invisible*—i.e., in the sepulchre of Joseph of Arimathea.—EDITOR HERALD.

† Ενικησα και εκαθισα are both aorists, and should be rendered here by the indefinite present; as, "I overcome and sit down.—EDITOR HERALD.

* The hope of Israel as a nation was founded on the promise that God made to Abraham, that he would give him the land of Canaan for a PERSONAL POSSESSION. Gen. xiii. 15, 17; Acts viii. 5; Heb. xi, 8. This promise was not fulfilled during the life-time of Abraham; hence its fulfilment is only postponed. But this promise of the land was also made to Abraham's seed, which, according to Paul, is the Messiah. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one seed, which is Christ." Gal. iii. 16. This was no other than the Divine grant of the territory upon which the Divine Kingdom or Theocracy was to be established. And it is in connection with the administration of this Kingdom in its Messianic phase that that other promise will be realized—"In thee (Abraham) shall all nations be blessed." This was the gospel preached to Abraham. Gal. iii. 8. The twelve tribes held this as the national hope, but they had "heard that, out of the law, that Christ abideth for ever," and were consequently blind to the fact that it was also written that the Christ should die and be raised from the dead, and remain for a time at the right hand of God. This was the point of difference between Paul and the Jews; hence his question before Agrippa—"Why should it be thought a thing incredible with you that God should raise the dead?" The resurrection of Jesus was the pledge of the resurrection to eternal life of all the faithful. Hence "Paul suffered the loss of all things, that he might know Christ and the power of his resurrection, if by any means he might attain unto the resurrection of (or from among) the dead."—Phil. iii. 11.

To the Jews in Rome his testimony was the same: "For the hope of Israel I am bound with this chain." And as before, we find him "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 20, 31.

It is evident from the testimonies adduced that the gospel as preached by the apostles after Pentecost was distinctly two-fold—first, THE THINGS OF THE KINGDOM; and second, THE THINGS OF THE NAME OF JESUS: the former being the prophetic outline of the main feature of the Messiah's office—the re-establishment and administration of the Theocracy; and the latter the announcement that the rejected and crucified, but resurrected and exalted Jesus of Nazareth, was the very personage who should in due time accomplish this great work. Hence we find this two-fold character of the gospel condensed into such propositions as—"Jesus is the Christ;" "Christ crucified;" "Jesus Christ and him crucified; "Christ died for our sins," &c., which are sufficiently intelligible to one who knows what the term CHRIST imports, but as meaningless as "*χριστος απέθανεν ὑπερ τῶν ἁμαρτιῶν ἡμῶν*" would be to a merely English scholar.

Such is an attempt to ascertain what was the FAITH of the first disciples. It may only be necessary to observe that it is "WITH THE HEART man believeth unto righteousness"—with a sincere, CORDIAL, HEARTY faith in the message which God in his mercy has sent. This "faith worketh by love," producing the "obedience of faith"—that patient continuance in well-doing by which the true disciple seeks for glory, honor, and immortality in the Kingdom of God; for "hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath PROMISED to them that love Him?" Hence he is enjoined to add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; "wherefore the rather, brethren," adds the apostle, "give diligence to make your calling and election sure; for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus the Christ."

But it has pleased God to prescribe the first act of obedience with which the believer shall begin his new life. In his commission Jesus charged his apostles—"Go ye therefore and teach all nations, *baptizing* them into the name of the Father, and of the Son, and of the Holy Spirit;" or, in the words of Mark—"Go ye into all the world and preach the gospel to every creature. He that believeth AND IS BAPTIZED shall be saved." This is the unrevoked fiat of the Son of God. And Paul's testimony is to the same effect—"We are all the children of God by faith* in Christ Jesus; FOR as many as have been BAPTIZED INTO CHRIST have put on Christ." But now baptized into Christ? As the Israelites were baptized into Moses—"All our fathers were under the cloud, and all passed through the sea; and were all baptized unto (*into*, same word as in Gal. iii. 27) Moses IN the cloud and IN the sea." Believers of the gospel are baptized into Christ IN water. And we find that the first believers yielded prompt obedience to the divine command. "They that gladly believed Peter's word were baptized." "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."

We have thus briefly glanced at some prominent features of the faith and practice of the first disciples, and the question may fairly be asked—Is anything worthy of the name of Revival which ignores these plainly taught first elements of the religion of Jesus? True, by applying a principle of interpretation which has obtained in the Roman Catholic church since the days of Constantine, and which passed unreformed into the Protestant church at the time of the Reformation, the words of prophets and apostles, and even of Jesus himself, may be made to mean anything the fancy of the commentator may suggest. But is not the natural and obvious meaning which the plain reading would indicate, the more likely to be the true one? The most momentous interests are suspended on our understanding of the words of Jesus. His own declaration is—"He that REJECTETH ME, AND RECEIVETH NOT MY WORDS, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, the same shall judge him in the last day." John xii. 48. But how can we receive the words of Jesus unless we have a simple mode of ascertaining their meaning? "Let every man be fully persuaded in his own mind"—"To his own master he standeth or falleth," not to any system of interpretation, however time-honored and popular. "If any man teach otherwise, and consent not to WHOLESOME (unadulterated) WORDS, EVEN THE WORDS OF OUR LORD JESUS CHRIST, and to the doctrine (or teaching) which is according to godliness: he is proud, KNOWING NOTHING, but doting about questions and strifes of words."

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* *Δια της πιστεως εν, through the faith in*, not out of, Christ Jesus.—EDITOR HERALD.

Reader study the words of Jesus. Ascertain for yourself what he publicly preached as the gospel of the Kingdom of God, and what he commanded for the obedience of faith, and hasten to yield allegiance. Do not deceive yourself with the idea of love to Christ in the absence of faith and obedience; for His solemn decree is—"he that HATH my commandments, and KEEPETH them, he it is that loveth me." "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Edinburgh, Scotland.

Elements of the Gospel.

1. What must I do to be saved?

Believe on the Lord Jesus Christ and thou shalt be saved.

2. What must I believe about Jesus in order to be saved?

In the first place you must believe what Jesus preached.

3. What did He preach?

He preached the Gospel.

4. What is Gospel?

It means good news, or glad tidings.

5. What glad tidings did he preach?

He preached the glad tidings of the Kingdom of God.

6. What is the Kingdom of God?

The Kingdom of God is a reign, or government, which God promised to establish upon the earth, according to the word of His holy Prophets.

7. Where are these promises plainly stated?

In Dan. ii. it is said that in the days of certain kings, "shall the God of Heaven set up a kingdom which shall never be destroyed." In Jer. xxxiii. "A king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby he shall be called, Jehovah our Righteousness."

8. Is the kingdom which Jesus preached, the same kingdom or royal dominion which these prophets preached?

The very same, as will be seen from His sermon at Nazareth (Luke iv.).

9. What glad tidings did He preach more than the Prophets?

He preached that the royal dignity had approached, and called upon the people of Israel to repent on that account.

10. What did he say when he preached the Gospel?

He said "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel," (Mark i.).

11. Did He send his disciples to preach the same Gospel?

He sent the twelve Apostles to the lost sheep of the house of Israel, charging them thus—"And as ye go, preach, saying, the Kingdom of Heaven is at hand" (Matt. x.).

12. Why is Kingdom of God and Kingdom of Heaven used by Jesus and his apostles to mean the same thing?

Because the Kingdom of God, when it shall come, will be heavenly indeed (Rev. xxi.).

13. Was the Kingdom which God established in the land of Canaan not heavenly?

No. It shadowed forth, but did not embody heavenly things (Heb. viii. and x.).

14. Is God's Heavenly Kingdom to be established also in the land of Canaan?

Yes. "Jehovah shall reign in Mount Zion from henceforth even for ever" (Micah iv.). "Jehovah of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isaiah xxiv.).

15. Who are the Ancients who shall stand before Jehovah of Hosts, when He shall appear in his glory?

Those to whom Paul refers by the title "elders," of whom he mentions Abel, Enoch, Noah, Abraham, Sarah, Isaac, and Jacob, who all obtained good witness from God, on account of Faith, who died, not having received the promises; but having seen them afar off, they embraced them, and confessed that they were strangers and sojourners on the earth, seeking a future—a better country—a heavenly country; wherefore God is not ashamed to be called their God, for He hath prepared for them a city (Heb. xi.).

16. Did Abraham not receive the promises before he died?

No. He did not receive the things promised. For when he petitioned God to assure him that he would inherit the land of Canaan, God made a covenant with him that same day, to give him the land occupied by the seven nations named in the covenant, in whose hands it was to remain over 400 years; while Abraham was to die and be buried long before their term expired (Gen. xv.): therefore Abraham must come forth from the cave of Machpelah, to take possession of the land which God, who cannot lie, sware to give to him, and as sure as God has sworn, as surely will Abraham obtain the heavenly country, the city having the foundations, for which he looked.

17. Are there any clear statements naming the country and people, as well as the cities, over which the Lord is to reign?

Yes. "The Lord shall inherit Judah, His portion in the Holy Land, and shall choose Jerusalem again" (Zech. ii.). "The

place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my Holy Name shall they no more defile" (Ezek. xliii.).

18. Is there no possibility of Abraham receiving an inheritance in Heaven itself, which the land of Canaan may have only shadowed forth?

There is no promise in all the Scriptures to Abraham, nor any of the sons of men, of an inheritance in Heaven; besides, to promise the land on which he trod, and then give him any other, would not become a covenant-keeping God.

19. Where is the Heavenly character of the Kingdom indicated?

The Heavenly character of the Kingdom, or reign of God, according to Paul, is righteousness, peace, and joy in a Holy Spirit (Romans xiv.), and well accords with that beautiful song, "Let the heavens rejoice and let the earth be glad, let the sea roar and the fulness thereof, let the field be joyful and all that is therein, then shall all the trees of the wood rejoice before Jehovah, for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth" (Ps. xcvi.). Righteousness and judgment will be the stability of His throne, and the people being placed under the new covenant to be made with the house of Israel, and with the house of Judah, having their sins forgiven, and God's law written on their hearts (Jer. xxxi.), will be all righteous every one of them (Is. lx.). The presence of the Lord in the midst of a righteous people and the "curse of the ground removed" (Jer. lxiv. and Is. lv.); surely it will be a heavenly country.

20. If we give credit to the things of the Kingdom of God as preached by Jesus, and by all these Prophets, will that be sufficient for our salvation?

No. We answered, question second, that "you must believe" in the *first place* "what Jesus preached;" and now we say, in the second place, you must believe what His Apostles preached after He rose from the dead.

21. What did His Apostles preach after the resurrection?

They preached to the house of Israel, that Jesus of Nazareth, whom they crucified, is indeed the Christ. They proved it by bearing witness to His resurrection, and proclaimed repentance and remission of sins through His name.

22. What is the meaning of Christ?

It is a title belonging only to such as are anointed to occupy the office of prophet, priest, or king.

23. How had the title come into use?

From the ancient practice of anointing such as are destined to fill these offices.

24. Is the practice of anointing priests not as ancient as that of kings?

It may be more ancient, but there is no evidence of any priest who ever lived having that title conferred upon him, save Melchizedec.

25. Why is the word Christ not in all the ancient scriptures?

The Hebrews used the word Messiah instead, and our English translators always rendered it *anointed*, except in Dan. ix., where the Hebrew word is retained.

26. Should we then understand the word "anointed" always to mean Christ when we find it in the Scriptures?

Yes: and as the second Psalm has it, "The rulers take counsel together against Jehovah, and against His Anointed," which is, in the fourth of Acts—"The rulers were gathered together against the Lord and against His Christ."

27. Are we then to understand plainly that the name Christ was given to Saul and David, the first kings of Israel?

Yes. Samuel, who was sent of God to anoint Saul (1 Sam. x.), gives him the name in Gilgal, before all Israel, "The Lord is witness against you, and His Christ is witness this day" (1 Samuel xii.). And David assumes the title "Great deliverance giveth He to His king and showeth mercy to His Christ, to David, and to his seed for evermore" (Ps. xviii.). These are specimens of the name Christ, or Messiah, being applied to these kings.

28. Were any of the governors who ruled in Judea, from the captivity in Babylon to the birth of Jesus, ever called Messiah or Christ?

The governors of Judea, during that period, until the accession of Herod the Great, were selected from the sons of Aaron, and though some of these pontiffs afterwards assumed the title of king, wore the diadem, and refused any longer to be tributaries, yet none of them ever dared to assume the title of Christ; and even Herod himself demanded of the chief priests and scribes where the Christ should be born—thus showing that he laid no claim to such a title.

29. Had the name Christ ceased to be used by the people of Israel, after the captivity of Zedekiah?

They ceased to apply it to any living monarch, but it was used and applied to one Personage, to be born of the seed of David; and the whole nation looked for the long cherished hope, that God would raise up the Christ to sit on David's throne.

when Jerusalem should become the praise of all the earth; such was their hope at the birth of Jesus, and hence the Scribes answered Herod according to the unerring word of God (Micah v.), that Christ should be born in Bethlehem, "For out of thee shall come a Governor that shall rule my people Israel" (Matt. ii.).

30. Why was Herod so anxious about Christ?

Herod having been made king of Judea, at Rome, through the influence of Marc Antony, in the room of his brother-in-law Aristobulus, was always jealous of any real or supposed rival; and when the Magi came to him inquiring "Where is He that is born king of the Jews" (Matt. ii.), he demanded of the Scribes where the Christ should be born, so that he might destroy the infant heir to the throne of David—thus showing that both Herod and the Scribes understood Christ to be the king of the Jews.

31. Who gave the first intimation that Jesus should be the Christ?

The angel who announced His birth said, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end" (Luke i.).

32. Where is the promise to David to give his throne and kingdom to his seed?

In the message of Nathan the Prophet—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom; He shall build me an house for my name, and I will establish the throne of his kingdom forever; I will be his father, and he shall be my son" (2 Sam. vii.). And again, "Once have I sworn by my holiness, that I will not lie unto David, his seed shall endure for ever, and his throne as the sun before me" (Ps. lxxxix.).

33. Were these prophecies not fulfilled in Solomon?

No. They were not fulfilled, as will be seen in Solomon's psalm, which contains the lasts requests of David, the son of Jesse—"For Solomon. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. His name shall endure for ever; His name shall be continued as long as the sun, and men shall be blessed in Him, and all nations shall call Him blessed" (lxxii.). Solomon, with all his glory, never was worthy of such a name.

34. Did the people not believe that Jesus was the Christ during His ministry?

There were some who believed. Andrew, the first day he had been with Jesus, came to Simon his brother, and said—"We have found the Messiah, which is interpreted the Christ;" and Philip, having followed Jesus when he was desired, met Nathanael, and said, "We have found Him of whom Moses in the law and the Prophets did write, Jesus of Nazareth." Nathanael at last confesses Him thus—"Rabbi, thou art the Son of God, thou art the King of Israel" (John i.). And many of the people of Sychar said—"We know that this is indeed the Christ, the Saviour of the world" (John iv.). And when many of the disciples forsook Jesus, He asked the twelve—"Will ye also go away?" to which they responded,—"Lord, to whom shall we go; thou hast the words of eternal life, and we believe, and are sure that thou art the Christ, the Son of the living God" (John vii.). And Martha said—"Lord, I believe that thou art the Christ, the Son of the living God, who should come into the world" (John xi.). The children also cried in the temple, "Hosanna to the Son of David" (Matt. xxi.): while the cry of those preceding and following Jesus to the city was "Hosanna, blessed be the kingdom of our father David." (Mark xi.). Those meeting Him also cried, "Hosanna, blessed is the King of Israel, that cometh in the name of the Lord" (John xii.). "And many even of the chief rulers believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue" (John xii.).

35. Did Jesus, during His mission to the house of Israel, give any countenance to the notion that Christ is a kingly title?

Yes. When the chief priests accused Him before Pilate, He was charged with saying that "He Himself is Christ, a king;" and Pilate asked Him, "Art thou the king of the Jews?" He replied, "Thou sayest it" (Luke xxiii.). Unto the question, "Art thou king, then?" He replied, "Thou sayest that; I am king: to this end was I born" (John xviii.). And the inscription on His cross, ordained by Pilate, was "JESUS OF NAZARETH, KING OF THE JEWS" (John xix.). And Paul refers to this saying—"He witnessed the good confession before Pontius Pilate" (1 Tim. vi.).

36. Why does Jesus say to Pilate, "My kingdom is not of this world?"

Because His kingdom will not be established "till the prince of this world is judged" (John xvi.). And of His Apostles he said, "They are not of the world, even as I am not of the world" (John xvii.) His kingdom will be in the world to come, when there will be "new heavens and new

earth, where righteousness will dwell" (2 Peter iii.).

37. Why did the twelve Apostles cease to preach the kingdom of God after the day of Pentecost?

They had previously preached the kingdom of God in all the cities of Israel, and did not require to repeat it to them; but when they went where the kingdom had not been preached, they never failed to make it known.

38. Did Paul, then, in going among the dispersed Jews and the Gentiles, preach the kingdom of God, as well as the name of Jesus Christ?

Yes. In Damascus, after his conversion, "he went straightway into the synagogue, and preached Jesus, that He is the Son of God," and he confounded the Jews there, "proving this is the very Christ" (Acts ix.) And at the synagogue of Thessalonica, "for three Sabbath days he reasoned with them out of the Scriptures, opening and alleging that the Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach to you, is Christ," (Acts xvii.). And to the Jews at Athens he preached "Jesus and the resurrection." But when brought before Gentiles in the court of Mar's Hill, he effectually preached the kingdom of God, declaring that the God that made the world "had appointed a day in which He shall judge the world in righteousness, by a Man whom He hath ordained, having offered faith to all men in that He raised Him from the dead" (Acts xvii.).

39. How is this preaching of the kingdom, by Paul, in harmony with that preached to Israel, "repent for the kingdom of God is at hand"?

They are in perfect harmony; and as the Israelites are commanded to repent, because the royal dignity of the Deity had approached, so the Athenians are commanded to repent, because the said king had been raised to rule the world in a certain future day. Thus showing likewise that the kingdom of God comes at the day of judgment —"the day when God shall judge the secrets of men, by Jesus Christ" (Rom. ii.). The day of His appearing and kingdom (2 Tim. iv.). And for which Peter says "the Judge is ready" (1 Peter iv.). Waiting till He who said "Sit thou on my right hand" (Psa. cx.), shall also say, "Arise, O God, judge the earth, for thou shalt inherit all nations" (Psa. lxxxii).

40. Can men not be saved at the present day, without believing and confessing that Jesus is the Christ?

No man can have any hope of salvation, unless he conform to the requirements of Jesus, to whom all authority in heaven and earth is given; and the rock on which he said, I will build my Church, referred expressly to the confession made by Peter, "Thou art the Christ, the Son of the living God" (Matt. xvi.), must then be confessed by every one who becomes a member of His church or body. And John gives it great importance, when he says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, and that believing ye might have life through his name" (John xx.); and again, "Whosoever believeth that Jesus is the Christ is begotten of God" (1 John v.).

41. Might it not be sufficient to confess like the Ethiopian, "I believe that Jesus Christ is the Son of God"?

It is *not* sufficient; such a confession might be made by persons who know little more about Christ than that it is the surname of Jesus.

42. Is the confession of the Ethiopian then really a forgery?

The whole of the 37th verse of Acts viii. which contains these words, is marked as spurious by some of the most eminent critics, and it is thrown out of the Greek text of "Bagster's Critical New Testament." It is, therefore, indispensable to believe and confess what the Lord requires, without adding or paring one single word.

43. If one believe the word of the Kingdom, and acknowledge Jesus to be the Christ of God, will that give warrant to conclude that he is safe?

No. There must be an acknowledgment of the Lordship as well as the Messiahship of Jesus, in order to be saved.

44. What is the meaning of the title Lord?

The word originally meant proprietor, or master: its correlative is slave, or servant: but the dignity of the title which belongs to Jesus, is understood by the extent of His proprietorship. Hence Peter says, "He is Lord of all" (Acts x.); and Paul says, "For to this end Christ both died and revived, that He might be Lord, both of the dead and living" (Rom. xiv.).

45. Does not every body admit that Jesus is Lord?

That may be; but His own words are, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. vii.).

46. By what means, then, can the admission of His Lordship be acceptably made?

The admission is made by confessing with

the mouth, that Jesus is the Lord, and by formally entering into His service

47. How is such an engagement ratified?

The engagement is signed and sealed in the baptism of the person thus engaging.

48. How can an engagement be ratified without the signature of both parties?

It cannot be; but baptism being instituted by the Lord Jesus Himself, He has signified His agreement by the commission to His Apostles in these words, "Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned" (Mark xvi.).

49. Why has baptism been called a sacrament?

The only reason we can give, is that in early times the confession made by the person baptized was somewhat akin to the oath of allegiance administered to soldiers, and there are words which occur in corresponding passages to show that swearing and confessing to the name of the Lord are very nearly related, as will be seen by the following—"Look unto me, and be ye saved, all the ends of the earth, for I am God, and none else: I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear" (Isa. xlv.); which Paul expressly quotes to prove that "we shall all stand before the judgment seat of Christ, to give account to God," (Rom. xiv.). And Paul here uses the word *confess*, for that which is in Isaiah *swear;* and quoting the same passage again, "God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow . . . and every tongue confess that the Lord Jesus Christ is in the glory of God the Father" Phil. ii.). And again, when treating on Christ being the end of the law for righteousness to every one that believeth, he shows that the righteousness, or justification, speaks through the word of the faith which he preached, "that if thou (the believer of the promises) shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x.).

50. Why do you alter the words of Paul, "every tongue should confess that Jesus Christ is Lord to the glory of God the Father" in Phil. ii.?

Because the full meaning is not evident in our English version; for it should read thus—"Every tongue should confess that the Lord Jesus Christ is in the glory of God"*—a confession important in regard to the present position of Jesus, as the Minister of the holy things in the true tabernacle—the Great High Priest within the veil, where the glory of God is manifest, and whence the rays of that glory came forth on the heads of the Apostles on Pentecost, (Acts ii.). The glory which Stephen beheld when he said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii.).

51. What advantages have those who are baptized into Christ?

They have all the blessings attached to His name, repentance and remission of sins, and heirship to eternal life in the kingdom of God; for as many of you as have been baptized into Christ, have put on Christ, . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii.).

52. Do not all men have the benefit of the name of Jesus in order to remission of sins?

No. The name of Jesus is indeed offered to all men according to the command He gave His Apostles before He ascended into heaven, "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem (Luke xxiv.); so that His name is offered in the preaching according to the word which He gave to Ananias concerning Saul of Tarsus—"Go thy way, for he is a chosen vessel to bear my name before Gentiles, and kings, and sons of Israel" (Acts ix.). And Paul himself says he received "Grace and Apostleship for obedience of faith among all nations for His name" (Rom. i.). And Peter says, "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved" (Acts iv.). Thus, remission of sins is preached in, or by, or through, the name of Jesus; and it is accepted or received in obedience to the faith which the Apostles preached—the saving—the justifying—the sanctifying name of Jesus thus proclaimed—thus borne by the heaven-appointed preacher—is accepted by the humble-minded hearer through baptism, and by no other means, so that the name of Jesus can benefit those, and those only, who lay hold on it for salvation as it is offered in the Gospel of the Apostles of Christ.

53. Are there any instances of the name of Jesus being invoked at baptism?

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* I have followed the translation of De Saci, which in this verse is in accordance with the original, and have omitted the word *Father*, on the authority of Beza. Indeed, every alteration is made with the greatest care, and on the best authorities.

Yes. Paul rehearses his conversion before the multitude in Jerusalem, and gives the words of Ananias—"Arise, and be baptized, and wash away thy sins; calling on the name of the Lord."

54. Is baptism useless unless the recipient believes the things of the Kingdom of God, and the name of the Lord Jesus, with audible confession or invocation of that name?

It would indeed thus be useless, "For without faith it is impossible to please God;" and unless we confess the Lord Jesus as He bids us, we have no promise that He will confess us before His Father when He shall come in His Glory.

Glasgow, Scotland.

Ancient Legislation in Virginia.

We are not aware that Virginia originally had a complete code of "Blue Laws," but the old settlers must have had some queer notions about legislation. For example, the divulger of false news or rumors was subject to a fine of two thousand pounds of tobacco. An act was passed in 1662, for the spiritual profit of "schismatical persons," who, "either out of averseness to the orthodox established religion, or out of the newfangled conceits of their own heretical inventions, refused to have their children baptized." It provided that every person, who, when it was within his power, refused to carry his child to a lawful minister to have it baptized, should be "amerced two thousand pounds of tobacco, half to the parish, half to the informer." Tobacco has been applied to many uses, but to none more remarkable than the enforcing of orthodoxy and Pædo baptism. There was another act of the same date, we believe, which savored little of the gallantry on which modern Virginians plume themselves. The preamble sets forth that "many babbling women slander and scandalize their neighbors, for which their poor husbands are often involved in chargeable and vexatious suits."—The act provided that "in actions of slander, occasioned by the wife, after judgment passed for damages, the woman shall be punished by *ducking*." If the damage were greater than five hundred pounds of tobacco, she was to have the benefit of a *ducking* for each five hundred pounds adjudged against the husband, if he should refuse to pay the tobacco. Under such a law, the presumption is, that the land enjoyed quite a rest from "babbling," during the colder months of the year. In summer the penalty would be rather a pleasure. Had women enjoyed the right of suffrage, the law would doubtless have been so framed as to apply to *male* babblers. Our ancestors thought legislation could accomplish everything—it could make men dress with propriety, behave genteelly, and believe most orthodoxly. We laugh at their absurdities; but our children will perhaps be no less astonished at ours.—*Boston Star.*

Doctrine Defined by "a Divine!"

The Rev. H. W. Beecher, having stated that religious doctrine was only the "skin of truth set up and stuffed," one of his brethren quotes for his edification the words of St. Paul, on this wise: "Till I come, give attendance to reading, and to the *skin of truth set up and stuffed.*

The theological shallowness of "sensation preachers" is unsurpassed by any other species of the divine genus. H. W. Beecher is certainly prince of all princes symbolized by Barnum; nevertheless, admirably adapted to the function of a sounding brass and tinkling cymbal, so captivating to the rude and uncultivated brains of a frivolous and superficial generation. Of whatever stuffing Beecher may be the filling, his hide is certainly not even "the skin of truth;" for there is neither the form nor comliness of the truth in his speech. He neither holds "the form of sound words," nor speaks "as the oracles of God;" and is therefore a mere bag of wind and vanity.

Editor.

Truth.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

"Watch!"

The two poles of the politico-electrical battery, are Rome and Jerusalem. *In this decomposition is* evolving currents which will conflagrate when the circle is closed at the Lord's apocalypse. Let the reader keep his eyes open; for present affairs are ominous in Palestine and Italy.

Editor.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **West Hoboken, Hudson Co., N. J., Nov., 1860.** [VOL. X. NO. 11.

The Political Aerial, and the Signs thereof.

BY THE EDITOR.

HE "whom Jehovah hath made both Lord and Anointed," or Christ, when executing the work of preaching "the gospel of the kingdom to the poor," upbraided the clergy of his day for their stupidity in not being able to discern "THE SIGNS OF THE TIMES." They desired him that he would show them a sign from the heaven; upon which he exclaimed, "Oh! ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times ye are not able!" Like the pagans, they sought an omen in the sky—an eclipse, a shooting star, a darkening, or something of the sort. They demanded this upon the principle that Jehovah's signs were in the constellations of the physical universe. True, it is written that God said, "Let there be lights in the expanse of the heavens to divide between the day and between the night; and let them be for signs, and for seasons, and for days, and for years." Every astronomer, and navigator, agriculturist, and business man, knows practically the meaning of this. The use of them for these purposes of life, however, never suggests to them any thing connected with the things of the Kingdom of God, and of the name of Jesus Christ. They who are instructed in these things, would as soon look for their signs (and they have their signs) in a coal pit, where darkness may be felt, as expect to find them in the firmament, or atmosphere, that surrounds our globe. The signs of the Son of man are not there; and as Jesus told the clerical hypocrites of his day, they who look for them in that direction are "a wicked and adulterous generation," of whose doctrinal leaven men should diligently beware. The heathen, and all whose principles are heathenish, look for signs in the sky as indications of the coming of the Son of man, of an approaching conflagration of the earth, and of a destruction of the world of nations! "Christian Philosophers (!) are deeply embued with this folly; so that a comet of unusual length and brilliancy of tail will set them all agog for a collision, a shivering of the earth to fragments, and a fiery combustion of the rubbish! And if the seducing spirits or demoniacs, as Paul appropiately styles teachers of this class, who profess and are generally accounted to be the wise, have such notions, what marvel that the people who have blindly surrendered themselves to their direction, should abandon themselves to the same foolishness. Children are imbeciles, where men are fools; and they are fools, says Jesus, "who believe not ALL that the prophets have spoken;" for they have uttered the words of God.

Now, concerning *signs in the sky*, Jehovah hath commanded his people not to trouble themselves about them. In Jerem. x. 2, "Thus saith Jehovah, Learn not the way of the heathen, and be not dismayed at the signs of the heavens; for the heathen are dismayed at them; for the customs of the people are vain." An eclipse was enough to postpone an expedition, and to throw an army of veteran idolaters into a panic. We would commend the words of the prophet to the heathen of Yandeedom, who pretend to see in the alleged darkening of the New England sky in 1780 the sign of the coming of the Son of man to Mount Olivet on the east of Jerusalem in 1843, '44, and all the several times they have appointed since. When the children of Antichrist go stargazing for the signs of God, it is proof positive to all enlightened

in the Scriptures, that they are ignorant of the principles of the oracles of truth. No one "taught of God," looks for his signs among the Pleiades, Orion, Arcturus, and his bands. It is not in the signs and constellations of the universe; *but in the sun, moon, and stars of the heavens politic*, that he has placed his signs.

And this is both rational and scriptural. It is rational, that the signs of *a great political revolution* should be manifested in the political heavens. The coming of the Son of man is a great political event, and the necessary occasion of a complete overthrow of the existing constitution of the world. If he were merely coming to lead forth his chosen from their graves, and to fly away with them to a transkyanian country, no disturbance of things political need ensue; and no signs political would be seen. But the resurrection of the saints is only an incident, though an indispensable incident, indeed, of the situation formed. The Son of man comes to settle the celebrated "EASTERN QUESTION," which becomes a knot too difficult for the horns of the Gentiles to untie; and which their swords even are not sharp enough to sever. He comes to overturn the empire of Constantinople, that it may no longer lord it over Jerusalem and the Holy Land; he comes, in other words, to checkmate the policy of Great Britain, in destroying the integrity and independence of that dominion. He comes to expel the Gentiles out of the country covenanted to Abraham and his Seed; and to set up there a kingdom, that in the hands of its rulers shall subdue Italy, France, Spain, Belgium, Germany, in short, all the kingdoms and empires, republics and principalities of the habitable; and overrule them, in all the departments of their affairs, to the glory of the God of heaven, and the benefit of the world. Such an apocalypse, or revelation, of the Son of man, is therefore *a grand political phenomenon*; and as its manifestation is made consequent upon the formation of a special and well-defined situation of the political heavens and earth, the signs given of the times of this notable crisis are not in Ursa Major, or Orion's Belt, or over the land of Puritan fanaticism, but in the POLITICAL AERIAL *of the European World*—a world that has its sun, moon, stars, air, earth, mountains, hills, fountains, rivers, and sea; with thunders, lightnings, earthquakes, hailstorms, and tempests; trees, grass, vines, wild beasts, and so forth.

THE POLITICAL AERIAL OR "AIR."

The sun, moon, and stars of the aërial, or political expanse, are aggregately styled by Paul "*οι επουρανιοι*," *the Heavenlies*, whose orbitular revolutions constitute what he also terms, *ὁ αιων του κοσμου τουτου*, *ho Aion tou kosmou toutou*, in the English version rendered "the *Course* of this World;" and as the motive power in these heavenlies is SIN, "the spirit working in the children of disobedience," it is styled *ὁ αρχων της εξουσιας του αερος*, *ho Archon tes exousias tou Aëros*, "the PRINCE *of the* DOMINION *of the* AIR." Against this Prince or Sin's flesh invested with political authority, the apostle contended in the manner exhibited in Luke's account of his warfare in the Acts. The dealings of the magistrates and rulers before whom he appeared, he styles "*the wiles of* THE DEVIL;" that is, of this Prince of the Aërial, which reigns in the hearts of all the rebellious. When Paul pleaded before the Chief Priests and their *Council*; before the *Governors* Felix and Porcius Festus; *King* Agrippa, and the *Emperor* Cæsar, "he wrestled," as he tells us, "against the principalities, against the authorities, against the world-rulers of the darkness of this Aion (or course of things) against THE SPIRITUALS of the wickedness in the heavenlies." The words "principalities," "authorities," "world-rulers," and "spirituals," are all in apposition, and are expressive of the different orders of men, which constituted then, as they do now, the "*things in the heavens*." It was to these that the apostles and the One Body of Christ, composed of obedient believers of the gospel of the Kingdom, were divinely appointed "to make known the manifold wisdom of God." "Unto me," says Paul, "who am less than the least of all the saints, is this grace given that I should evangelize among the nations the unsearchable *riches* of the Christ, and to make all see what is the fellowship of the mystery, which [mystery] has been hid from the Aions [ages of the law] in God, who created all things on account of Jesus Christ; that now might be made known to the principalities and authorities in the heavenlies through the Ecclesia [commonly termed "Church"] the manifold wisdom of God, according to a prearrangement of the Aions, which he made with reference to our Lord Jesus Christ."

What Paul terms "*the darkness of this Aion*," was the effete Judaism of the Synagogue, and the paganism of the idol temples. There was no light in them, though both forms recognized Immortal Soulism, and Elysian Skyanity! Cæsar and his Proconsuls, Procurators, Governors, Prefects, and such like, were the *κοσμοκρατορες*, *kosmokratores*, or world-rulers of the darkness, peculiar to the *course* of things then existing in the Greco-Roman, or

Fourth-Beast, Habitable, styled by the apostle "*this Aion.*" Mankind living under that dominion, were regarded by God as having their eyes closed, and consequently in darkness; and as darkness or ignorance of God's truth is the power of Satan, or the adversary, by which the Prince of the Air, the spirit inherent and peculiar to human nature, reigns in the hearts of the disobedient, men are regarded in Scripture as under the power of Satan and the Devil. Opposed to all this is the light, the Gospel of the Kingdom, and styled by Paul the power of God for salvation, or deliverance from the darkness, or power, of the adversary. If this be understood, the beautiful significancy of the saying of the Lord Jesus will be appreciated, when he said to Paul, "I now send thee unto the nations *to open their eyes*, to turn them *from darkness* into light, and *from the dominion of the Satan* to God, that they may receive remission of sins, and inheritance among them that have been sanctified by faith which [leads] into me."

This mission was truly militant. Paul might well call it "the fight of faith," for it brought him into life or death conflict with the civil and ecclesiastical authorities of the Jewish and pagan *kosmoi*, or constitutions of things, commonly termed *worlds*. But the most dangerous and perverse of the incarnate wickedness in the Heavenlies, were what he styles τα πνευματικα. *ta pneumatika*, THE SPIRITUALS. He says, he "wrestled against the Spirituals of the wickedness in the Heavenlies." These were the Jewish priests, rabbinical clergy, and idolatrous sacerdotals of the temples. His divine mission was to emancipate the minds of men from what the spirituals, or ecclesiastics, called "wisdom;" but which Paul termed "foolishness" and "fables"; and James "earthly, soulish [*psuchike*] and demoniacal" [*daimoniodes.*] He sought to turn the people from the clergy; to destroy the influence of these blind guides; to get the people to forsake the synagogues and temples; and to become the illuminati of God, the faithful and obedient believers of his promises in Christ. As the Spirituals could not maintain their positions by force of argument, and they perceived their congregations sensibly diminishing, and the offerings of the people diverted from their treasuries, they stirred up the world-rulers, the Emperor and his satellites, to persecute him, and all such, to bonds, imprisonment, and death.

The fact that the making known of the manifold wisdom of God to the principalities and authorities in the Heavenlies was committed to the One Body of Christ, is demonstration that those Heavenlies were political, and pertaining to the earth. If they had been things among the stars, or beyond them, how could the church have made known God's manifold wisdom to them? Indeed, the wisdom is itself "from above" to the church, which had the honor assigned it of communicating all that was knowable to the nations, and their ungodly and ignorant "spiritual and temporal" rulers. These civil and ecclesiastical orders, then, were "the things in the heavens," which were then "visible," and which have, in their representatives coëval with the end, to be reconciled to God.

But "the things in the heavens, whether thrones, or lordships, or principalities, or authorities," which were "visible" in Paul's day, have been superseded by similar institutions, which were "*invisible*" then. The visible "heaven departed as a scroll being rolled up; and every mountain and island were moved out of their places."—Rev. vi. 14. New mountain and island thrones and principalities, however, appeared; nevertheless, these heavenly things continued to be manifested as *sin's flesh invested with civil and ecclesiastical authority*. The power of the Chief Priests and their Council had been broken by the Greco-Roman army sent against Jerusalem, and in its turn this *pagan* imperiality had been abolished by the Catholics of the fourth century, who now, by the patronage of the State, became "the Spirituals of the wickedness in the Heavenlies," instead of the image-worshipping sacerdotals, who had preceded them. Since this notable revolution in the Greco-Roman Habitable, still newer "things in the heavens" have appeared; nevertheless, rigidly adherent to the wickedness of their predecessors. By the close of the seventh century, the ten horns, and the little horn of the West, constituting *the Imperio-Regal and Papal Body Politic of Western Europe*, were fully developed, and with varied fortune have continued to the present time. These powers, with their emperors, kings, princes, nobles, ecclesiastics, and so forth, forming the orders and degrees of men in spiritual and civil authority, are "the things in the heavens," *invisible* to Paul, but "visible" to us. These are the all things in the heavens, which he says, Jesus is to reconcile to God. Col. i. 20. He will reconcile them to God, by hurling the mighty from their thrones, emptying the rich of all their good things, and, having subdued the nations, giving them laws and institutions in harmony with his will.

"The Spirituals of the wickedness in the Heavenlies" visible to us, are the priests, clergy, pastors, ministers, and preachers, of the Greek, Latin, and hundred-headed Pro-

testantism of what is absurdly enough termed "Christendom." These are the teachers, advocates, and expositors of the Apostasy, and all its abominations. The world-rulers of the darkness of this modern Aion of ours are all members of the churches of the Spirituals. Queen Victoria is the Head and Defendress of the Faith, which rejoices in "Charles the Martyr," whom the Independents beheaded for tyranny and popish tendencies; and in those pious knaves Henry VIII. and James I. We need not write a history of Church-of-Englandism to prove to the children of the two thousand nonconformist parsons, that it is an element of "the wickedness of the Heavenlies." Then there is Louis Napoleon, who, by his hired assassin St. Arnaud, slew his hundreds in the streets, exiled his thousands, sent one woman and her children adrift that he might wed another, and has extinguished all public speech but that which echoes his own craftiness, high in favor at St. James; and with the spirituals of Gaul and Rome. But it is needless to particularize; for, whether we turn to St. Petersburg, to Madrid, to Brussels, to Naples, to Vienna, to Washington, or to any other corner of the heavens, we find the world-rulers in high favor with the Spirituals, who are ever ready, for a consideration, in any available form, to give them "the consolations of religion" on their dying-beds! Truly, the apostle might well lump the whole batch of popes, cardinals, archbishops, bishops, deacons, rectors, canons, vicars, curates, and all reverences of whatever sect or degree, together, as "the Spirituals of the wickedness in the Heavenlies;" for the Prince of the Dominion of the Aerial, which is the spirit that works in the Sons of Disobedience, is sovereign of them all.

But, though "wickedness" now reigns "in the Heavenlies," its ascendency there is only temporary. "The things which are seen are temporary," says Paul, "but those that are not seen are Aionian." These unseen things pertaining to the next Aion, are the object of the faith of those who are enlightened in the manifold wisdom of God. They are things which pertain to righteousness; so that the thrones, dominions, principalities, and authorities of the next Aion, will be the world-rulers of the light, and the Spirituals of the righteousness in the Heavenlies. It is to these heavens Peter alludes in saying, "We look for a new heavens and a new earth in which dwell righteousness." The change in the constitution of the political Aerial will be so thorough and complete, as to give them an entirely new aspect. The kingdoms of this world will have "become the kingdoms of Jehovah and of His Anointed;" so that Sin's flesh will have been stripped of all political authority, and the Prince of the Dominion of the Air, the Spirit of disobedience, consequently precipitated like lightning to the lowest abyss of society.

THE HEAVENLIES IN CHRIST.

An Association of true believers is termed in scripture "*a heavenly;*" and, as the Lord Jesus, their Elder Brother and High Priest, is reconciling his household, which is composed of the believers of the manifold wisdom of God of all past and present ages and generations, where he is now, is also "a heavenly," in relation to the said association. These *two heavenlies* stand related to one another as the Holy, and the Most Holy, of the temple; divided the one from the other by the Veil of the Covering, or the flesh. The first heavenly is now upon earth, the second heavenly is not yet manifested. When the Veil is abolished with regard to the true believers, which will be at the appearing of the High Priest, they will be like him, and in the angelic nature will constitute the Most Holy, or second heavenly. Alluding to these two heavenlies, the apostle says to the saints in Ephesus, "Blessed be the God and Father of our Lord Jesus Christ who blessed us with all spiritual blessings *in the heavenlies in Christ,*" ch. i. 3; and, speaking of the exaltation of the Son, he says, "Having raised him from the dead, the father set him on his right hand in the heavenlies, far above all principality and authority, and power and lordship, and every dignity that is named, not only in this Aion, but in the future; and put all things under his feet: and appointed him Head over all things to the Ecclesia, which is his Body, the fulness of him that perfecteth all things in all." Eph. i. 20.

In this testimony the reader will remark that there are qualifying words which distinguish these heavenlies from those in which "the spirituals of the wickedness" flourish. They are designated by the apostle as "the heavenlies *in Christ.*" The other heavenlies in which Queen Victoria, Louis Napoleon, the Pope, and Stars of that order shed their rays, are the heavenlies *in Anti-Christ,* which are blessed with no spiritual blessing, unless it be a blessing to be made merchandize of for their glorification and profit.

But in "the Heavenlies in Christ" the spiritual blessings are notable and well defined. Jews and Gentiles have introduction into the heavenlies by believing "*the manifold wisdom of God,*" and by being there-

upon immersed. Consequent upon this, they enjoy the spiritual blessings of justification from all past sins; of being "*free indeed*" from bondage to "the spirituals of wickedness in the (Gentile) heavenlies," with all their traditions, schemes, and gospel-nullifying impositions; of having free access to the Father, to whom they are privileged to offer up the spiritual sacrifices of prayer, praise, and thanksgiving, which is acceptable to him through Jesus Christ, in the Most Holy Heavenly within the Veil; of being honored to "show forth the excellencies of him who hath called them out of the darkness [of the Spirituals, or Clergy] into his wonderful light;" and of having a right to the Kingdom of the coming Aion, with its glory, honor, incorruptibility, life, power, riches, and delights, the full appreciation of which can only be appropriated in their manifestation.

We perceive, then, that there are "heavenly things," even now upon the earth. An obedient believer of the manifold wisdom of God, styled by Paul "a new creation," or "a new man," is a heavenly thing. He is a creation which the truth of God alone can form. All the Spirituals of wickedness combined in one general camp-meeting, or revival, could not develop one such. They can make papists, and protestant sectarians of all "the names and denominations" of blasphemy in Anti-Christendom, by thousands; but one enlightened new creature, "rich in faith, and heir of the kingdom of God," they cannot develope; for he is created by exact knowledge after the Image of God; and of that knowledge they are ignorant as Brigham Young, or his oriental prototype, the Camel-driver of Mecca

"The heavenly things themselves are purified," says Paul, "with better sacrifices than the Mosaic victims of whose blood *the patterns* of those things were consecrated." This is his teaching in Heb. ix. He tells us that the better sacrifice was "the once offering of Christ to bear the sins of many;" whatever, therefore, is sanctified by his blood, as the blood of the Covenant, is *a heavenly thing* IN CHRIST. Upon this principle, the covenants made with Abraham and David; and the throne and kingdom hereafter to be established in Jerusalem and the Holy Land, are heavenly things. The Gospel of the Kingdom is a heavenly thing; and is styled by Paul, "the heavenly calling." The Holy Land, also, is termed "a heavenly country," because it is the subject-matter of a divine covenant confirmed by the blood of its Mediator: and lastly, the One Body of Christ, immortalized and glorified, is called "The heavenly Jerusalem."

For the sake, then, of distinctness, we state that there are in contemporaneous existence,

1. Gentile Heavenly Places; and
2. Heavenly Places in Christ.
3. That the Gentile Heavenlies constitute the Political Aerial, the locality of the Sun, Moon, and Stars, Political;
4. That the Sovereign Power of the Political Air is SIN, "the Prince of the Dominion of the Air;"
5. That this in relation to the Saints, the Gospel of the Kingdom, and God, is the SATAN and the DEVIL, politically developed;
6. That the orders and degrees of men, styled "world-rulers of the Darkness," and "Spirituals of the wickedness," through which SIN governs the nations, are the "ANGELS OF THE DEVIL:"
7. That the Ecclesia, which is Christ's Body, is the Holy Heavenly in Christ, in which burns in the Word-Lamp the light of truth; and where the bread of the Presence is eaten: and,
8. That the Ecclesia manifested in glory is the Most Holy Heavenly State, in which Jesus now is, then visible upon the earth—"*heaven opened.*"

THE MYSTERY OF INIQUITY.

Thus, we see, that while *Godliness* hath its *Mystery*, which is revealed in the preaching of the apostles, so has *Iniquity*. These two mysteries stand arrayed against each other; the one, the great MYSTERY OF GODLINESS, *God manifested in flesh;* and the other, the MYSTERY OF INIQUITY, *or Sin manifested in flesh.* The reason why the word *Devil* in the singular number does not even once occur, and the same word in the plural only four times (and then put for *idols*) in the Old Testament, and yet in the New Testament occurs about forty times in the Greek, is, because the apostolic writings are *a revelation of the Mystery of Iniquity*, as well as of the Mystery of Godliness; both of which were "hid from the ages and the generations" under the law. SIN manifested in flesh is the basis of the Times of the Gentiles; and OBEDIENCE manifested in flesh, that of the One Body, and the Millennial Times of the Messiah. Whatever is not of obedience is unrighteousness; and "all unrighteousness is Sin." Hence, Sin has its Spirituals, as well as righteousness. The Sin-spirituals, as we have seen, are all who dabble in religion, being ignorant of the Word of the Kingdom; and will always be found to be the apologists for ignorance and disobedience on the ground of sincerity; which, with them sanctifies all kinds of absurdity and

unbelief. They talk much about the spirit, and are very apt at interlarding their discourse with pious words and phrases; and at delivering it with a holy tone and sanctimonious grimace. But this is all the pietism of their flesh and blood phrenology, the organs of which have all their appropriate pantomime; and their spirit, the electro-vital exhalation from their secerning membranes, which courses through and over their nervous system—*the electro-magnetism of flesh*, which, when operating upon their brains, is manifested as the spirit of disobedience, SIN'S SPIRIT as opposed to the Holy and Eternal Spirit of Jehovah. Sin's spirit is the overmuch righteousness, or superstition, of ancient and modern pharisaism; which delights in obscurity, and bears on its forehead "MYSTERY," being averse to any investigation tending to test its validity by the word. "The Spirit which is the truth" is the very contrary to all this. It rejoices in A REVEALED MYSTERY; and encourages a close scrutiny of all that God has spoken by the prophets and apostles. Its language is "Prove all things, and hold fast that which is good;" "Search the scriptures," and so forth. It is a free spirit, gendering to liberty of thought and action, ever eschewing licenciousness, and always in harmony with God.

Now these two systems, the one under the captain-generalship of ὁ ανομος, THE LAWLESS ONE; and the other, under that of Him, "who was obedient unto death," are destined of God to meet in a conflict, the result of which shall be the triumph of the truth; and the expulsion of the world-rulers and the spirituals from the Heavenlies. This determination of God is expressed in these words;—"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel [the Michael of Dan. xii. 1.] and with the trumpet of God"—"the apocalypse of the Lord Jesus from heaven with angels of his power, with fire of flame, inflicting vengeance on those who know not God, and who hearken not to the glad tidings of our Lord Jesus Christ; who shall be punished with *Aion*-destruction from the presence of the Lord, and from the glory of his might; consuming with the spirit of his mouth, and destroying with the brightness of his presence, the Lawless One; when he comes to be glorified with his saints; and to be admired in that day, by all that believe." This conflict will be terrible; but the issue will not be doubtful. The world-rulers and the spirituals, the ministers of Satan, will contend to desperation, risking every thing in their struggle to retain their accustomed position in the heavenlies: but all to no purpose; for as the Satan they must fall into the Bottomless Abyss.

Now we have been particular in the development of these things that the reader may be able the more readily to discern in what direction he must look for the signs of the times when these things are about to come to pass. If he understand our premises, he will certainly not be peering into the meteorology of Yankeedom in 1780, or among the signs of the Zodiac, in search of Jehovah's signs. These belong to the political astronomy of the nations, not to the physical astronomy of the material universe. He has declared that there shall be signs in the heavens; in the Sun, and in the Moon, and in the Stars; for the powers of the heavens shall be shaken; and that afterwards they shall see the Son of man coming in a cloud (of warriors) with power and great glory. We are told that this manifestation of judgment shall be in "THE TIME OF THE END," and that they are blessed who watch the signs, and are prepared for the Apocalypse; for "Behold!" saith the Lord, "as a thief, I come!"

But how can a man watch the signs unless he know them? And how can he know them if the sure word of prophecy have no place in his understanding? It is impossible. Therefore the apostle Peter exhorts us, saying, "Ye do well that ye take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until THE DAY dawn, and the Day Star arise in your hearts." And the reason is this, that Jehovah has therein informed us of certain things that are to exist in the time of the end; and which, when in being, are the signs that the great consummation we have been contemplating, is at hand. The word of prophecy is light. It is the light God has given us to see by, and which he expects us to use, when he exhorts us to watch. It is the oil he has furnished us with which to trim our lamps. He that is ignorant of the prophetic word has no oil in his vessel, and his light has gone out. Dress your lamps, then, beloved friends, that when the shout of the Archangel echoes through the world, ye may not be taken at unawares.

Well, Jehóvah has told us of certain signs characteristic of the end. Not to keep you in suspense, we will present them at once in the following summary:

1. Many shall run to and fro, and knowledge be increased;

2. Darkness shall cover the earth, and gross darkness the peoples;

3. At the time of the end there shall exist a King of the South, or Egypt; and the Land be remembered;

4. The Political Euphrates drying up;
5. A Frog-Power in existence, contemporary with a Dragon-Power, a Beast-Power, and a False-Prophet-Power;
6. The nations enraged, and in perplexity.
7. Preparation of the Bride.

These are signs of the times which, with the exception of the last two, are fully developed. Any one can see them, if he look into the present situation of the old world by the light of prophecy, and the Revealed Mystery.

(*To be continued.*)

"He hath borne our Griefs."

"Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Isaiah l. iii. 4.

The orthodox or popular view of the above Scripture may be seen in the Paraphrase thereof, which runs thus:—

"Yet all the griefs he felt were ours,
Ours were the woes he bore;
Pangs not his own, his spotless soul
With bitter anguish tore.

We held him as condemned by heaven,
An outcast from his God,
While for our sins he groan'd, he bled,
Beneath his Father's rod."

When we remember that Matthew has quoted and shown us the true meaning of the words, "Surely he hath borne our griefs and carried our sorrows," we are forced to conclude that orthodoxy, in its paraphrase thereof, so opposed as it is to the truth, presumes largely upon the ignorance of its worshippers. The meaning of the words in question, according to the orthodox paraphrase, is, that Jesus, "for our sins," that is as a punishment for our sins, endured in his own person the evils—"griefs," "woes," "pangs," and "bitter anguish"—which sin brought upon our race. These, it is supposed, agreeable to Isaiah's words, he "felt and bore in his own body." Now let us see how this accords with the truth of the passage, as explained by Matthew in his Gospel, chapter viii. 16, 17. Here we read, "When the even was come, they brought unto him many that were possessed with devils, and *he cast out the spirits with his word*, and *healed all that were sick. That it might be fulfilled* which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bore our sicknesses." Here Matthew shows us how *he* understood the words of the prophet. Christ bore the griefs and carried the sorrows of his people, in casting out demoniacal spirits, and healing all that were sick! *Thus* he took (away) the infirmities, and bore (away) the sicknesses of them to whom he ministered, and fulfilled that which was spoken by Esaias. Will any person venture to say that in fulfilling what was spoken by the prophet, Jesus took the diseases or sicknesses of his people in the sense of becoming diseased or sick? Or that he experienced any "pangs" or "woes" in the performance of his godlike work of "healing all that were oppressed of the devil?" Far from it. He felt pity for, and had compassion on the sick and suffering; and rejoiced to give evidence at once of the power, tender mercy, and loving kindness of his Father, in miraculously curing all who came or were brought unto him, bearing away their divers griefs, and carrying off their fevers and leprosies, by virtue of the Spirit which filled him.

"*Yet*," the prophet goes on to say, "we did esteem him stricken, smitten of God, and afflicted." "Yet," notwithstanding Jesus had gone about continually doing good, performing most miraculous works in healing the sick, giving sight to the blind, causing the deaf to hear, the dumb to speak, the lame to walk; cleansing the lepers; restoring lunatics and maniacs to soundness of mind; yea, even raising the dead! although he had confessedly done all these things, which no man could have done except God had been with him, working in and by him. "Yet," we accounted him a blasphemer, a deceiver, mad, possessed by a devil; and, when finally he was scourged, buffeted, spitted on, crowned with thorns, mocked, reviled, crucified with transgressors, and his life's blood poured out, "we did esteem him stricken, smitten of God, and afflicted for his wickedness and presumption in professing to be the Christ, the Son of God." Oh! the blindness, perversity, and ignorance of Israel! They knew not the voices of the prophets which they heard every Sabbath day. They had made void by their glosses and false interpretations those Scriptures which testified of Messiah's coming as a meek and lowly man, to redeem his people by a life of perfect love and obedience to God, and a cruel and ignominious death on the cross—dying the just for the unjust—shedding his precious blood—precious in God's sight, as being the blood of his obedient, beloved Son, in whom his soul delighted—for the remission of sins—and thus rejecting the Scriptures of the prophets, they would not, could not believe that Jesus was the promised Messiah, no matter what evidence God gave them. In vain John came heralding his approach! In vain the Father's voice was heard proclaiming, "This is my beloved Son, in whom I am well pleased; hear ye him!" In vain the Spirit visibly descended and abode upon

him, enabling him to speak as never man spake, and perform all manner of wonderful works! It was all in vain; they had rejected the word of God spoken by the prophets, and to be consistent they must needs shut their eyes and their ears to all other testimony. Oh! what a warning to false interpreters of prophecy in these latter days! If the consequences of ignorance and unbelief of what the prophets testified of Messiah's first appearing were so terrible to Judah, will the consequences of tenfold greater wilful ignorance and unbelief of what the prophets and the apostles testify of Messiah's second appearing, be less dreadful and terrible to the Gentile churches? But thus it must be, else how shall the Scripture be fulfilled which speaks of the apostate nations of Christendom rushing upon their own destruction, in plotting and confederating against Jehovah's anointed King of Zion, and making war with the Lamb?

We, like Israel, have a sure word of prophecy, to which we do well to take heed and see that we misconstrue it not, lest, not hearing the voice of the prophets, we fulfil them in rejecting Messiah's second appearing and his kingdom.

J. R. Lithgow.

Halifax. N. S.

The Herald and Crotchetarianism.

The Herald knows no man after the flesh, nor any of the crotchets in which the old Adam delights. "The kingdom of God and His righteousness" with the divine things pertaining thereunto, are as much as we have time or inclination to attend to, over and beyond the necessary affairs of life. We are unable to lend ourselves to the promotion of any other interests than these. Not being a priest of the old Adam, we cannot serve him in any of his schemes. Being temperate in all things, and having too much regard for the truth to dilute it with human folly, we hold ourselves aloof from Total Abstinence, Anti-porkism, Anti tobaccoism, Vegetarianism, Watercurism, Abolitionism, Anti-leavenedbreadism, De, coction-of-raisinism, and the thousand-and-one other branches of Crotchetarianism, in the deep and gloomy recesses of which the little giants of the flesh imbed the truth, whose nature, spirit, and obligations they fail scripturally to appreciate. The Herald is not the organ of these things. If its friends expect it to be such, they expect in vain. The Herald is the organ only of "the simplicity that is in Christ." Let all then who are not for this lift up their banner against it openly, that the real friends of the gospel of the kingdom may see clearly who are for the unadulterated milk of the word, and who for that word made of none effect by crotchetarian traditions.

The effect of these traditions overrides the truth. They demoralize all who are devoted to them. This has been their effect as far as our personal observation has extended. How much time and energy has a man for the truth whose head is crammed with the unscriptural notions enumerated above. We have been careful to exclude them one and all from our pages; and succeeded until our silence was misconstrued, and compulsorily broken by the force of a desire to oblige our friends. We have bestowed as much attention, nay more, than the whole batch of traditions are intrinsically worth; and we do not think we can be stirred up to discuss them further. The patrons of the traditions can do as they please until the Lord comes; and, of course, can use the liberty of Gentiles to compass sea and land to proselyte the whole world to them. We have no power or authority to restrain them beyond rejecting their dominion over us; and advising all who are jealous for the honor and efficiency of the truth, to give them no countenance or support; for their influence is only evil, and that continually.

We make the foregoing remarks in consequence of the following passage in a letter from the country south-west of Chicago, Ill.:—"Elder R—— said he thought there would be a split; that W—— and others, he thought, looked upon Dr. Thomas as claiming such authority as lording over them; or, in other words, that the doctor was prejudiced, and would not allow any one else to get a new idea beyond himself. I told him I thanked God there was a Dr. Thomas. If they were left alone, where would this crotchety business run to? And as to his being selfish in not giving way when in error, I told him, that not one single idea or item of God's revelation had been brought up by any one that had corrected him, but to the reverse."

"A split!"—There will be no "split" among those who love the truth in its simplicity. Men and women bound by this can never be dissevered; and all who do not believe it purely and simply, the sooner they declare themselves the better for the faithful. We go in for quality, not quantity of brethren. A few brave hearts who understand, love, and practise the simplicity that is in Christ, are more desirable and efficient than a multitude who have a name to live while really dead in trespasses and sins. Our enterprise is not a pecuniary

speculation, therefore numbers for lucrous purposes are not our aim. Our enterprise is to develop the truth formatively, that the truth as the incorruptible seed of God, may generate such a people for the Lord as He will not be ashamed of at his appearing. Our platform is this, and upon it there is no room for the old Adam and his traditions.

"*Lording over them!*"—This is highly amusing. All our power is in testimony and argument; and if this prevail, it is the truth, not we, that overrides and scatters them. We shall never accept lordship over men until we can be endorsed by something more potent, in this stiff-necked and crotchety generation, than words. We must be armed with omnipotence to enforce our words, or we will have nothing to do with ruling men. In that day we shall suppress all papers that dare oppress the truth, or the feeblest of its friends, with their folly and unrighteousness. Till then we confine ourselves to testimony and argument against "strongholds, imaginations, and every high thing that exalteth itself against the knowledge of God;" and to withholding fellowship from all unfruitful works of darkness. We have no taste for lordship over the rebellious.

"*Will not allow any one to get a new idea beyond himself!*" This is another entertaining item of news! But how are we invested with such power as this? Have we such power over men's brains that they cannot get out new ideas without our leave? And if they perchance slip out in the east or west, is there no paper in Illinois, or elsewhere, on the *qui vive* to publish them? Does the friend that utters this expect us to endorse what we believe to be unscriptural, because the would-be Neoidealists are in love with their own novelties? Publish them as wide as you please, but do not mix them up with the gospel; or every true friend of that gospel will feel bound to circumscribe your influence within the smallest possible domain. EDITOR.

Humbug.

IT is Mr. HOSEA BIGLOW who, after giving the various headings of the Creed of that ATHANASIUS of the Press, a pious Heditur, sums up the whole in the following quatrain, not now so often quoted as it will be:—

> "In short, I firmly du believe
> In HUMBUG generally,
> For it's a thing, I du percieve,
> To hev a solid valley."

"This," he continues,—"this hath my faithful shepherd been," and he urges also that he has been pretty well fed by that shepherd. But we must remember that the "pious Heditur" was a humbug himself, and we cannot wonder at his creed. He may well talk about the value of deceit who lives by it; but he who so believes is a rogue; and a rogue, says COLERIDGE, is after all but a "fool in circumbendibus," a roundabout idiot, in good truth, who after all does a great deal more harm to himself than he does to the world. Fools and rogues are very nearly allied, a great deal more nearly than they imagine, and are divided by a very slight partition;—low cunning and a general disbelief in good is common to each. The fool, we are told, "hath said in his heart, There is no GOD;" the rogue whispers in his, There is no honesty; from this difference springs their different actions. Of old, people believed more strongly in creeds, or at least we think so; but the rogue never did; he has this against him, that he absolutely must mistrust himself, and only hope to succeed in his practices by that blind faith which he has in a species of Luck or Fortune. "Sometimes," said one in prison for swindling, "it turns up trumps, and sometimes it doesn't. The very best lay (scheme) will fail, and the very worst will bring in the ochre (money); there's no knowing what's what." This is the sort of belief which the rogue has to support him. A good course of reading and examination in the prosperity of rogues would do our commercial men good. A successful rogue is a rather rare bird, and it must be confessed that when one is so, he does more harm to general honesty than any other man in the world. The truly strong and good man will know that it is not worth being a rogue for all the world; but all of us are not true, good, and honest, and it is a sorry sight for most of us to find a swindler exalted into high society, a sharper in the councils of governors, and a rogue seated in the place of honest men.

If most of us, however, eschew downright roguery, there are unfortunately too many who believe in "Humbug." Now "Humbug" is a curious word. We do not exactly know its definition. The learned gentlemen who give all kinds of answers in *Notes and Queries* tell us that it came from a swindler of the name of HOMBURG; others say that in the late wars—the late wars are those of Queen ANNE's time—the Hamburghers, being merchants and men in trade, published false reports, which were said to be from Hamburg; hence the word Humbug, meaning what the French call a *canard*, a goose, because he who believes it is a goose. In the Crimean campaign the young officers called these stories "a shave," for what rea-

son we know not; in war, when hopes and fears rise up every day, and are allayed as quickly, these stories are prevalent enough. They are the rumors of war, which are wicked and accursed because untrue, and the devil is the father of them as of all other lies. But "Humbug" is not quite so black in its parentage, and arises naturally out of the heart of man. The origin of the term is forgotten, but the word is a portion of our tongue now, and recognized even in the highest society, although JOHNSON, old BAILEY, and WALKER do not give it. But we all know what it means. Clergymen, soldiers, tradesmen, politicians, House of Commons men, and prime ministers, all understand it. They find out what it means abroad as well as at home too. In Paris, Rome, Madrid, St. Petersburg, the word may not be a household one, but the spirit which it enwraps is.

In a mild sense there is a considerable deal of humbug in every kind of transactiou —there is in every trade, in every newspaper, in every ship. SAM SLICK used to drive his great trade in clockmaking through one species of humbug, which is flattery. Of fifteen thousand clocks, he said, sold by himself and partners in one province, twelve thousand were sold by a knowledge of *soft sawder and human natur*. The process he explains thus:—He never asked people to buy his clocks, but pretended that they were for some neighbor, and merely set them going, and left them in their houses for his own accommodation. When he called for them he found that people were not inclined to part with them, and did not know the force of a habit when once indulged in, or the fondness which we contract for a superfluity which once we did not care for. We may deal with a character in fiction perhaps more boldly and safely than with one who is alive and before our eyes. We shall not hurt our neighbor's feelings if we declare that Mr. SLICK told a great lie, and sold his clocks by means of lying, and that it would have been much better for him to have been a squatter or a backwoodsman all his life, than to have realized a fortune by these ignominious ways. A lie does an immense deal of harm in every way, and no one but a fool can expect to gain by it in the long run; but yet trade is, and has been for a long time, founded upon a system of small lies. Our satirist POPE, in parcelling out the sons of a gentleman in the world, says—

"Ready and rough, the first one struts a squire;
The next a tradesman, meek, and much a liar."

And there is every reason to believe th picture too true. Further back, in ELIZABETH'S time, we find all the poets and wits at war with the citizens, talking and writing perpetually against their cheating and cozening, and exposing their short weights and other rogueries whenever they could; but further back still, in Queen CLEOPATRA'S time, and even in the good old days of the PHARAOH'S and the shepherd kings, there were cheats. Some of the gold necklaces and earrings in the tombs of the mummies have been discovered with the filling of copper exuding through the thin covering of gold, and a learned Irish bishop the other day told us that the ancient ring money of the Irish was often found of only a small coating of gold filled up with lead. These ancient lies cannot stand against the tooth of Time. The consequence of this has been, that traders and men of commerce, instead of being regarded as the pioncers of civilization and as honorable men, have been looked upon with universal suspicion. The shopkeeper and shopman are terms of contempt. A tradesman who gives his whole time to the arrangement and distribution of things of general utility, should be regarded as a very valuable member of society, but he is not; and such is too often the sad stigma attaching to his position, that no sooner is he in it than he wants to leave it. He is ready to make a fortune as quickly as he can; his children may be sent to fine schools, but the children of persons of society will not associate with them; he is *tabooed* by those above him, and when he makes a fortune the people around his country house look dowu upou him. He may be a very good and excellent man, but he is the victim of the general dishonesty of his class. Even the very nation to which he belongs feels the stigma; and although we boast of having the most honest trading community in the world, all England felt affronted when NAPOLEON, who was after all a great rogue himself, called us a nation of shop-keepers.

It was certainly time to be ashamed of the class when we found that wooden nutmegs were sold for real ones, chicory was substituted for coffee, and red lead and ground glass for cayenne, and sloe leaves or worse for tea. But instead of remedying the wrong by ceasing to do evil and learning to do right, we had recourse to humbug. Every article was labelled genuine; every public house was noted; every bottle of port was fine old crusted port; and testimonials, either forged, or obtained from good-natured and silly people, were paraded by thousands. Luckily one kind of humbug kills another, and the generality of the shams is so great that people have ceased to believe in them.

The cheapest and best tea, or tobacco, or coffee, or linen drapery in the neighborhood or the world, as the proprietors according to taste may advertise, are now regarded, generally, as the worst, and a little reflection on the part of the public would soon put an end to the deceit altogether; but, luckily for the "humbug" dealers, more than half the people do not reflect—and by that portion they live; nay but that the other portion is continually getting stronger and wiser, they would flourish much more than they do; yet the old proverbs are true enough, "ill-gotten gain never prospers," "that which is got over the devil's back is sure to be spent under his belly," "a lie stands on one leg, a truth upon four," and so on. Few are inclined to pardon one who has once deceived or cajoled them, and he who has deceived his customer in one thing never knows nor can know all the harm he has done himself. Continued puffing and activity, and loud cryings out, may make a rogue successful and notorious, but after all his success is of a very evanescent kind, and his notoriety only exposes him when he is once known.

What is true of the tradesman is true of the lawyer, or the politician, or of any class in life. It is not in nature to love a rogue: we may laugh at his cleverness once or twice, but we are not at all amused at his cajolery if we are once cajoled by him. We English do not like loud promisers; we do not love politicians who are like teetotums, and have a figure on every side. The turn-coat who "humbugs" us once we never forgive, and seldom trust again. We say he is too clever for us; we shun him, and are quite right in doing so. He may rise in life, but his sin will find him out. But beyond and above the political, there is yet another class of humbug still existing, but not quite so powerful as it used to be, which is called a pious fraud. It arises generally from the fact of people believing that they can help GOD with a lie, and may do just a little evil, of course only a very little, that good may come of it. Thus, if a church was to be built, or a monastery founded, some saint appeared in a dream, and commanded it to be done, or a miracle took place on the spot, or a relic was turned up and cured people. The pious were to be gently coerced into doing good, and the fraud took place; or it may be that the rich man was to be quietly persuaded to give up a small portion of his goods. The history of pious frauds would make perhaps a book as entertaining as any that ever was written; but, sooner or later, like all untruths, they have exploded. Good but weak men might first have indulged in them, men whose faith was not strong enough to endure all things, and who looked for some comfort here below; but their followers were neither so good nor so faithful as they, and their grossness spoilt all, and when the humbug was found out the originators suffered just as much as the coarser and greater rogues. FULLER in his Church History tells us how these frauds had multiplied. When people came to pray to relics relics were made;—several dozens of ribs of St. LAURENCE, bushels of the teeth of St. BRIDGET, ten or twenty legs of the BAPTIST, and other relics were found. On the Continent at the present day there are more than six eyes of JOHN the BAPTIST, each of which is supposed to be genuine, and there is certainly enough wood of the true cross, although in shavings, to build a brig of war with. Pious Romanists hate and detest this species of humbug just as much as we do, and deplore it more bitterly. O'CONNELL once said that the man who did most injury to religion was a pious fool. He was very nearly right; there is yet one who does more, and he is a rogue who pretends to be pious,—a humbug, who deceives others merely for his own good; and, as we have been told in LUTHER'S own words and in those of contemporary historians, it was the "humbugs," the religious "humbugs" of the day which produced the Reformation. The sale of indulgences and the exhibition of relics filled the priests' purses at first, but when discovered the people rose against them and threw off their yoke. And we ought to remember that what was true of yesterday is true of to-day, and will be true to-morrow. The truth never varies,—the humbug always does, and is always found out, and exposed, and laughed at; but it has a mushroom growth; you may walk over it one day, and the next morning you find another in its place, flourishing away just as large as the other; we never forget, however, that it is a mushroom, or rather a poisonous fungus and that truth is an oak which will stand a thousand years and will never be shaken; and also that, when we once descend to humbug or deceit, we lower ourselves, and find it always very hard to get up again. It may be very clever, and very humorous, and very sharp to "humbug" a person, but the term is only another and more vulgar word for lying and deceit, and no good man or really clever man would descend to that, knowing full well who has promised to judge those who do so.—*London Leader.*

"The kingdom of God truly believed, is not meat and drink; but righteousness and peace and joy in a holy spirit."

The Prophecy of Mount Olivet.

This was delivered by the Spirit of Truth from the mouth of the "Wonderful Counsellor, the Mighty King, and Founder of the Everlasting Age, the Prince of Peace." It is contained in the testimony of Mathew, 24th and 25th chapters, to the end; also in Luke, 20. It is not an original prophecy, that is, *the subject matter of the prediction was not uttered by the Spirit through Jesus for the first time;* this had been announced before through all the holy prophets since the world or Jewish State began. As the time approached, the Spirit amplified the revelation of the events, so that the men of that generation, who were to witness the fulfilment of the prophecy, might not be overtaken by the catastrophe unawares.

The Mount whence the prophecy was delivered is situate east of Jerusalem, and separated from the city by the brook Kidron and the valley of Jehoshaphat. It afforded a commanding view of the magnificent Temple, and hence furnished an appropriate position for the annunciation of the Oracle which proclaimed the approaching desolation of the ancient city of Melchizedec—the place where Jehovah had condescended to place his name forever.

While the "Greater than Solomon," who built the first Temple, was within its walls, he uttered those dire denunciations recorded in chap. xxiii., against the scribes, Pharisees, and lawyers, which he brought to a conclusion by declaring in prophetic language, that upon them should come "all the righteous blood shed upon the land from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, *whom ye will slay* (ephoneusate, 1st aorist, *not* have slain, perfect, at the time Jesus spoke, but *once slew*, when ye shall slay the prophets, wise men, and scribes I, Jesus, shall send to you,) between the Temple and the Altar. This declaration, I say, was prophetic, and pointed to a period then about forty years distant, when they should put to death Zacharias, which Josephus testifies was done by the factions in the siege of Jerusalem; thus verifying the saying of Jesus, that "all these things shall come upon *this generation*" to which he was then speaking.

In view, therefore, of her approaching calamities, he exclaimed: "O Jerusalem, Jerusalem! that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house, (temple, and city) is left unto you desolate! For I say unto you, ye shall not see me henceforth TILL ye shall say, "*Blessed is he that cometh in the name of Jehovah!*" Ps. cxviii. 26.

In this apostrophe to the inhabitants of Jerusalem, Jesus takes a farewell of them, even a long farewell, as it hath proved; but it was not a final adieu, for he indicates an epoch when they should see him again, and that then their views and feelings concerning him would be changed, for they would receive him with blessing and honor. This epoch is yet future, for, I presume, no reasonable man will pretend to say that Jesus received the hallelujahs and blessings of Israel at the destruction of Jerusalem. Mark, then, these two epochs, the one characterized by the death and crucifixion of the "prophets, wise men, and scribes" Jesus should send unto the "serpents" of Israel, and the "days of vengeance" which should overtake them; and the other, by his return to Jerusalem in the name of Jehovah, when Israel should receive him with acclamation.

Of the events between these two epochs the prophecy of Mount Olivet says nothing. It does not refer either to the history of the world or of the Jewish State from the subversion of the government of Judea to the second appearance of Jesus, which is yet future. This interval of over 1800 years is beyond the scope of the prophecy altogether. If this be remembered, much confusion and misinterpretation will be prevented.

I have said that the subject-matter of this prophecy was not delivered by Jesus for the first time. It was first delivered by Moses, who prophesied in the beginning of the world, that is, of the Jewish Age or Aion, as Jesus did in the "end of the world," or end of the Jewish Dispensation. Let us turn to the prophecy as delivered by Moses in Deut. xxviii. 49. Here it is; we shall recite it in a condensed form: "The Lord shall bring a nation (the Romans) against thee from far, from the end of the earth as the eagle flieth; a nation whose language thou shalt not understand; a nation (Daniel says c. viii. 13 '*a King*') of fierce countenance shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst, throughout all thy land. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters;" and he will not give to any of his relatives "of the flesh of his children whom he shall eat; because he

hath nothing left him in THE SIEGE. The tender and delicate woman among you, which would not adventure to set the sole of her feet upon the ground for delicacy and tenderness, her eye shall be evil toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege. Every sickness and every plague will the Lord bring upon thee, until thou be destroyed; and ye shall be *plucked from off the land* whither thou goest to possess it."

After they were thus to be driven from Palestine, Israel was to remain "scattered among all people, from the one end of the earth even to the other, *until* an appointed time. During the interval the Spirit saith, Lev. xxvi. 34, "The land shall enjoy her Sabbaths *as long as* it lieth desolate, *and ye be in your enemies' land*, which shall eat you up. And *they that are left of you* shall pine away in their iniquity in your enemies' land."

But "if they shall confess their iniquity, and their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity, *then* will I remember my covenant with Jacob, Isaac, and Abraham, Gen. xv. 7, xxvii. 3, xxviii. 13; *and I will remember* THE LAND" which I promised them. This, namely, the Epoch of Remembrance, is the epoch referred to by Jesus, when Israel, previously restored to the land of their ancestors, should hail his return, saying, "Blessed be He that comes in the name of Jehovah."

Jesus hath himself directed our attention to the prophet Daniel as having treated of the things of which he was speaking on Mount Olivet. "When ye, therefore," saith he *to the Apostles*, "shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place (whoso readeth (Daniel) let him understand), *then* let them which be in Judea flee to the mountains," &c. Let us then read what Daniel says; here it is (c. viii. 23): "In the latter time of their kingdom, (that is, of the kingdoms which arose out of the fragments into which Alexander the Great's empire was broken), when the transgressors are come to the full, a King (Moses styles it *a nation*), of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own (hereditary) power; and he shall destroy wonderfully, and shall prosper and practice, *and shall destroy the mighty and the holy people.* And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in prospering shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." This is doubtless the Roman Power, first, in its Pagan, secondly, in its Greek Catholic, and lastly, in its Russo-Greek form. Of the Pago-Roman power, Daniel speaks further in chap. ix. 26, 27, thus: "and after three score and two weeks (434 years) shall Messiah (the Prince of princes) be cut off, but nothing in him (or on account of his own sins): and the people of the Prince (the Romans under Titus sent by Christ) that shall come shall destroy the city (Jerusalem) and the Sanctuary (or Temple); and the end thereof shall be with a flood (or overflowing devastation of war), and unto the end of the war desolations are determined. And He (the Father) shall confirm (seal, or attest) a covenant (or the Abrahamic by a purification sacrifice) for one week (or seven years); and in the midst or half part) of the week, he shall cause to cease sacrificing and offering; and because of an overshadowing of abominations a desolating (of the land) even until the consummation, and that determined shall be poured out upon the Desolator.

Malachi also refers to the same event when he says, ch. iv. 1., "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Jehovah of Hosts, that it shall leave them neither root nor branch." And John the Baptist spoke of the same national desolation when he said, "He that cometh after me shall baptize you (generation of vipers) with fire; and he will burn up the chaff (scribes, Pharisees, hypocrites, lawyers, serpents, and generation of vipers (Matt. xxiii.), with their adherents), with unquenchable fire."

Jesus having departed from the Temple, his disciples pointed out to him the adjacent buildings belonging to the doomed edifice, doubtless in the spirit of national pride, which said, behold the magnificence, impregnability, and durability of this sacred pile; can it be that this house of Jehovah shall *be left unto as desolate?* Yea, verily, said Jesus, "I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

This then is the subject-matter of the Prophecy of Mount Olivet—that namely, of which Moses, Daniel, Malachi and John spake:—*The Destruction of the Commonwealth of Israel, the city and Temple of Jerusalem and the Epoch of Remembrance, when Israel should be reconstituted in the Land promised to their fathers, and they should receive Jesus with acclamation as the Blessed of Jehovah.* These events are pe-

culiar to two grand epochs; the one, the *end* of the Jewish State under the Constitution of Moses; the other, the *beginning* of the same State under the Constitution of Jesus. Between this end and the beginning is *an interval* of which Jesus takes no account, for during the interval the Commonwealth of Israel has no political existence.

Moses thus describes the condition of the Jews during this interval: "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwell upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies lands; and also in the iniquities of their fathers shall they pine away with them."—Lev. xxvi. 33-39."

The *first twenty-nine verses* of Matt. xxiv, relate to the first of these epochs, namely, *to the Destruction of the City, Temple, and Commonwealth of Israel;* the 30th and 31st verse to the second Epoch, when Jesus shall appear in the heaven, and the tribes of Israel shall mourn, and He shall appear, in his glory, &c.; and from the 32d verse to end of the chapter, and so on to verse 30, inclusive, of chapter xxv, the reader is presented with illustrations such as the Fig Tree, the Days of Noah, the Faithful and Wise Servant, the Evil Servant, the Ten Virgins, and the Absent Traveller, to show what would be the state of the Jews, both unbelieving and Christian, when the *first epoch* should be consummated. From verse 31 to the end of the 25th chapter, is revealed the crowning events that shall happen when Jesus shall come in his glory; and as a King, shall give his servants the kingdom; and, as a Judge, shall arraign before his tribunal the nations, and give eternal life to them whom he shall pronounce as righteous. Thus ends the prophecy, which he delivered two days before he was betrayed.

We propose now to expound the Scripture in relation to the events of the *first* epochs; and here we would observe, that we need not travel out of the record to do this satisfactorily; for we undertake now to interpret the prophecy by a simple reference to the Acts and Epistles, upon the much talked of, but little practiced principle of *Scripture being its own interpreter.* Jesus being seated upon the mount of Olives, his disciples put certain questions to him. They wished to know *at what time* it would happen, that one stone of the buildings of the temple should not be left upon another? *When* all the denunciations he had fulminated against the Pharisees and rulers should come upon the existing generation; in other words, at what precise time the end of the age would come? And what the sign of his coming when Israel should say "Blessed be he that cometh in the name of the Lord."

Considering that the Apostles were then but disciples or learners, we shall not be surprised, that they should associate the second coming of Jesus with the end of the Mosaic Dispensation. He had spoken of his coming, but they did not understand the matter, as is evident from the question they put after his resurrection, when they inquired, "Wilt thou at this time restore again the kingdom to Israel?" They manifestly supposed, that his second appearing was at his re-appearance from the tomb, and that then certainly he would be welcomed by the people as the "Blessed of Jehovah," and then effect the "Restitution of all things" to the Jews. But he soon extinguished these notions in their minds, by bidding them tarry in Jerusalem, not for his, but for the coming of the Holy Spirit, which should endue them with power, concerning the promise of which, said he, "you have heard of me."

But as to "the times and the seasons," the day, the hour, the month, and the year, when these two epochs should arrive, he gave them no satisfaction; in respect of these he left them in doubt; the knowledge of these the Father had reserved to himself; he had not even at that time communicated it to the Son:—"It is not for you," said he, "my disciples, to know the times and the seasons, which the Father hath put in his own power." But though he did not tell them, that the end of the Mosaic Age should come A. D. 70, and that they should see "the sign of the Son of Man in heaven" on A. D. 1843-4, or some other date; yet he did not leave them without the means of knowing when "the end should come" and the "desolation of Jerusalem was nigh."

First then, we must bear in mind in the interpretation of this prophecy, that Jesus is speaking to his disciples *then living*, and not to us. They were to be contemporary

with the signs he enumerated; they were to behold the desolation of the City and Temple; and to witness the end of the world" or age. Yes, and we may say, they *will* also witness the epoch of his glorious advent; for "He will come and receive them to himself,"—Jno. xiv 3—by a resurrection from the dead. But, did they live to behold the consummation of all these calamities upon their State and nation? Some doubtless, as James, fell a sacrifice to their enemies; and this was one of the signs; but others survived, of whom we may instance the apostle John, who lived upwards of twenty-five or thirty years after the desolation. Let us see then, if the events enumerated by Jesus did happen in the lifetime of the apostles.

1. Jesus says, "Take heed that no man deceive you," my disciples; "for many shall come in my name, saying, I am Christ; and shall *deceive* many."

Fulfilment.—"Many deceivers *are entered* into the world, who confess not that Jesus Christ came in the flesh. This is a deceiver and antichrist."—2 Jno. v. 7. These deceivers denied the Messiahship of Jesus, and claimed to be themselves the Christ. "There are many unruly and vain talkers and *deceivers*, especially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Tit. i. 10.

2. "And ye shall hear of wars and rumors of wars; see that ye be not troubled," my apostles, "for all these things must come to pass, but the end is not yet."

Fulfilment.—"From whence come *wars* and fightings among you" of the twelve tribes? "Come they not hence of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and *war*, yet ye have not, &c."—James iv. 1.

"And Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, *desired peace*, because their country was nourished by the king's country."—Acts xii. 20. This was a "rumor of war."

3. "There shall be *famines* and pestilences, and earthquakes, in divers places."

Fulfilment.—"And in those days came prophets from Jerusalem to Antioch And there stood up one of them named Agabus, and signified by the Spirit, that there should be *great dearth* throughout all the world" (which came to pass in the days of Claudius Cæsar).—Acts xi. 28.

4. "Then will they *deliver you up*," my apostles, "to be afflicted; and shall *kill* you; and ye shall be hated of all nations for my name's sake."

Fulfilment.—"Now about that time" of the famine, "Herod the king stretched forth his hands to vex certain of the Church. And he *killed James*, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also; and when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers."—Acts xii. 1.

5. "And then shall many be *offended*, and shall *betray* one another, and shall *hate* one another."

Fulfilment.—"For ye are yet carnal. For whereas there is among you envying, and strife, and divisions."—1 Cor. iii. 3.

"Is it so! Brother goeth to law with brother, and that before the unbelievers, * * nay, ye do wrong and defraud, and that your brethren."—c. vi. 6.

"No man speaking by the Spirit of God, calleth Jesus accursed." From this it would appear, that some in Corinth, professed to have the Spirit, were offended at Jesus, and pronounced him "accursed;" therefore Paul made this declaration, because the Spirit, being the witness for Jesus would never call him accursed, consequently the man that said this was not in possession of the Holy Spirit as he pretended to be.

"In perils among *false brethren*."—2 Cor. xi. 26. These were persons who were offended, and betrayed and hated others; hence Paul considered himself in peril among them.

"How turn ye again to the weak and beggarly elements" of the Law, "whereunto ye desire again to be in bondage?"—Gal. iv. 9. "These were offended. They desired to be under the Law."—v. 21; "that they might no longer suffer persecution for the cross of Christ."—c. vi. 12.

"Some preach Christ even of envy and strife. They preach Christ of contention, not sincerely."—Phil. i. 15.

"I have no man like-minded" to Timothy, "who will naturally take care for your state, O Philippians. For all [teachers, evangelists or elders] seek their own, not the things which are Jesus Christ's."—c. ii. 20.

"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—c. iii. 15.

"From which faith some having swerved, have turned aside to vain jangling, desiring

to be teachers of the Law, understanding neither what they say, nor whereof they affirm."—1 Tim. i. 7.

"All they that are in Asia have turned away from me."—2 Tim. i. 15.

"Their word will eat as doth a canker: of whom are Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some."—2 Tim. iii. 17.

"Of this sort are they which creep into houses, and lead captive silly women, laden with sins, let away with divers lusts." * * But evil men and seducers shall wax worse and worse, deceiving and being deceived." c. iii. 13.

"Even now are there many anti-christs; whereby we know that it is the *last time*. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 Jno. ii. 19.

6. "And many false prophets shall arise."

Fulfilment.—"Many false prophets *are gone* out into the world. Hereby know ye the Spirit of God. Every spirit that confessed that Jesus Christ is come in the flesh, is of God;" on the contrary not. "And this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 Jno. iv. 2.

7. "And because iniquity (*anomian* lawlessness) shall abound, the love of many shall wax cold."

Fulfilment.—"The mystery of iniquity doth already work" (eighteen years before the end came).—2 Thess. ii. 7. Read the whole of James' Epistle, besides other of the epistles, which will abundantly prove, the low temperature to which the love of many had fallen in the time of the Apostles.

8. "And this Gospel of the Kingdom shall be preached in ALL *the world* (*oikoumenee*, Roman Empire) for a witness unto ALL *the* nations" (*tois* ethnesi)—of the Empire; "and THEN shall come the End."—See Matt. x. 23.

Fulfilment.—"The Hope which is laid up for you," Colossians, "in heaven, whereof ye heard before in the word of the truth of the gospel, which has come unto you, as also to (*Kathoos kai en*) ALL THE WORLD"—ch. 1. 6.

"Not moved away from the Hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven"—v. 23. This was written eight years before the End of the Mosaic World or Age.

9. "When YE," my apostles "therefore shall see the Abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place (Mark says, "standing where it ought not")—THEN let them which be *in Judea* flee to the mountains; for *then* shall be great tribulation (to Israel), such as was not since the beginning of the world (or commonwealth) to this time, nor ever shall be *in relation to Israel*. And except those days should be shortened, there should no flesh" of all Israel in Judea "be saved: but for the Elect" Abraham, Isaac, and Jacob, and their Seed's "sake those days shall be shortened.

Mark renders the phrase "the beginning of the world" by "*the beginning of the creation which God created to this time;* and Luke, speaking of the same epochs of calamity, says, "for these be days of vengeance that all things *which are written* may be fulfilled:" and the Man clothed in linen styles this epoch "the time of vengeance" at which "the daily" was to "be taken away"—Dan. xii. 11. Now it is manifest that these phrases have reference to the Jewish State, and not to all mankind, inasmuch as the Deluge was certainly a greater calamity than the destruction of Jerusalem; and Daniel says, there will be "a time of trouble" when Michael shall stand up for Israel, "such as never was *since there was a natum*, even to that same time." This time has not yet come. But, although it will be a greater calamity to the World than the desolation of Jerusalem, it will be less so to Israel, because at that time, instead of being destroyed, as they were by the Romans, they are to be delivered. This phrase in Daniel "Since there was a nation" does not ascend to the time before the Flood; for mankind were not divided into nations till the Confusion of Tongues, centuries after that epoch.

Instead of "When YE shall see the Abomination of Desolation," Luke says, "When ye"(my apostles) "shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This, therefore, is expletive of the phrase in Matthew. The fulfilment of this prediction is not recorded in scripture. Allusion is made to it in the Apocalypse, ch. xi. 2, where it says "the Holy City shall the Gentiles tread under foot forty and two months" or 1260 years from some particular epoch; which is tantamount to the expression in Luke "and Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled;" the narrative however, must be sought in Josephus.

"*The Elect.*" This is used in verses 22

and 24. In Rom. xi. 28, Abraham, Isaac, and Jacob are termed "the Election:"—"as concerning the Gospel" of Pentecost, says Paul, "they (the Jews) are enemies for your sakes" O Gentiles: "but as touching the election, they (the Jews) are beloved for the father's" Abraham, Isaac and Jacob's "sakes."—In verse 22, the shortening of the days has relation to Israel, the enemies of the gospel, but still beloved for the fathers' sakes;"—and "the elect" in verse 24 relates to the chosen in Christ, who are warned not to be deceived by false prophets or teachers, and pseudo Christs. These, as we learn from John in his epistles, abounded before the destruction of Jerusalem. They arose doubtless, many of them from among the spiritual men of the Congregations; who, perverting the gifts they had received for their edification, were enabled to "show great signs and wonders: insomuch that if it were possible they would deceive the very elect."—This lamentable state of things caused Paul to say, "If HE that cometh preacheth *another Jesus*, whom *we* have not preached, or if ye receive *another spirit*, which ye have not received, or *another gospel*, which ye have not accepted, you might well bear with him." And concerning such false prophets or teachers of another Christ, Paul says, "such are false apostles, deceitful workers, transforming themselves into Apostles of Christ. . . . Are they Hebrews? So am I. Are they Israelites? So am I," &c. 2 Cor. xi.

Thus we may save ourselves the trouble of tracing the chronology of the appearance of false Christs from Paul's day to this; they abounded before the Desolation as one of the signs of the end of the Age.

10. *Qui facit per alterum facit per se*—he who does an action by a deputy performs it himself. This is a universal maxim. In this sense Jesus informed his Apostles that he would come at the "end of the world," or Dispensation. They supposed he would appear personally; and when they learned better, the mistake was still current among Christians. Hence their liability to be deceived by pretenders to the character of Jesus in his second coming, and whom Paul styles "another Jesus," not the same Jesus who ascended, but false Christs personating him at the end of the Age.

But my Apostles, or disciples, "when they shall say unto you [not to persons of the 19th century] 'Behold He is in the desert [of Judea]—go not forth; 'Behold he is in the secret chambers, believe it not' For he shall not come privately. "For as the lightning cometh out of the east, and shineth even unto the west; so (publicly) shall the coming of the Son of man be." "FOR" this is the manner of his coming; "wheresoever the CARCASE is, there will the EAGLES be gathered together."

THE CARCASE.

This is an expression used to designate the Jewish State, or nation. It is so used in Deut. xxviii. 26, where Moses says speaking to Israel, "Thy *Carcase* shall be meat unto all fowls of the air," that is, thy nation shall be a prey to all other nations; and in the same chapter, verse 49, a particular nation is designated which should come against them from far (Italy) "as the Eagle flyeth," the Eagle being the symbol of the Roman power as is well known. The figure used by Jesus and Moses is the same: thel atter says, "Thy carcase shall be meat for the fowls of the air;" and Jesus declares that "Wheresoever the carcase is, there will the eagles be gathered together.

To be Continued.

Analecta Epistolaria.

The Bible Uninterpretable without "Science."

Dr. Thomas:—Dear Sir, I perceive from the general "tenor of your way," that you invite free discussion of the principles involved in the doctrine which you teach. I perceive that you publish arguments *pro* and *con*; unlike the so-called orthodoxy, who publish their views and refuse to hear them answered. I can not see things as you do, yet I believe I am as sincere as you are. Do not understand from this that I ask any lenity on account of my sincerity. The instigators of the inquisition were undoubtedly sincere, but this should not, and did not shield them from the scathing effects of the truth. What I wish to be understood, is, that while I accord to you the right to your own religious opinions, and of teaching the same, I claim the same concession from you, and insist that superior intellectual attainments should give to no man the right to dictate in matters of religious faith. Every doctrine should stand on its own merits, irrespective of persons, and he that treats with levity the religious opinions of others, without seeking in a spirit of brotherly kindness to remove what he believes to be errors, is far from being a true follower of Christ.

Far be it from me to resort to denuncia-

tion, and an attempt to impeach the motives of those with whom I cannot agree in religious matters. Christianity professes higher aims than this, and looks forward with strong faith to the time when this sectional feeling among religious teachers and professors shall cease, and be replaced by universal *charity*. It has been asserted by some of your followers here, that I wrote the letter dated at this place some time last February, and published in the May number of the *Herald*. I utterly repudiate the sentiments and general tenor of that letter, and furthermore, am no friend of Mr. Campbell, or rather to his doctrines, or any other of the thousand and one would be leaders of Modern Orthodoxy.

But enough of this. I differ with you in opinion, and am going to state freely my reasons for doing so. And first I believe you err in your mode of investigation. If I have rightly understood your position, you repudiate science, and rely solely upon the Bible for your evidence. This, I believe, leads to erroneous interpretations of Scripture. If God is the author of the Bible, (and I believe it,) is he not also the author of Nature? and what is science, but an interpretation of the visible works of God? Shall we retain a part and reject a part? Rather let us retain the whole, then our system is complete.

Meaning no disparagement to the Bible, I would ask if it affords us the instruction necessary for the preservation bodily of health? It is not sufficient to say that it admonishes to temperance, condemns drunkeness and gluttony. The query would at once arise, what is temperance? and to find a full answer to our query, we must consult some author on Physiology and the laws of health, who, perhaps, never read the Bible through in his life. You, who, if I mistake not, believe that the mind arises from the action of matter, [the brain] would be the last one to assert that bodily health is not essential to the proper exercise of man's mental and moral faculties. Then with what consistency can you discard the natural sciences in seeking for true interpretations of Scripture? Suppose, I should ask you for medical advice. If you were an enlightened physician, and fully up to the times, you would examine me thoroughly, and find out, if possible, the exact state of my system. You would seek to know my temperament, and what organs, phrenologically speaking, control my actions, and give the leading motions. This known, you are prepared to prescribe. But in this inquiry you would not expect to increase your knowledge of the nature and curative properties of medicines. You knew this before. Then what would be your object? Evidently to ascertain what remedy stands related to the system, that it may be applied and effect a cure. You would virtually admit that man has received a definite constitution, between which and certain external objects there exists a relation, which objects, when applied, would restore it to a normal state. Now I believe that a man possesses a mental and moral nature which has received a definite constitution. This constitution stands related to that which is adapted to its wants, the truth, no matter from what source it is derived. Those truths which afford proper food for the intellect, and tend to expand its capacities, so that it may comprehend those great moral and religious truths found in the Bible, necessary to prepare man for future bliss, are obtained by a careful study of the works of creation by which we are surrounded. As "all Scripture is given by inspiration," all truth comes from God; and when I can find it, I will claim it as his brightest gift to man.

Hitherto theologians have mistaken the "*nature*" of man's disease, have misapplied the remedy, and as might have been expected, have failed. The importance of the inquiry, "what is to be the future of man?" entitles us to the right of obtaining light from every accessible source; hence I invoke the aid of science, and lighted by her lamp, find a true interpretation of that book, which promises future good to all.

I make bold to say that I believe the doctrine of the natural immortality of man, and believe that I can prove it, and will do so, through the *Herald*, with your permission.

I make this statement with the firm conviction that every untruth will fail, and if you can convince me of the error of my belief, you will make a convert of me, and I will at once apply for a passport to the "kingdom." I am not afraid of being contaminated by your writings. I have read a portion of them, and will read them all as soon as convenient. I am proof against so-called orthodoxy, and believe I can stand a pretty strong dose of you. Please publish and reply in the *Herald of the Kingdom*, and expect to hear from me again, if there is enough left after you get through this time.

Yours, in christian friendship,

G. J. TISDALE.

Fredericksburg, Iowa, June 13, 1860.

Science and Revelation.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."—*Paul.*

The writer of the above says, "If I have rightly understood your position, you repu-

diate science, and rely solely upon the Bible for your evidence." Upon this we would remark, that "science" is all very well in its place, if it be true science, and not babbling about science. Truth natural and revealed, all originates from Deity. No sane man disputes this. Natural truth discovered and systematized by human observation and reason, is called *science;* and truth that cannot be discovered experimentally and inductively, but comes to us by the will of God through "holy men" specially moved to speak and write it by his spirit, is divine science, or system of knowledge, and called *revelation.* This is always the same. Time changes neither its facts, purposes, testimonies, principles, nor reasonings. But not so with human science. What passes for science in one age, is repudiated in another. Hence the science of Paul's age is an old wife's fable in ours; and much of what now passes for first rate science, will be exploded in less than fifty years as the vain babbling of more pretenders to knowledge.

The natural sciences cannot expound "the things of the spirit of God." The profoundest knowledge of chemistry, astronomy, or physiology, cannot answer the question "*What has God prepared for them that love him?*" The answer to this question cannot be read "in trees, and stones, and running brooks." All nature is dumb and silent as the grave upon it. Plato, Socrates, Aristotle, Euclid, Archimedes, Galen, Celsus, Bacon, Leibnitz, Davy, Faraday, Gall, Morse, and a host of others devoted exclusively to science and philosophy, with all their principles and facts, could not thence approach within the shadow of a shade of "the things prepared." This is the testimony of Scripture; and therefore whatever speculators in science may say to the contrary, we believe it.

A person, then, may be as ignorant of what passes for science, as Balaam's most learned of all donkeys, and yet be able most intelligently and demonstrably to answer the question before us. All the prophets and apostles could do this, and have done it, but were nevertheless ignorant of what is called science in our time; but with all their ignorance of this they were better physiologists than any now extant; for none of these can demonstrate the motive power of the animal machinery called MAN; and he that is ignorant of this, is a mere quack in "physiology and the laws of health."

Whatever "theologians" may have done, the Bible has not "mistaken the nature of man's disease, but has well defined it, and prescribed a remedy which is the only true one, of which "theologians" and the scientific are ignorant alike.

The Bible does not "promise future good to all," nor does science. Science teaches nothing about the destiny of nations and individuals. It is only pretenders to science, who set up for prophets with only a little learning for their stock in trade, who prophesy lies in the name of science, often "falsely so called." These "promise future good for all," and prophesy smooth things to soothe the flesh in the practice of abomination, and the rejection of the truth of God. The Bible testifies evil for every soul of man who knows not God, and obeys not the gospel of Jesus Christ.

It is no evidence of boldness or courage to profess faith in what all the world believes. With comparatively few exceptions, all the world *thinks* it believes in the natural immortality of man. Our correspondent, however, is truly "bold" in saying that "he can prove it!" All the world and his wife have failed to do it, and have confessed the failure through the most wise and prudent of their sons. But this does not appal our Iowa friend. He can do what said parents, and all the rest of his brethren cannot! "Bold," indeed, is he! Truth, however, requires few words. If the natural immortality be true, the Bible, where alone true immortality is taught, will certainly teach it. We ask, therefore, but one plain and direct testimony from the Scriptures, declaring that man is naturally immortal. He is indeed a bold man, bold even to recklessness, that will undertake it; when such a passage is produced, it shall certainly be emblazoned to the honor and glory of the discoverer in the *Herald of the Kingdom and Age to Come.* All future generations will remember the name of G. J. Tisdale as the prodigy of the nineteenth century, whose "theologians" and philosophers, ethical and physical, he will have convicted of learned ignorance, and of the shallowness of a rippling brook in things pertaining to God.

In conclusion we would respectfully invite our correspondent's attention to the words of Paul, "the teacher of the Gentiles," whether scientifics or barbarians. "Avoid," saith he, "profane, vain babblings and oppositions of science falsely so-called, which some professing have erred concerning the faith."—1 Tim. vi. 20. Paul's interpretations were independent of science, which he pronounced "false," when all the world protested it was the true wisdom. Paul declared that it was folly; and his judgment has been endorsed as true and altogether right by all the real lights of the science of to-day. His interpretations were true, and only true together; yet he knew nothing of modern science. We argue, then, that the truths of revelation are perfectly

intelligible to all unsophisticated, unspoiled, childlike inquirers after them without any aid that "science" or the sciolists can afford; who prophesy only in the words of their masters, whose "science" is a hash of facts, principles, and arguments plagiarized from the works of the thinkers and discoverers of the age, and unverified by their own experiment and observation. The mere man of science is a fool in "the deep things of God," in which the unscientific man of an intelligent faith is as the sun in the mid-heaven to a lightning bug compared to him. Our friend is welcome to the bugs, big and little, light and dark; give us the fools whose science is the word of God, which lives and abides forever.

Nov. 5, 1860. EDITOR.

Notice to the Public.

WE do the public in general to wit, that the truth advocated in the Herald of the Kingdom, nor we ourselves, are to be held responsible for what may be taught in any other periodical extant; nor for the practices of churches nor individuals. We have no authority over them, and therefore cannot enforce what we know to be right; and it is not just that responsibility should be exacted in the absence of power. We wholly disapprove of many things we see and hear. The Kingdom of God in its doctrine bearing fruit" is *righteousness* and peace and joy in a holy spirit." We have no fellowship for mere theorists. If men believe the truth, they must practice it, or be condemned to the "shame and contempt" of the judgment hour. The truth as it is in Jesus. does not teach men to put on the habiliments of sin-factions and to march bawling through the streets to the glory of "wicked spirits" who aspire to "the heavenlies" of the Gentiles. It does not teach men to cheat, lie, swindle, and oppress. It does not teach editors to wink at such things near or afar off, nor to hold such in admiration for the sake of advantage. It teaches none of these things; but on the contrary, "it teaches us, that denying ungodliness and worldly lusts, we we should live soberly, righteously, and godly in this present world," which Paul truly says, is "evil," and its friendship enmity against God. We abominate and detest hypocrisy from the bottom of our soul. Let men appear in their true characters. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," that the honest hearted may not be ensnared and scandalously betrayed. We want no alliance with those who crucify the Lord afresh, and put his truth to open shame. *If such cannot be reformed, we want them to order us to discontinue the Herald;* for we do not wish our list to be defiled by such deceivers. We advocate "The kingdom of God and his righteousness" as a theoretical and practical unit, and if men are not loyal to this, we have no use for them, their patronage, nor pelf.

Nov. 10, 1860. EDITOR.

Returned to Winter Quarters.

ON Sept. 10, we again sallied forth, after an interval of about three weeks from our return from the south, west, and north, during which we prepared and issued the Herald for August, September, and October, which we hope all our friends have duly received. We returned to winter quarters after an absence of seven weeks in Virginia, Maryland, and the District of Columbia. In these regions we addressed the people about sixty hours on the things of the kingdom of God, and name of Jesus Christ. In the discharge of this labor we visited Lunenburg, Amelia, Louisa, Goochland, and King William Counties, and Richmond, and Norfolk cities, in Virginia; Washington, D. C.; and Baltimore. Altogether quite a multitude heard "the word of the kingdom;" but, as every one instructed in the times would expect, with little manifestation of any present practical result. Nevertheless, there is great encouragement to hold on, when we compare what now exists, notwithstanding all drawbacks, with what was the state of affairs a dozen years ago. The editor then stood alone, avoided as a heretic and contemned as a lunatic, with scarcely any access to those of this republic. He was listened to by thousands in Britain, the reports of which, aided by the circulation of his writings, opened the ear of the public on this side the briny deep to a considerable extent. A concurrence of influences developed by his tongue and pen, has resulted in the establishment of churches on this and the other side of the Atlantic. The labors of these are not mighty, but the labors of such as are struggling into life. Composed of men and women taken out from all "*the Abominations*" they are not so workable for good as they might be, if they had never been defiled by the Apocalyptic women. There is much to learn in the right use of the knowledge they possess. We are not discouraged, nor are we sanguine over much. But we hope on, earnestly desiring the appearing of the Lord, that he may find some of us at least, watching and keeping our garments, and our possession of faith not less than a grain of mustard seed.

Our running to and fro for the promotion of scriptural intelligence among the people

is finished for 1860. This has been an eventful year; but '61 will probably be more so. Every year, in short, will now surpass its predecessor until the end. The prospect is animating to faith, which discerns the approaching consummation with joyousness of heart. None but the "rich in faith" will be approved at His coming. May this be ours with exceeding joy.

Nov. 3, 1860. EDITOR.

"Blessed the Dying in the Lord."

DEAR SIR:—Our sister Janette N. Ryland, wife of Eld. Wm. P. Ryland, fell asleep in Christ, Aug. 15th, 1860, aged about fifty years This child of Abraham by faith had been afflicted with dropsy for about four months. Though her sufferings at times were severe, she bore it with patience. During her periods of ease, she delighted to talk with her friends about the promises of God, and would express the strong hope she had of eternal life in the kingdom of God. Few women possess the knowledge she had of the testimony of the Apostles and Prophets. Her faith and hope were derived from the WORD. She lived the life of a true disciple of Christ.

In this temporary triumph of Death, the family, the church at Mt. Pleasant, and many friends are made to sorrow. But not as those who have no hope. For we believe that Christ once died for the sins of many, and to them that look for him, he will appear the second time without sin into salvation.

Even so come Lord Jesus.

DAVID F. SALLEY.

Princeton, Ark., August, 1860.

Preaching Women.

DEAR DOCTOR:—We should be glad, if in your visit to the west, you should find it convenient to visit our place. Yesterday concluded our visitation from a Mr. and Mrs. Mansfield of Michigan, both of whom preached very well, but the lady was the greater man of the twain, and I was truly sorry that I could not conscientiously exhibit more of the *Suaviter in modo* than I did to them, holding most of the truth they held forth myself. Knowing what the Apostle Paul has said in 1 Cor. xiv., Tim. i., and 2 Tim. ii., also Elpis Israel page 109; and desiring to live in peace with all men, you will perhaps promote the interests of the things concerning the kingdom of God, by giving the above lines an insertion in your Herald, either with or without comment as may suit your convenience. The truth is gaining ground here.

JAMES D. MCPHERSON.

Brown Co., Ill.

"Hard to Please."

DR. JOHN THOMAS:—*Dear Sir:* There are a few friends in this section of the country who would like to see the *Herald.* We know very little about your sentiments, never having seen more than one or two small tracts which we liked pretty well. But we have heard a great deal about the awful things concerning "The Thomasites," as your friends are too often called.

I may tell you we are rather hard to please with a religious paper, and that is the reason that we want to see the HERALD. We don't like a paper that fears to insert truth even although it may be very unpopular.

We are doubtless with you on many points; such as, The nature of man, The destiny of the Wicked, The Hope of the Gospel, The nature of Christ, &c. Still there may be some points of difference. We were brought to the knowledge of Bible truths by Mr. Evans, about fifteen months ago, and we have been taking the *Expositor* since then; but Mr. Marsh is too fond of priestcraft to suit us. We are about tired of a paid clergy, and we think the gospel can be preached without supporting newspapers to beg for the clergy. We do not like the *rules of publication* in the Expositor either. A short time ago it contained the following: "The Expositor is open for the discussion of all Bible questions that *need* to be discussed." We do not think Mr. Marsh ought to sit in judgment on a Bible question, to decide whether it *need* to be discussed or not. We think they all *need* to be discussed. On this plea he has suppressed the publication of the discussion of the questions, What constitutes scriptural marriage? Are ministers divinely appointed to perform the marriage ceremony? Do our laws give sufficient protection to the female character? And ought the law of Exodus xxii. 16, 17, and Deut. xxii. 28, 29, to be enforced instead of the law of the priestly ceremony?

We meet once a week in this place to break bread. Our members are few, being only about fifteen. We are sometimes called Campbelites, and sometimes Thomasites, by way of reproach. But we are determined to know nothing but Christ.

Yours in the hope of the gospel,

JOHN G. MALCOLM.

Inneskip, June 18th, 1860.

A Parody.

THE following parody on Burns has attracted considerable attention here, and many people wish me to send it to some place for publication. I sent them to the

Expositor, but they probably were refused a place there on account of their "priest skelpin turns." I send them to you, and you may insert them if you think them fit for the public; if not the loss is small.

For a' that and a' that.

When folks their ancient creeds deny,
And cause dispute and a' that;
The clergy raise a hue and cry,
To put them down for a' that.
For a' that and a that,
Their characters and a' that,
Their upright name and honest fame,
Forgotten are for a' that.

In every church is sounded high
The creeds o' men and a' that,
While on the desks the Bibles lie,
Unheeded ay for a' that.
For a' that and a' that,
The creeds are right for a' that,
The Bibles may whiles go astray;
But creeds can never fa' that.

But tho' the priests may creeds believe
(Or say they do and a' that,)
And thus the multitude deceive,
For money and for a' that.
For a' that and a' that,
There is a class for a' that;
A class o' men o' honest mind,
Can never stoop to a' that.

What tho' they ca' us Thomasites,
And Millerites, and a' that;
We care but little for their slights,
Their sneers, and scoff, and a' that.
For a' that and a' that,
Their angry looks and a' that;
They pass us by wi' scornfu' eye,
As tho' they never saw that.

What tho' they say we've lost our sense,
And crazy are and a' that;
The Bible is our strong defence,
We stand secure for a' that.
For a' that and a' that,
The time will come for a' that;
That honest men o'er a' the earth,
Will say we're right for a' that,

Inneskip, June 18th, 1860. J. G. M.

Miscellanea.

Forty Questions on Immortality.

1. Who is immortal? Ans.—"The King eternal, IMMORTAL, invisible, the ONLY WISE GOD." 1 Tim. 1: 17.

2. Are not *all men* possessed of immortality? Ans.—"The blessed and only Potentate, the King of kings and Lord of lords; who ONLY HATH IMMORTALITY." 1 Tim. 1: 16.

3. Are not all men created immortal? Ans.—He "ONLY *hath immortality.*" 1 Tim. 6: 16.

4. Is there any way by which men may obtain immortality? Ans.—"To us are given exceeding *great* and *precious* PROMISES, that *by these* ye might be *partakers* of the *Divine Nature*, having *escaped* the *corruption* that is in the world through lust." 2 Peter 1: 4.

5. Is this immortality revealed by Plato or Socrates, or by "familiar" rapping "spirits," or in nature—or is it through Jesus Christ and his Gospel? Ans.—"By the appearing of our Saviour *Jesus Christ*, who hath abolished DEATH, and hath brought LIFE and IMMORTALITY to *light through the* GOSPEL." 2 Tim. 1: 10.

6. Who hath power to bestow immortality upon man? Ans.—"The GIFT of GOD is ETERNAL LIFE *through Jesus Christ* our Lord." Rom. 6: 23.

7. Will God give this gift to *all* persons, whatever their works may be? Ans.—God will render to every man *according* to his *deeds*. Rom. 2: 6.

8. What will be the portion of those who are contentious and obey not the truth? Ans.—"Indignation and wrath, tribulation and anguish, upon every soul of man that *doeth* EVIL." Rom. 2: 8, 9.

9. To whom will God impart immortality? Ans.—"To them who by patient *continuance* in WELL DOING SEEK *for glory* and *honor* and IMMORTALITY." Rom. 2: 7.

10. What shall be their reward? Ans.—"ETERNAL LIFE." Rom. 2: 7.

11. Upon what conditions may we obtain this blessing? Ans.—"FIGHT the good fight of *Faith; lay hold* on ETERNAL LIFE." 1 Tim. 6: 12.

12. *When* do men obtain immortality? Is it *at Death* or at the *Resurrection?* Ans.—"The DEAD shall be *raised* INCORRUPTIBLE." 1 Cor. 15: 52.

13. How shall those who are not dead become incorruptible? Ans.—"We shall be CHANGED." 1 Cor. 15: 52.

14. When shall this change take place? Ans.—"At the last TRUMP." 1 Cor. 15: 52.

15. How suddenly will the change occur? Ans.—"In a *moment*, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the *dead* shall be *raised incorruptible*, and we shall be *changed*." 1 Cor. 15: 52.

16. Will this be a change of the *internal*, or the *external* and *physical or corruptible* man? Ans.—"This *corruptible* must PUT ON INCORRUPTION." 1 Cor. 15: 53.

17. What then *becomes immortal?* Ans.

—"This MORTAL must *put on* IMMORTALITY." 1 Cor. 15 : 53.

18. What Scripture will be fulfilled when this *corruptible* shall have put on *incorruption*, and this MORTAL shall have put on IMMORTALITY? Ans.—"Then shall be brought to pass the saying that is written, *death is swallowed up* in VICTORY." 1 Cor. 15 : 56. Isa. 25 : 8.

19. Who will be raised from the dead? Ans.—"ALL that are *in the* GRAVES shall hear his voice, and *shall come forth*." John 5 : 28, 29.

20. Will the *unburied* arise? Ans.—"The *sea* gave up the *dead* which were *in it;* and *death* and hell (the grave) delivered up the *dead* which were in them." Rev. 20 : 13.

21. Will different classes of *characters* arise in the resurrection? Ans.—"There shall be a resurrection of the *dead both* of the JUST and UNJUST." Acts. 24 : 15.

22. For what purpose will the good be raised? Ans.—"They that have done *good* unto the *resurrection of* LIFE." John 5 : 29.

23. To what will others be raised? Ans.—"They that have done *evil* unto the RESURRECTION of DAMNATION."

24. Will a man's destiny at last be in accordance with his previous life? Ans.—"Whatsoever a man *sow th, that* shall he also REAP." Gal. 6 : 7.

25. What will be the portion of the ungodly? Ans.—"He that *soweth* to his *flesh* shall of the flesh *reap* CORRUPTION." Gal. 6 : 8.

26. What the reward of the saint? Ans.—"He that soweth to the *spirit* shall of the spirit reap *life* EVERLASTING." Gal. 6 : 8.

27. Where is now the Christian's *life?* Ans.—"Your *life* is *hid* with *Christ in God*." Col. 3 : 3.

28. How then should we live? Ans.—"Let us not be weary in well doing; for in due season *we* shall *reap* if we *fa nt not*." Gal. 6 : 9.

29. What will be the fate of those who by sowing to the flesh reap *corruption?* Ans.—"These, as *natural brute beasts*, made to be taken and *destroyed* . . . . . *shall* UTTERLY PERISH *in their own corruption*." 2 Pet. 2 : 12.

30. Is it possible for man to be *utterly* destroyed? Ans.—"Fear Him which is able to destroy *both* SOUL *and* BODY *in hell*." Matt. 10 : 28.

31. What is the wages of sin? Ans.—"The wages of sin is *death*." Rom. 6 : 23.

32. Is this death merely a *bodily* death? Ans.—"The SOUL that *sinneth* IT *shall* DIE." Ezek. 18 : 4.

33. If the wicked turn away from his wickedness and do right, what then? Ans.—"He shall save *his soul* ALIVE." Ezek. 18 : 27.

34. "When a righteous man turneth away from his righteousness, and committeth iniquity and *dieth in them*," what shall be his fate? Ans.—"FOR his iniquity that he *hath done shall he* DIE." Ezek. 18 : 26.

35. As he first dies *in* his iniquity and then dies *for* his iniquity what must this *last* death be called? Ans.—"*The* SECOND *death*." Rev. 21 : 8.

36. What is the result attained by the man who converteth a sinner from the error of his ways. Ans.—"He shall *save* a SOUL from DEATH, and shall hide a multitude of sins." Jas. 5 : 20.

37. What then has God placed before us to excite us to action? Ans.—"I call heaven and earth to record this day against you, that I have set before you *life* and DEATH, blessing and cursing; therefore choose *life*, that both thou and thy seed may LIVE." Deut. 30 : 19.

38. How does God manifest his love to men? Ans.—"God so loved the world, that he gave his only begotten Son, that whosoever *believeth* on *him* should not perish but have *everlasting life*." John 3 : 16.

39. What is our Saviour's complaint concerning mankind? Ans.—"Search the Scriptures; for in them ye think ye have *eternal life;* and *they* are *they* which testify of *me*. And *ye will not come to me*, that ye *might have* LIFE." John 5 : 39, 40.

40. What is the command of God to all? Ans.—"Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit; for *why will ye die*, O house of Israel? For I have no pleasure in the DEATH of *him that dieth*, saith the Lord God; wherefore *turn* yourselves *and* LIVE YE." Ezek. 18 : 31, 32.

41. Are there any passages that teach man's immortality? Ans. -Yes. How many? Ans.—One, Gen. 3 : 4, "Ye shall not surely die." Who is the author, God, or the Devil? Ans.—The Devil. Does he speak the truth? Ans.—No, he was a liar from the beginning. John 8 : 44.

Why the Enemy Rejected the Miracles of Jesus.

THE whole Talmudic doctrine of magic explains the reason why the scribes and Pharisees were so little moved by the real miracles of Jesus of Nazareth and his disciples. Their minds were fully possessed with faith in the power of cabalistic magic; they therefore were insensible to the real

displays of divine power. They were in the same state of mind as Pharaoh and his magicians, who looked on the miracles of Moses as a mere proof of magical skill, and hardened their hearts. Even when they confessed "This is the finger of God," they were not converted to Jehovah. Pharaoh still persisted in his resistance. And so it was with the scribes and Pharisees. When Jesus by the spirit had raised Lazarus from the dead, "then gathered the chief priests and Pharisees in council, and said, What do we? for this man doeth many miracles." They acknowledged the fact of the miracles, but did not receive their evidence; for they believed that the study of the book of Jetziran would enable them to do greater. No miracle, therefore, could convince them. But besides this, their hearts were corrupt, they had apostatized from the law of Moses, even as the clerical and ministerial orders of the Gentiles have from the gospel of Christ; they therefore did not love the truth. They had turned aside to charms and magic, and *asking counsel of demons*, as they do in our times who consult imaginary ghosts, or "spirits" of "the spirit world" through "mediums," commonly known as "spiritualists;" and when men do this, the understanding becomes darkened, so that it is rendered impervious to the light. Their unbelief, therefore, becomes an evidence of the truth of Christianity. If such transgressors of the law of Moses, and such unblushing relaters of falsehood had believed, it would have cast a shade of suspicion over the whole Gospel history. If the men, who say that Rabba created a man, and two other Rabbies created a calf every week, had appeared as witnesses of the truth of Christianity, the miracles of the gospel would have appeared in one category with these most absurd fictions. But when such men appear as the enemies and persecutors of Jesus, it testifies that he was not one of them, and that as they were bad men, and loved a false system, his doctrine must necessarily have had something good in it, or they would not have opposed it.

The Jews boast that since the Babylonian captivity, they have been free from idolatry, but this is not true. They have not made images, that is, they have avoided the form, but they have retained all the substance of idolatrous Gentilism. The man who charms a serpent religiously, is an idolater, and the religion that permits it, is idolatrous and Gentile. The man who asks counsel of demons or ghosts, is an idolater of the worst class, for he does homage to unclean spirits. He turns his back upon the all-wise God, who ought to be the counsellor of all men, and by making demons his advisers, makes them his gods; and yet this is also allowed in the religion of the Rabbies, and practised extensively by members of "churches." Those Jews, therefore, who believe in the oral law, that is, all Jews who make use of the Synagogue prayers, have departed from the law and the God of Moses, and have chosen for themselves the dogmas and the gods of the Rabbies. How then can God have compassion on them and gather them? The thing is impossible until they utterly renounce all their delusions, confess their sin in having followed them so long, and "return and seek Jehovah their Elohim, and David (the Second) their king. Wherever the religion of the oral law has been or is predominant, its sway has been marked by the misery of the people. And the first dawn of a happier day has appeared only since the time that a part of the nation burst the fetters of Rabbinic superstition. Compare the state of the German Jews with that of their brethren in Turkey, or on the coast of Morocco. Some of the former have abandoned the oral law, and the latter still cling to it with a bigoted devotion; and yet the former have had a blessing in the improvement of their temporal and intellectual condition, and the latter still remain in mental and corporeal slavery. The mere renunciation of Rabbinism has produced these beneficial effects; and if the Jews of Europe go on from the renunciation of error to the attainment of truth, that is, if they return to the religion of Moses and the Prophets, (and Jesus and his Apostles taught that religion in its true import,) the promises of God will be fulfilled, and the nation will be restored to the land of their fathers.

The Rabbinic Jews comfort themselves with the idea that they cannot have this world and the world to come too; but they confound two things which are perfectly distinct—God's mode of dealing with individuals, and his mode of dealing with nations. Individuals have not only an existence in time, but in the beyond. Worldly misfortune to an individual is, therefore, no proof of God's displeasure, because the world is only a part, and that the smallest part of his existence. But the case of nations is different. They exist only in what we call *time*, and therefore the rewards and punishments must be temporal; and so God has uniformly promised to the Jewish people temporal prosperity in case of national obedience, and temporal calamity in the former case. Whenever, therefore, we see Israel exiled from their land, and scattered among the nations, we must infer, if Moses has spoken the truth, that it is because they have departed from the God of their fathers. O. P. p. 284.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the Elcah of the heavens shall set up A KINGDOM *that shall not be abolished* FOR AGES, *and* A DOMINION *that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand* FOR THE AGES."—DANIEL.

JOHN THOMAS, Ed.] **West Hoboken, Hudson Co., N. J., Dec., 1860.** [VOL. X. No. 12.

The Political Aerial, and the Signs thereof.

(*Concluded from page* 247.)

THE FIRST AND SECOND SIGNS.

The increase of knowledge is a notable characteristic of our times. Steam power, railroads, telegraphs, and suchlike are the evidences thereof patent to all. But, while science and the arts have wonderfully progressed, mankind in general have made no advance in the knowledge of God and of Jesus Christ whom he sent to Israel. Darkness covers Israel, and gross darkness the nations. Isaiah long since predicted, that when the Redeemer should come to Zion, to deliver her from the oppression of the Gentiles, profound darkness would prevail throughout the earth. We see this on every side; nevertheless, the Spirituals of wickedness in the heavenlies, protest that their generation is the most enlightened that has ever yet existed upon the earth! They call their day "the glorious and enlightened 19th Century!" They say that they are living in a blaze of gospel light; and so satisfied are they that they "are rich, and increased in goods, and have need of nothing," that they are sending of their spiritual superfluity to the heathen at a vast expenditure of zeal and the gold which perishes. "Give us money enough," say they, "and we will convert the world!" But they know not, "miserable sinners" that they are, that they themselves are unconverted, "and wretched, and poor, and blind, and naked;" and that it is the two-edged sword of the Spirit wielded by the Saints, and not money-inspired spirituals, that is to convert the world to God.

Paul shows very evidently in Rom. xi. that the proximate cause of the cutting off of the Gentiles from any further invitation to the honor, rights, dominion and life of God's kingdom and glory, is because of their unbelief. True, the world is full of "sincere faith," *perfect*, as it is said, *in kind*; but at the same time infinitely contemptible *in degree;* for while men sincerely believe what God has not promised, and very readily do what he has not commanded; they are utterly infidel of the glad tidings of the kingdom, of the revealed mystery, and so forth; and can only cry out with devils that they believe that Jesus is the son of God. This is a sign of the time of the end. Their inebriation and perversion of mind, is too inveterate to be overcome by the testimony of God and reason; so that the One Body was almost attained to its fulness. Peter began the work of bringing the Gentiles into the Body of Christ when God visited them at the house of Cornelius; the work has been going on from that time to the present; and we may hope that there are yet some more who will believe the manifold wisdom of God, and become obedient to the faith, before the King of Israel is revealed. When the last man, anterior to that event, shall have obeyed the truth, "the fulness of the Gentiles" will have "come in." There will then be nothing to detain the High Priest within the Veil; for there will be no more brethren for him to reconcile before the Mercy Seat; and the time, yea the set time, to favor Zion, and to redeem Israel will have arrived. "Because of unbelief they were broken off; and if thou, O Gentile, continue not in the goodness of God, thou also shalt be cut off," "and Israel likewise, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again."

Gross darkness, then, in regard to the gospel, concurrent with considerable scienti-

fic and mechanical improvement, is a sign of the end approaching. Who cannot see that this exists? Look at the nations of old Europe; in science and art they are unsurpassed; but in things spiritual, the Sodom and Egypt of antiquity, were not more corrupt and blind. Even Britain, which is a sort of oasis in the desert, though not so brutally debased as the worshippers of the Virgin's ghost, or the disciples of Mohammed; and nevertheless, as truly ignorant of the manifold wisdom of God, as the rest. And when we look home here, we find no exception to the universal night. The shallowness of a rippling brook characterizes all clerical thinkings pertaining to the wisdom of God. What we see then in relation to all the world, harmonizes with Isaiah's prediction of the evil to be corrected at the crisis of the Lord's apocalypse. He tells us, that, when "Jehovah of armies shall make for all peoples a feast of fat things," he will find a something to be destroyed. He also informs us, that this is *a covering veil spread over all nations*; a veil that is styled by Paul, "*a strong delusion causing to believe a lie*;" the peoples' minds are darkened by this delusion, which hallucinates their understandings, and converts them into lunatics, fanatics and fools. John of Patmos says, that the inhabitants of the earth are all drunk; and that they have become so by drinking of the cup filled with sorceries in the hand of the spirituals of the Apostasy. Sign Nos. 1 & 2, then may be considered as established.

THIRD SIGN OF THE TIMES.

THE third sign is the existence of the Egyptian power. It is written in Dan. xi. 40, that "*at the time of the end* THE KING OF THE SOUTH shall push at the power exercising sovereignty over the Holy Land. When Daniel wrote this, he was residing in Babylon which was situated one degree and twenty-three minutes, or 83 miles north of Jerusalem. The kingdom south of these cities was that of Egypt. For several hundreds of years previous to 1820, when "that determined" began to be "poured out upon the Desolator" of the Holy Land, Egypt had ceased to be a kingdom. But not long after the termination of the Russian war in 1829, Mehemet Ali rebelled against the Sultan of Turkey, and succeeded in establishing himself as King of Egypt, or of the South, including Palestine and Arabia. He conquered Syria, and was, for a time, lord paramount of the East. This exaltation from a Turkish Pasha to the sovereignty of Egypt, opened new prospects to his ambition, and he aspired to the throne of Constantinople. The "time of the End" was just at hand, there being only five years of the 2300 years of Dan. viii. 24, to expire. In 1838, Mehemet Ali, King of the South, "*pushed at*" the Sultan. Hitherto he had confined his operations to Egypt and Syria, but now at the closing of the war he pushed for Constantinople, and advanced as far as Smyrna; and but for the interference of the "Great Powers" unconsciously "to establish the vision," he would doubtless, have dethroned him. Wearied of this state of affairs which endangered the balance of power," England, Russia, Austria, and Prussia, undertook to establish peace, and to place things on a permanent footing. They ordered the king of the South to surrender Syria, including Palestine; and to restore the Turkish fleet, which had revolted from the Sultan during the war. Mehemet Ali refused to do either; contending that Syria was his as a part of his kingdom for ever by right of conquest; and the fleet, as the spoils of war. These great powers, however, were not to be trifled with. They were willing that the throne of Egypt should be hereditary in his family; but determined that he should only be Pasha of Syria for life. But Mehemet would not yield, and the result was, that the allied fleet bombarded the cities of the Syrian seaboard, and took possession of St. Jean d'Acre. They again offered him "all that part of Syria, extending from the Gulph of Suez to the Lake of Tiberias, together with the province of Acre for life," if he would restore the Turkish fleet. But he still refused, and in the autumn of 1840, they compelled the Egyptian forces to evacuate the country, and determined that he should not have it at all; and threatened that if he did not restore the fleet in ten days, they would bombard him in Alexandria. Prudence, which is said to be the better part of valor, at length overcame the obstinacy of Mehemet; he therefore yielded, and surrendered the ships within the time. Thus, the Land of Israel was restored to the Sultan of Constantinople, and Mehemet was restricted to the kingdom of Egypt.

Such was one of the important events which mark the termination of the 2300 years, and stands out as a sign that "*the time of the end*" *is the time in which we are now living.* The incidents narrated are also evidential of the time having arrived to which Jehovah refers in Lev. xxvi. 42, saying, "*I will remember my covenant* with Abraham, Isaac and Jacob, and *I will remember the Land.*" The king of the South claimed the land as his forever; but Jehovah hath saith, "the land shall not be sold forever; for THE LAND IS MINE—Lev. xxv. 23. If the Jehovah would not permit the Israelites to alienate it from one to an-

other forever, he would be far from permitting Mehemet to possess it, or the allies to grant it to him forever. "The land is mine, saith Jehovah;" so that no gentile power can by any possibility retain more than a temporary dominion over it. The hand of God may be clearly discerned in the events of this epoch. He hardened the king of Egypt's heart, not to accept the land upon any other terms than his own, which were certain not to be granted. If they had yielded to his demand, "the Eastern Question" would have been diplomatically settled, and the course of events regarding Israel turned into a different, and perhaps opposite channel; but as the belligerent diplomacy of 1840 has left the country, the policy or fate of the Sultan will affect the current and future fortunes of the land.

FOURTH SIGN OF THE TIMES.

The fourth sign of the time of the end is the evaporation of the political Euphrates. This sign is recorded in Rev. xvi. 12, and with the fifth is given as that which immediately precedes the appearing of the Son of man in power and great glory. The political Euphrates is to the political Babylon, what the literal physical or material Euphrates was to the literal Babylon where Belshazzar reigned. It is the many waters lying between Jerusalem and Rome, to be dried up before the latter city is captured and destroyed by Jehovah's anointed, the Cyrus of the time of the end.

The literal Euphrates rises in the mountains of Armenia, and from its source to its mingling with the waters of the Persian gulph, flows through the Turkish territory. Being exclusively a Turkish river, it cannot possibly represent any other than the Ottoman or Turkish power. Now to dry up the water of a symbolical river, is a symbolical phenomenon, and represents the drying up, evaporation, or extinction of *the power* it represents. Well, here is a testimony before us, that teaches the existence of a Euphratean power in the time of the end; in some year of which Jehovah's anointed is to be found present in the world, as a thief is discovered to be in a house; and that before this grand burglary is committed, the said Euphratean power would be observed to be wasting away; to be, after another figure, as "A SICK MAN," and ready to die. And furthermore, the record teaches us, that when this power should be drying up, that period or stage of God's wrath would be in manifestation, termed in symbolic speech, "*the Sixth Vial*," under which, and before its judgments are exhausted, Christ appears. "And the Sixth Messenger poured out his bowl upon the great river Euphrates, and its waters were dried up, that the way of THE KINGS, *which* (are) *from risings of* A SUN, might be prepared. These "*kings*" are the saints; "*the risings*, their individual resurrections; and "*the Sun*," the sun of righteousness that arises with healing in his beams.—Mal. iv. 2. So that, reader, you are taught, that the evaporation of the Euphratean power is preparatory of the way of God's, kings and priests, who are to rise from among the dead. Are you prepared for that event?

Such is the predicted sign; but does the thing signified really exist? If it do not, then we are not contemporary with the outpouring of the sixth bowl; and the appearing of Jehovah's anointed, and the resurrection of the believers of *the manifold wisdom of God*," is not so near as some suppose. But, we affirm most earnestly and gravely, that the thing signified by the sign, does exist. There is no intelligent man instructed in the past and current history of the Ottoman empire, who will not readily admit that its power is wasting, and that it continues to exist only through the mutual jealousies and forbearance of the great powers. It is in effect the van of the British empire in the East; and England would imperil her own existence rather than permit Turkey to be occupied by Russia, Austria, or France. This is the strength of Turkey that remains—rival jealousies and British interests. Left to their own resources in a war with any foreign power, or in a conflict with the non-Mohammedan population of their own provinces, and the dominion of the once terrible Osmanlis would vanish, and its former channel become as the burning sands of the torrid zone. As Lamartine has said, "Turkey is perishing for want of Turks," and its feebleness has been sufficiently manifested in the Egyptian, Greek, and Russian wars, in which it has been engaged since, "that determined," began to "be poured out upon the desolator" of Palestine in 1820. For thirty-seven years past the times have been disastrous for the Euphrateans; and blind indeed must be the man that can imagine that the integrity and independence of their dominion that remains even with the aid of the *eternal* (!) Anglo-French alliance, can much longer be maintained. When the continental struggle that is not far off, shall be developed, the fall of Turkey will be imminent; and all the energy of Britain will be aroused, and imperatively required, to eke out the dying moments, and to assuage the last throes of its ancient and "faithful ally."

This fourth sign, then, is established, and every one may see it who will take the trouble to open their eyes upon the current

political events of the times in which they live. You see, that the power which owns the Euphrates in the 1400 miles of its career, and the territory it fertilizes broadly on either side, is wasting away. He that says it is not wasting, is an ignoramus, and knows nothing. It is a notable condition of the power; and any improvement there may arise in the country, is the development of British capital and influence, and a consequent correspondent diminution of Ottoman independence. Well, there is the sign what is the meaning of it? No one ignorant of the sure word of prophecy can answer the question. They may suppose many things; but which, if any, may be the right, no one can tell who does not understand the gospel of the kingdom, and knows not what has been predicted. The signification of the sign we have already indicated. It points to the resurrection of the saints, and proclaims that both, it and the Lord are near! This is the voice it utters in the ear of an enlightened faith.

In dismissing the sign, we may remark that the drying up of the Turkish power is that "THE WAY *might be prepared*;" even that which is styled "the way of the kings which (are) from the risings of a sun." The preparation results from the drying up process. Heat is necessary to this process. The fire of past wars, with other things combined, has reduced Turkey to its present enfeebled condition. The same kind of heat will be necessary for the continuance of the process to the end. Turkey, therefore, has not yet attained the terminus of strife; war must again break out against her, so as to finish the drying up process, that the Euphratean power being turned aside, "the way may be prepared," *by what is to follow*. The drying up is not of itself "the way," but only preparatory to it. The period between the fall of Turkey and the capture of Jerusalem by the king of the North, is the period of preparation; and the *crisis* of that period, "*the way prepared*" of the saints. The prepared way consists in the crisis revealed in Dan. xi. 40-45; xii. 1, 2; Ezek. xxxviii. 16-19; xxxix. 2-4; and Zech. xiv. 1-5, and will be developed through the agency of what already exists as the

FIFTH SIGN OF THE TIMES.

The fifth sign of the nearness of the apocalypse of Christ is the existence of the FROG POWER concurrent with the drying up of the Ottoman dominion. The record of this sign is in the two verses between the twelfth and the fifteenth of Rev. xvi.—between the prediction of the falling of Turkey, and that of the coming of Christ "*as a thief*." It is one of the signs belonging to the Sixth Vial Period; and concerning it, John of Patmos says, "I saw that out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like to frogs (for they are spirits of dæmons doing wonders,) go forth upon the kings of the earth, and of the whole Habitable, to assemble them for the war of that GREAT DAY of God the Almighty. "*Behold, I come as a thief!*" Blessed is he that watcheth."

In this remarkable testimony the powers symbolized by the dragon, the beast, and the false prophet become the subjects of a special political inspiration, under the working of which they speak. "Out of the fullness of the heart the *mouth* speaketh." They are full of that which when spoken to the kings of the earth and whole Habitable, stir them up to war. Hence the emissions from the three mouths are styled "three unclean spirits of demons," and they are said to be "*like to frogs*," because the things spoken by the mouths of the three powers are the evident result of the political influence of a fourth power, whose symbol is FROGS. Thus we have

1. The croakings of the frogs, by which the dragon, beast, and the false prophet are inspired;

2. The frog-inspired powers uttering belligerent counsels to other worldrulers of the darkness in the Heavenlies—the kings of Europe, Asia, and so forth;

3. The demons through whom the utterances find access to the kings; and,

4. The political wonders they accomplish and which result finally in bringing them into personal collision with JEHOVAH'S ANOINTED KING.

It will not be necessary to reproduce in this place the evidence by which the *frogs* of the sign before us are identified with the IMPERIAL DEMOCRACY OF FRANCE. This will be found in detail in *Elpis Israel*, p. 339-342. Suffice it to say, that in the beginning "the frog represents the marshes whence the French (first called *Franks*) originated." Hugh Capet was the first Bourbon king of France. His immediate predecessor was Louis VI, on whose coin was *a frog* with the inscription *Mihi terra lacusque*, land and water are mine. The *lily* was the symbol of the Bourbon race of kings; but before this was adopted by them, the French symbolized their power by THREE FROGS. It is then a truth established by the ancient testimonies of heraldic science, that the frogs are representative of the French power. This ascertained, we are able to state that the croakings of its policy are the soul-inspi-

ring inflations, by which the dragon, beast, and false prophet are set to work, stirring up contemporary potentates to acts, which, when fully developed, will have resulted in modifying the political geography of Europe; THE ABOLITION OF THE FRENCH EMPIRE; the complete evaporation of the Ottoman power; the fall of Egypt; and the occupation of Jerusalem and the land of Israel by "Rosh, the prince of Meshech and Tobol."

As we are not now going minutely into details, it will be sufficient just to remark that Constantinople is the throne of the Dragon, Vienna, of the Beast; and Rome, of the False prophet. These are the principal centres upon which French policy will operate in developing future results as it has already done in the matter of the Holy Shrines of Jerusalem, which led to the Crimean war. Although no immediate crisis was formed by this affair, it laid the foundation for what was to follow. The Russian war was a terrible and formidable manifestation of power, caused by a very inconsiderable and contemptible occasion, and so also the proximate, or exciting cause, of a new rupture may be trivial and insignificant. Slight causes in the political heavens produce terrible tempests, which, before they are settled overturn mountain-dominions, and throw up numerous hills. The little exciting causes are not the subject of prophecy; we are therefore left free to conjecture what these may probably be. If we err in the conjecture, interpretation is not affected; and if we prove to be correct, still we are not prophets. We cannot help thinking that a rupture among the powers is not very remote.* We noticed during the course of things, from the conceding to the French certain privileges in Jerusalem, to the cessation of hostilities by the Treaty of Paris, that when events were about to take a new direction, it was preceded by a change in the British Ministry. What more unlikely than that the firing off of two or three hand grenades, by one or more Italians in the streets of Paris, should have resulted in the expulsion of the Palmerstonian administration from office; and the putting in its place of a government less favorable to the Head of the French Empire. Yet such is the fact. And not only so, but a spirit of hostility has been excited between the two nations from the simple fact of the conspirators issuing forth from England. The situation created is thought to be the entering of the thin end of the wedge, which when driven home is to split asunder the "eternal alliance," and *entente cordiale* between France and England. Our conviction is that the alliance need not be dissolved as a preliminary to the work before the French forces indicated in the sign before us. Regal France alienated from England, and brought under the influence of Russian counsels, would very soon come into collision with British policy in Constantinople and the East, from which neither Austria, nor Italy, could preserve themselves; but before this we conceive that Louis Napoleon will be dethroned.

But what we have more particularly to do with at present is the fact, that the power with which John of Patmos predicted would exist among the powers contemporary with the drying up of the political Euphrates; and whose policy would result in a fiery situation evaporating that power, and so forth; that that power is in existence, as the result of the earthquake in 1848; and occupies precisely the position foretold. The French Empire exists as a sign in the heavens that the revelation of Jehovah's Anointed from above is near at hand. As if John had said, "When you see the Euphratean Power drying up, and the Frog-Power in contemporary activity exciting the powers to a policy of a belligerent tendency, then know that the resurrection of the Saints, and the coming of our Lord, is at hand." We see the sign; and therefore we speak that of which we are assured.

SIXTH SIGN OF THE TIMES.

We do not yet see the nations of the Habitable "enraged" but we have seen them in great "perplexity," from which they are not yet delivered. The Nations were angry or enraged. This is given in Rev. xi. 18, as their condition immediately preceding the booming forth of the wrath of Jehovah against them. Thus it is written, "The nations were enraged; and thy wrath came, and the time of the dead ones to be avenged, and to give the reward to thy servants the prophets, and to thy saints, and to them fearing thy name, to the small, and to the great; and to destroy utterly them who corrupt the earth." This enraged condition of the nations then, is future; but anterior also to the resurrection; and may be stated as the condition resulting from the operation of the Frog-inspired Powers upon the Kings of the earth, and of the whole habitable. It is foretold in Isai. xvii, 12, in which the prophet says, "Hark to a multitude of many people, which make a noise like the noise of the seas: and the rushing of nations, that

*This article was written before the Italian and French war, against Austria, which happened the year after.—*Editor*

make a rushing like the rushing of many waters! The nations shall rush like the rushing of many waters; but he shall rebuke him, and he shall flee far off; and he shall chase him as the chaff of the mountains before the wind, and like thistle down before the whirlwind. And behold at eventide sudden destruction, and before the morning he is not. This is the portion of them that spoil us, (Israel inclusive of the Saints,) and the lot of them that scatter us."

When this obtains the world of nations will be in an uproarious and tumultuous condition. It is to this the Lord Jesus refers in saying, "There shall be upon the earth, disquietude of the nations in perplexity, the sea roaring and rolling; men expiring from fear and anticipation of the things coming upon the Habitable; for the Powers of the Heavens shall be shaken. And afterwards they shall see the Son of Man coming with a cloud (of warriors,) with power and much glory. And these things beginning to come to pass, look up and lift up your heads; for the day of your redemption draweth nigh."

SEVENTH SIGN OF THE TIMES.

The seventh sign is in the holy heavenly in Christ. It is the preparation of the Bride. Before the nuptials of princes and their betrothed, there is preparation for the festivities. In the matrimonial arrangements and customs of the Orientals, there was the betrothal by marriage contract, an entering into covenant; and the festive ceremony by which the actual union of the parties was affirmed. This last was the wedding. Between the betrothal and the wedding years often intervened, during which many incidents might occur to frustrate the union. But things being favorable, the time at length arrived to fulfil the covenant. This being understood, there was a general movement among the friends of the Bridegroom. The following from Ward's View of the History of the Hindoos will be found beautifully illustrative of the customs connected with the expectation of the bridegroom. "At a marriage the procession of which I saw some years ago," says Mr. Ward, "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of scripture, "Behold! the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them on their heads, to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable of the Ten Virgins, as at this moment:—*and the door was shut.*"

This parable is illustrative of the spiritual condition of two classes of the immersed in relation to the Kingdom of the Heavens at the time of the union of the Bridegroom with those who are with him to inherit it with all its attributes. The two classes, in the Greek were termed *the intelligent* and *the fools*. They all pass for companion virgins of the bride, (Psal. xlv. 14,) until their interview with the bridegroom opens their eyes to the delusion. The five intelligent virgins took oil in their vessels, their understandings were anointed with the glad tidings of the kingdom, as exhibited in the sure word of prophecy, and the revealed mystery; and by which "their lamps," that is, they themselves, "shone as lights in the world:" but the fools, the "slow of heart to believe *all* that the prophets have spoken," are as lamps gone out with no oil for replenishing. While in this relative conditiou which strikingly illustrates the spiritual state of Baptists, Campbellites, Christians, Millerites, Mormons and popular immersionists of all shades of "sincere faith" in the anointed sonship of Jesus; but who neither know, nor care for, the teaching of the prophets more than for an old Jewish almanac; resulting from the long absence of the bridegroom, during which drowsiness came over professors, and they all fell fast asleep: while in this condition, the cry or proclamation will be raised at midnight (for the Lord descends with a shout,) "Behold the bridegroom cometh, go ye out to meet him!" The fools all hear it; and all wake up, but they are like men seized with panic and perplexity, not knowing what to do, or where to go—their lamps are gone out, and they have no oil in their vessels; their heads are empty, and they cannot shine.

But while they are fumbling about, picking their charred wicks, and peering into

their empty oil-cans, shaking and draining, to see if no light-producing combustible is there; fatiguing themselves also in running from this reverend oilman to that, and finding all their unction only an extinguisher of light, a darkener of counsel by words without knowledge, the bridegroom appears, enters in with the wise and shuts the door. They rush with despair into the place of the bridegroom's presence; and knocking at the door, which he had ordered to be shut, exclaim, "Lord, Lord, open unto us!" But the inexorable "Sepoys" repulse them, announcing the master's fiat of "no admission here, for I know you not." "I do not acknowledge you as my friends, and shall not admit straugers."

The intelligent virgins are "the wise" of Dan. xii., 10, of whom it is said, "they shall understand," and elsewhere "the wise shall inherit glory." Daniel instructs us that there will be some among the living in "the time of the end," when the words of his prophesy are to be understood. "The words are closed up and sealed till the time of the end: * * * but the wise shall understand." These intelligent believers among the living, constitute, in the aggregate, the company with whom Christ entered into covenant, having espoused, or betrothed it to himself; in which betrothal he sanctified it, having cleansed it in the laver of the water with doctrine. In Eph. v. 23, the apostle terms this sanctified company of intelligent virgins an Ecclesia, because they have been *called out* by gospel invitation from among the fools, to become the future rulers of the world for God. He styles them also in ch. i. 23, the Body of Christ, and in the former reference, regards it as related to Christ, as Eve was to the first Adam. He contemplates it in two states—the present, in which it is the Body *to be saved*; and the future, in which it is the Body *saved*. When saved, it will be "a glorious Ecclesia, not having spot or wrinkle, or any such thing; holy, and without blemish, members of his body, of his flesh, and of his bones: Christ and his Ecclesia then being "One Flesh," which at present they are not.

But preparatory to the Ecclesia becoming bone of the Second Adam's bone, and flesh of his flesh, it is necessary that they should become of one spirit, that they should be as He, when clothed with our filthy nature, Sin's Flesh, "holy, harmless, undefiled, and separate from sinners," walking circumspectly, not as fools, but *as wise*, redeeming the time, because the days are evil." Eph. v. 15: for, if we do not establish a character before God for this, it would be a lie against our former selves to exalt us to spotless and unblemished Holy Spirit Nature; for this materiality is the embodiment of the truth, or spirit-developed character of a previous state. An intellectual and moral or spiritual preparation is, therefore necessary as a preparation for *a union* with that nature which Jesus now enjoys, since he became "the Lord, the Spirit."

"This" says Paul, "is a Great Mystery," let us therefore think with precision that we may understand it. We state, then

1. That when a man believes the Manifold Wisdom of God, he is enlightened and has acquired wisdom; he has then oil in his vessel.

2. That when such an one passes through the Laver of the water he is sanctified and cleansed in the process; and thereby betrothed in spirit, or mind and state to Christ.

3. That a man so sanctified, is in soul, spirit, and state, one with Christ; *but not in nature:* for He is no longer flesh and blood:

4. That from the time of passing through the Laver of Baptism until death, is the period for testing the believer's fidelity to the Bridegroom:

5. That if his faith and subsequent practice have been such as to cause him to be accounted worthy of a resurrection to eternal glory, he will, on being approved, after rising from among the dead, become the subject of a change; "his vile body will be made like to his glorious body," in which change, the subject thereof becomes "a member of Christ's body, of his flesh, and of his bones."

6. That when this membership is consummated, the marriage with the Bridegroom is perfected, and Christ and the Bride become the exponents of what is meant by "The Name of the Father, and of the Son, and of the Holy Spirit," into and for which they were baptized.

In Rev. xix. 7, this glorious consummation, *the formation of the Rib taken from Man into a Woman for the Second Adam*, is made the subject of great rejoicing. It is there written, "We may rejoice, and joy exceedingly, and give the glory to God; because the Marriage of the Lamb is come, and his Woman *hath made herself ready*. And it was given to her, that she might *clothe herself with fine linen*, pure and white: for the fine linen is (or signifies) the righteous actions of the Saints." This is that Woman, who, in Rev. xii. 14, is represented as "flying into the wilderness, into her place, where she is sheltered for a time, times, and half a time from the face of the Serpent"—a period of 1260 years, termina-

ting at the marriage of the Lamb. She is still in this wilderness state, which, however, we rejoice to know from the signs of the times, is not much longer to continue. We see from the above testimony, that, at the crisis of the marriage she is said to *have made herself ready;* and that in doing so she *clothes herself* with righteous deeds. This implies that previous to the marriage, she had been engaged in dressing her lamps; and in filling her vessels with store of oil. This dressing her lamps, and filling her vessels, then, becomes a sign that the celebration of the nuptials is at hand. "*It has been given to her*," to know this; and knowing it from the signs of the times she has been enabled to discern, she is making herself ready for the event. This preparation of the Woman, then, is the seventh sign of the times which may be easily discerned by an enlightened faith.

But in what direction shall we look for the sign? If we would look effectually, we must first make ourselves acquainted with what constituted the faith and practice of the congregations founded by the apostles. If we do not know what constituted Christianity in its apostolicity, we shall not be able to know the true character of what we see; nor be able to discriminate between the genuine thing, and its multitudinous counterfeits. We have studied this subject for the past twenty-five years; and as we believe, we are not of that class that is "ever learning, but never able to come to the knowledge of the truth;" we have full assurance of faith, that we can demonstrate the sign, at least to our own satisfaction, if not to that of others, before whose minds the same testimonies and reasons, do not obtain.

We say then, that the sign does not exist in any of the names and denominations of Pædorhantism. When we look into that circle, we see only the darkness of Egypt; and discern an occasional rattle of the bones of the dead. There is no oil in the skull-vessels of those, who can perpetrate the folly of sprinkling a baby's face with the Devil's hate (the de'il is said to hate "holy water") and sign its forehead with "the mark of the Beast," and call it, "Holy Baptism." The lamps of such were never kindled, and can consequently never go out. Such have not even the form of virginity, though it prove to be foolish.

Then, if we turn from these, and take a glance at the immersed, we see Christians, and Campbellites, and Millerites, and Adventists, and Mormons, and Baptists of all other shades and colors; but among them all, the sign does not appear. The Campbellites claim to be genuine apostolicals; but, having been once in the days of our ignorance, a popular advocate among them. we know their height and depth, and length and breadth; while they know little or nothing of what we have acquired, since we turned from the study of their traditions according to the *Christian Baptist*, and the *Millennial Harbinger*, to the writings of the Apostles in connexion with Moses and the Prophets, which they insult by designating as "an old Jewish Almanac." What shall we say of such a people's intelligence when an ignoramus, (and we were not the only one by many that figured, and still figure among them,) is the subject of their laudations, as an intelligent and efficient advocate of their principles! We know well the calibre of this people's ecclesiasticism; and though there are among them people we respect as men, yet we hesitate not to say, that, though they proclaim through the land on every side, "the people of the Lord, the people of the Lord, are we; and wisdom will die with us!"—they "are miserable, and wretched, and poor, and blind, and naked;" being ignorant of "*the manifold* wisdom of God," of "*the revelation of the mystery*," which is the unction of the Holy One, by which alone a wise virgin-lamp can shine at the nuptials of the Lord. They are more infidel, than superstitious; and by that influence have been useful in emancipating many from clerical dominion in days gone by (they have now a clergy of their own, as complete hirelings as the outsiders they used so worthily to denounce) who have since come to know and obey, and rejoice in the truth; as we sincerely hope will many more before the "shout" is raised announcing that the Lord is come.

If we turn from the Campbellites, and look in the direction of Millerism and Adventism, the prospect is dreary in the extreme. A perfect Babel rises up to view! Every thing higgledy-piggledy; rhantists and immersionists, with heads full of all sorts of crotchets, all mixed up together in gospel nullifying confusion. Can any good come out of such a Nazareth? Yea, even this embodiment of foolishness, like Campbellism, has been of use. Out of evil the Lord educes good. The Millerite excitement had the effect of stirring up many to the study of the prophets, by which they have been prepared to receive the truth. Many have separated themselves from the folly, and are filling their vessels with the oil, that they may shine as lamps at the wedding; and we hope that many more will yet become wise, and shine as stars in the bright firmament of God.

The agitation of the waters by these forms of error, has set multitudes to reading

and thinking, which in the great majority of instances, will ultimate in nothing but swelling their caoutchouc globularities to a distension largely disproportioned to their contents. Nevertheless, while this effect is produced on the one hand, many will and have been prepared by the reading and thinking on the other, to "receive with meekness the engrafted word, which is able to save their souls." This result has been developed to some extent. The periodical we edit, the *Herald of the Kingdom and Aion to Come*, in the principles it advocates, is the literary representative of this phenomenon. It contends, without compromise with any form of "sincere faith," for an ingenuous return to first principles, which it specifically defines without regard to any other standard than that of "the faith originally delivered to the saints," which tumbles overboard into the bowels of the great fish, or elsewhere, all one-idea devices for the salvation of the ignorant in their folly and unbelief.

With all these signs, then, unfolded and defined, the reader surely cannot henceforth justly aver that he can discern no evidence that the Judge standeth at the door and knocks. We advise him to bestir himself, and to trim his lamp, and store up oil in his vessel betimes; for assuredly the time cannot be long, ere the cry comes forth from Jerusalem, "the bridegroom is come; go ye out to meet him!" At all events, we shall have done our part, in sounding an alarm, and there we must leave it, in hope that its echoes will not fail to awaken some to an abiding interest in the truth.

March, 13, 1858.

Prophecy of Mount Olivet.

(Concluded.)

These are all the signs precedent of the Desolation of the City and Temple given by Matthew in the first 28 verses of his testimony, concerning the coming of the Son of man in the sense of the last four verses. But in the tenth chapter he gives something additional. There we learn that Jesus informed his disciples, or Apostles more particularly what should be their lot before he came. "Behold," says he, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to the Councils (as narrated Acts iv. and v,) and they will scourge you in their Synagogues; and ye shall be brought before governors and kings for my sake (as in the case of Paul in Acts xiii. 50, who shook off the dust of his feet as commanded, Mat. x. 14; also in Acts xvi. 22, when he was scourged and sent to prison; likewise before Felix, Festus and Agrippa, "Kings and governors" of Judea)—*for a testimony against them and the Gentiles.* * * And YE shall be hated of all for my name's sake; but he that (being the subject of these things) endureth to *the end* shall be saved. But when they persecute you in one city, flee ye into another, (as Peter did Acts xii. 19; and Paul xvii. 14, passim). For verily I say unto you, YE *shall not have gone over the cities of Israel* TILL *the Son of Man be come.*" This is susceptible of no other interpretation than that the Son of Man would come before the Apostles had made their proclamation in all the cities of Judea, or at most of Palestine. The only question which can arise is, how, or in what manner, would the Son of Man come before they had finished their work? Some thought it would be *in person and visible to the nation;* hence this notion favored the appearance of "false Christs." The scope, however, of Messiah's doctrine should have led them to a different conclusion, as will appear from the parable of the Marriage of the King's Son, Mat. xxii. 1. Let the inquirer read; the interpretation is as follows.

Jehovah sent forth the Apostles to invite Israel to receive Jesus for their King. But they made light of the invitation, and spitefully entreated and slew them. This excited the indignation of God against them. What did he do? In the words of the parable "*he sent forth his armies, and destroyed those murderers, and burned up their City,*" or in the language of history, he sent the Roman armies under Titus against them, destroyed them, and burned Jerusalem. In this manner God came against them, the Son of Man came against them; the Romans were the executors of their vengeance against Israel—they came by Titus upon the principle, that he who comes by deputy comes himself.

The destruction of Jerusalem was the breaking off, not of Israel, but of "*some of the branches*" of "the Good" Israelitish "Olive Tree," whose stock is rooted in Abraham "the friend of God;" and these branches, which lie withered on the ground, will, like Aaron's Rod, become full of sap and bear much fruit, by being again ingrafted on the parent tree;" for God is able to graft them in again"—Rom, xi.; read the whole chapter. And this will be effected "when," in the words of the parable, "the King comes in to see the guests."

In the twenty-third and twenty-fourth of Matthew, *two comings* are evidently brought to view; first, that mentioned in the 39th verse of the former, when Israel as

a people shall hail Jesus with acclamation as THE BLESSED OF JEHOVAH; and second, the coming of the Son of Man, *not* "in the clouds of heaven with power and great glory," *but* with the publicity of the lightning to destroy Jerusalem by Titus and his Romans. xxiv. 27, 28.

To the Coming of the Son of Man by Titus, the Apostles refer when they say, as Paul to the Hebrew Brethren, then suffering persecution under the administration of their unbelieving countrymen, "cast not away your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 'For yet a little while (seven years longer,) and He that shall come, *will come, and will not tarry*, x. 36. There was consolation in this, for after the coming, the Jews would have no more power to persecute.

So the Apostle James when he writes to the Hebrews thus—"Be patient, therefore, brethren, *unto the coming of the Lord*, *** establish your hearts: for the coming of the Lord draweth nigh. * * Behold the Judge standeth before the door. c. v. 7—11. This coming of the Lord was nigh some 1800 years ago. James wrote in A. D. 62, and the Lord came 8 years afterwards when his general Titus destroyed the city.

So Simon Peter also writing to Christian Jews referring to the same event, says, "*the end of all things is at hand:* be YE therefore, sober, and watch unto prayer"—1 Pet. iv. 7. The crisis he styles the "Day of the Lord," the "Day of God," and, as a sign of its approach, he records the fact, of there being scoffers, who tauntingly inquired "Where is the (fulfilment of the) promise of his coming?"—These were they of whom Jesus spake in the parable under the similitude of the evil servant, who should say in his heart, "My Lord delayeth his coming." But says Peter, "the Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward (the contemporaries of the Apostles,) not willing that any (of us) should perish (in the coming desolation) but that all should come to repentance. But the Day of the Lord cometh as a thief in the night," continues Peter; even as He said' when he commanded us to "watch; "for," said he, "you know not what hour your Lord come. But this Know ye, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready," my Apostles and Disciples; "for in such an hour as YE think not, the Son of Man cometh. Matt. xxiv. 42.

Of the day and the hour when Jesus should come to destroy the City and Temple no man knew. When he revealed the signs of this national judgment day of Israel, the precise year was hid from all intelligences in the mind of the Father. This was one of "the things of God which no man knew, but the Spirit of God" only—1 Cor. ii. 11; therefore, said Jesus, "of that day and hour (when "Heaven and Earth" the Constitution of Israel's Commonwealth, "shall pass away;" or when "the Little Horn shall cast down of the Host and of the stars to the ground"—Dan. viii. 11.)—knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The fulfilment of the prophecy, however, has revealed the time; for all these things were consummated in July, A. D. 70.

It cannot truly be said that the Son knows not the day nor the hour when he shall come in his glory to ascend "the throne of David his father;" for the time is fixed and revealed in the prophecies of Daniel and John; namely at the end of "1335 days," and "forty and two months." That no man knows certainly, when these periods commence is true enough, but that Jesus knows all about the time there can be no doubt; for the Apocalypse is "the revelation of Jesus Christ, which God gave to him "concerning the things which should happen;" and it treats of time considerably and gives us the precise epoch of his coming in glory.

One thing is worthy of remark, namely, that the Apostles in their epistles only speak of the 'coming of the Lord being nigh,' and 'the end of all things being at hand,' when they write to Christians of the Jewish nation; when they write to Christians of the Gentile race, they speak of it in terms which manifestly refer it to a remote period, while yet indeed they exhort them ever to be expecting it.. Thus in 2 Thess. 2, his coming in glory is made contemporary with the destruction of a power, which in Paul's time had no existence. Other instances might be named, which, however, is unnecessary at this time. We proceed with the prophecy.

Verse 29. "Immediately after the tribulation of those days, shall the Sun be darkened, and the Moon shall not give her light, and the stars shall fall from Heaven, and the Powers of the Heavens shall be shaken."

In Mark xiii. 24, it reads, "But in those days. after that tribulation." In Luke xxi. 23, it stands thus: "there shall be great

distress in the land (of Judea.) and wrath upon this people (Israel). And they shall fall by the edge of the sword, and shall be led away captive (as Moses foretold) into all nations: and Jerusalem shall be trodden down of the Gentiles UNTIL the TIMES OF THE GENTILES be fulfilled." Was not this tribulation?" Has any greater ever happened to Israel? No; and Jesus has declared no greater shall befal them. "Those days." What days? The Days of that Tribulation, when they should fall by the edge of the sword, and "the Lord should scatter them among all people, from the one end of the earth unto the other"—Deut. xxvii. 64 — then continues Luke "there shall be signs in the Sun, and in the Moon, and in the Stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear (read James v. 1–6,) and for looking after those things which are coming on the earth (land;) for the Powers of heaven shall be shaken."

Now, we ask the reader, what he would naturally expect from such national tribulation as this? The Temple destroyed, the Metropolis and other cities of the kingdom burned, the "sword of God (and "the wicked are his sword") bathed in the heaven," the political rulers slain or dispersed, the religion of Moses suppressed, the priesthood as an order annihilated, and the people scattered to the four winds :—would he not in view of all this say in the glowing imagery of prophecy, that "the Sun" of Israel was eclipsed, or "darkened," its Moon no longer gave its light, its Stars fell from heaven, and the powers of its heaven were shaken? Such was the fact; for the Executive and Aaronic and Levitical Hierarchy were abolished, and the Nobles of Israel fell from their high estate, and the subordinate powers of the State were shaken, but not entirely abolished, by this notable revolution, so fatal to the Jewish Kingdom, but, as Titus regarded it, so glorious to the Roman arms, that its renown was perpetuated by the sculptor upon the Arch, whose ruins still adorn the environs of Rome.

All this happened "*immediately after the tribulation* of the siege; and thus far, and thus far only, is the Prophecy of Mount Olivet accomplished. Between the 29th and 30th verses, *there is an interval of many centuries.* In the interpretation of this part of the record most have been mislead by the phrase "*and then.*" They have supposed, that the "then" had reference to the time of the shaking of the powers of the heaven, &c., and this shaking they take to be yet future. But, we observe that "then" merely indicates *order of events in the prophecy*; as if we should say, the Danes defeated the Anglo-Saxons, and in those days, after that tribulation, Alfred the Great reigned sole monarch of England; *and then* Henry the Eighth, *and then* George the Third. Now, no one instructed in English history would suppose we meant, that these three kings reigned in the time of the tribulation, immediately after, or contemporary with it; or contemporarily with each other, or immediately successive to one another in the order named; but that they were sequent reigns, having intervals of several generations between them.

Now the same rule will help us to understand the passage before us. The prophecy has relation to the Jewish nation. Of the interval between their *dispersion* and *restoration*, it takes no farther notice than to state, that the City shall continue subject to the Gentiles until the period allotted to the continuance of their monarchies and Republics shall have expired. The order of events concerning Israel and their King is *first* the Tribulation; *second*, the subversion of their Government as constituted by Moses; *third*, the appearance of the Son of Man in his glory, which implies the Restitution of all things pertaining to David's Kingdom as constituted by the New Covenant — (Acts iii. 31; xv. 11–17.); *fourth*, the great mourning of the Tribes of Israel, which will succeed their recognition of Jesus as their Deliverer from the power of Rossi, Prince of Mesech and Tubal (see Zech, xii. 8–14; Ezek. xxxviii, xxxix); and *fifth*, the gathering in of the residue of the Ten Tribes which are dispersed from one end of heaven to the other; and this brings us to the close of verse 31.

From verse 32 to verse 30 of chapter xxv, as we have said, Jesus illustrates by parables how the Apostles and their contemporaries though they knew not "the day or the hour," should know of the proximity of the Desolation; also of the necessity of vigilance, as it would come upon that generation as unexpectedly as the Deluge came upon the Antediluvians, or a thief breaks into a man's house.

Another parable he gave to his Apostles illustrative of the necessity of watching the signs of the times. This was that of the Ten Virgins. The moral of the fable is this—Watch, therefore, for YE (my dis-

ciples to whom I now speak) know neither the day nor the hour wherein the Son of Man cometh." This is obviously a warning to those who heard Jesus deliver the prediction of the events coming upon the generation of Jews then living. But we shall treat of this parable more particularly hereafter. We pass on, therefore, to the parable of the traveling absentee, which is illustrative of the declaration c.xxiv. 12, that "the love of many shall wax cold" before the time of the desolation; therefore they "*hid the talent in the earth*," and became lawless. Another class of primitive christians allied to these is also represented under the similitude of the "Evil Servant," verse 48, who says "*My* lord delayeth his coming;" and began to smite his fellow servants, &c; thus verifying the saying of Jesus "many shall be offended, and shall betray one another, and shall hate one another." Peter speaks of this class of his contemporaries in 2 Ep. 3, 9.

Concerning the punishment of these "evil" and "slothful" Christian Israelites, Jesus said he would come at an hour he was not aware of, and "cut him asunder, and appoint him his portion with *the* Hypocrites; *there* (in their portion) shall be weeping and gnashing of teeth," cxxiv. 51; and "cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth, xxv. 30. THE Hypocrites, by eminence, who are these? The Scribes and Pharisees whom Jesus denounced as "hypocrites" in c. xxiii., whom he consigned to the damnation of hell," or that *gehenna* which was to come *upon* them, when the "measure of their fathers" should be filled up by the righteous blood" they should shed, till they should consummate their iniquity by the murder of Zacharias, son of Barachias, between the Temple and the Altar.

Speaking of the same character, Peter says, "these, as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not; and shall utterly perish in their own corruption: * * spots they are and blemishes, sporting themselves with their own deceivings *while they feast with you:* having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children; *which have forsaken the right way*, and are gone astray. * * These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness (outer darkness") is reserved for ever, &c." Read the whole context from 2 Ep. ii; iii–to ver. 13. Also Jude, commencing "For there *are* (not shall be) certain men crept in unawares, &c. to verse 19. But to return.

At verse 31 of ch. xxv, Jesus directs attention to the Epoch of his Glory. And here is the interepochal interval again of which no account is taken in the prophecy. Part of the same interval obtains between the 39th and 40th verses of Dan. xi.—an interval, of which 1786 years have already elapsed, and of which the remnant of the "forty-two months" yet to expire, when the Beast will cease to continue, will fill up the complete measure. At that period, when this interval shall end, then "the Son of Man shall come in his glory, and all the holy angels ("the saints" spoken of in Enoch—Jude 14; by Paul—2 Thess. 1. 7; 1 Ep. iii. 13: Rev. xix. 14.) with Him, THEN shall He sit upon the throne of his glory," which is the "Throne of his father David"—Isaiah ix. 7; Luke 1. 32.

Let it be remembered then, that between these verses, namely 30 and 31 of ch. xxv, there is an interval of many centuries, of the events of which no notice is taken in the prophecy. It is the period of the Dispersion of Israel into their enemies' lands, and of the treading under foot of Jerusalem by the Gentiles. We are living in the end of this interval, called the "Times of the Gentiles"—times during which they have the ascendancy over the Natural and Spiritual Israel. By the Natural, I mean Israel according to the flesh; and by Spiritual, Israel according to the adoption. These two classes of the Commonwealth of Israel, have suffered in common during this interval; the one, for rejecting Jesus, the other, for defending the Ancient Gospel and testifying against the Apostacy; and they will both have the ascendancy together in the Future Age; the former, as the most illustrious of the nations; the latter, as the Sovereign and Immortal Rulers of the World with Christ the Lord.

We have been greatly amused, yet sorry, to see the abortive efforts of worthy individuals to unravel the mysteries of the Prophecy. We have beheld them plunging from bog to slough, and from mire to quicksand, in search of signs in heaven above, sights among the nations beneath, and roarings of the boisterous sea during this interval as events fulfilling the twenty-fourth of Matthew! The appearance of "false Christs" has been traced from the days of Barchochebas till a recent period;

and signs in the Sun, Moon, and Stars for the last 80 years! A meteoric shower, or an unusual snow-storm; or perhaps, more shipwrecks at sea, and bankruptcies on land—have all been pressed in as illustrative of the Coming of the Son of Man in his glory! What solemn trifling is this! Matthew and Mark testify that Jesus said "*this generation* shall not pass TILL all these things be fulfilled." The phrase "this generation" does not refer to the whole interval from the first to the glorious advent of Messiah during which Israel should exist. It refers only to the then existing generation contemporary with Jesus, which did not pass till the things predicted of the Desolation were all accomplished. I am aware that learned men have rendered this passage "this Race shall not pass;" but we depend not upon Greek criticism to get at the true import of the phrase. They have been misled by the order in which the text occurs. Jesus had been speaking of collecting the elect from the four winds in verse 31, when therefore, he said in verse 34, "this generation shall not pass, till all these things be fulfilled," they asked themselves What things? And reply, the appearing of the Son of man in the clouds of heaven with power and great glory, &c. But they mistake the purpose for which the parable of the Fig Tree was given, of which this saying is the application. The similitude was given to men of that generation to show them after what manner they might know of the accomplishment of the Desolation being at hand. It has relation to this epoch, and not to the coming of the Son of Man in glory. The Fig Tree is a symbol of the Jewish Nation planted, and cultivated in Judea. In the days of Jesus, the branch was "yet tender" and it put forth leaves, showing that its life was not extinct. Jesus and the Apostles manured it, after the simile of another parable, and the consequence was, the developement of many of the signs which preceded the desolation; for the word of the gospel fermented in Israel, like leaven in three measures of meal. As, then, they knew of the approach of summer by the shooting of the leaves, so might they know of the approach of the Desolation, when *they* beheld the results he had detailed in the first 28 verses. "So likewise YE, when YE shall see all these things, know that it is near at the doors." Can any language be more precise in designating persons? "When *ye*' of this generation "shall see these things, &c." I cannot tell you "the day and hour" when I shall come to desolate the city and temple; but "Verily I say to you, *this* general tion shall not pass, till all these things be fulfilled."

But they say *genea* means *race*, and in the Four Gospels of Dr. Geo. Campbell it is so rendered; it means, therefore, that Israel shall not be lost, like the ancient Romans, in the nations, or other races of mankind, till all be accomplished. If we concede this to be the true rendering, then, let it be rendered so in all passages *relating to this subject*. Thus, we must read Luke xvii. 25 as follows:—"as the lightning, that lighteneth out of one part of heaven, shineth into the other part of heaven; so shall also (the coming of) the Son of Man be in his day. But first must he suffer many things, and be rejected of *his race*." It is *genea* in both places; but, we see no good reason why the common translation should not stand; we see many, why it should remain unaltered. Were it rendered *race* in Matt. 1. 17 it would be nonsense; as, "all the *races* from Abraham to David were fourteen *races;* and from David until the carrying away into Babylon fourteen *races;* and from the carrying away into Babylon unto the Christ fourteen *races!*" It is the plural of *genea* in all these places. So that according to this there were *forty-two distinct races* from Abraham to Jesus! But to this rendering they do not agree, and neither do we. We prefer a translation which will suit all these texts, and make sense, and that is effected by the word *generation*. There were *forty-two distinct* GENERATIONS *of the Abrahamic* RACE, from its Founder to Jesus the Messiah. This is intelligible.

What are the facts? The facts are, that Jesus did suffer many things, and was rejected of the generation of his contemporaries; and, before that generation was supplanted by another, many came in his name, and deceived many; his Disciples heard of wars and rumors of wars; nation did rise against nation, and kingdom against kingdom, and there were famines, and earthquakes, and pestilences in divers places of Palestine; the unbelieving Israelites did deliver up the Apostles and their brethren to be afflicted, and they did kill them; they were hated of all nations for the sake of Jesus' name; many Christian Jews were offended, and betrayed and hated one another; false prophets, or teachers, did arise and deceive many; iniquity did abound, and the love of many did become cold; the gospel was preached in all the world: all these things, I say, did come to pass before that generation passed away; for John, and many others,

who heard Jesus foretell these events, lived to behold them even to 30 years after the Desolation.

What further fact happened before that generation passed away? The Disciples beheld the Abomination of Desolation, spoken of by Daniel, standing in the Holy Place; they beheld Jerusalem encompassed by armies; they themselves fled to the mountains; they came not down from the house-top to take anything out of their houses, nor did they return from the field to take their clothes. Of two in bed together, the one escaped to the mountains, the other remained behind incredulous of the end being come; of two grinding together, the one fled, the other, remained; and of two laboring in the delfi together, the one fled, and the other, staid behind: "Where, Lord" did they remain, or where were they left? And Jesus answered "Wheresoever the Body, thither will the Eagles be gathered together—Luke xvii. 47—in other words, they will be left in Jerusalem and its suburbs, and there be devoured by the Roman Eagles.

But we again inquire, what further facts were elicited before that generation passed away? We reply, that the Apostles beheld their countrymen, both infidel and many Christians, "eating and drinking (riotously) marrying and giving in marriage to the very last. as in the days of Noah; —buying, selling (James iv. 13) planting, building, as in the days of Lot; they heard many, whose first love had yielded to indifference, and even lawlessness, tauntingly demanding of them in the midst of all the signs of the times around them. "Where is (the fulfilment of) the promise of his coming?"—Surely "He delayeth his coming!"—They beheld them, like wsahed hogs returned to their wallowing in the mire" or "like dogs to their vomit;" they beheld them slumbering and sleeping; they heaid them complaining of the wearisomeness of continual watching;—when they beheld all these things, and remembered their Lord's inquiry, "when the Son of Man cometh, shall he find faith in the land?"—they would, doubtless, be ready to say, 'Lord, thou wilt find almost none!" Thus, when his army did come to burn the City, and subvert the Commonwealth, it came upon those disciples, who had become heedless," unawares;" for "as a snare the Desolation came on all them, that dwelt upon the face of all the land—*passes tees gees*;" but those of them, who had "taken heed to themselves," according to the word of the Lord, were accounted worthy to escape, and thus stand unharmed before him. Luke xxi. 34-36.

These facts are stubborn things, and "chiels that winna ding;" and we respectfully invite the attention of Second Adventists and such like to the exposition of the whole prophecy as we have presented it. We invite their leaders to set it aside, or admit its correctness, and circulate it far and wide for the information of their brethren. We also recall the attention of all the religious editors to our exposition of the last five chapters of Daniel, especially to that of the eleventh from beginning to end, set forth in Anatolia. If we have erred we desire to be corrected; if we have exhibited the truth, we call upon all men to receive it, and upon all editors to give it circulation. Truth is truth, and of great price, by whomsoever developed. We would not boast vaingloriously; for we have nothing, which we have not received. Our interpretations of these great prophecies are unique as far as we know; they are at variance with all others extant; we believe them the only true expositions, or we should not have troubled the world with them. We have arrived at them, by rejecting all authority; and, by working with the Word of God in one hand, *as declarative of what shall be*, and Authentic History on the other, *declarative of what has been*, we have exercised reason in comparing scripture with scripture, and in applying History to Prophecy: thus we have elaborated our conclusions, which are before the reader.

The Scriptures plainly teach a coming of Messias as a sufferer; a coming of the Son of Man to desolate Judea; and a coming of the Son of Man with power and great glory. The last coming is regarded in scripture, as *second*, because, then he is as apparent to the world as when he first came, and indeed more so. Were all his *private* manifestations reckoned, *we* could not count them; for they are not particularized, though they are generalized, in Scripture. He *appeared* to the woman in the garden after his enlargement from the tomb he *appeared* to the two disciples on their way to Emmaus; he *appeared* to the ten in the absence of Thomas: he *appeared* to them when he was present; and he *appeared* to 500 at once, probably when he was taken up from them, and borne away from them into the far country, to which he travelled. Here are five appearings, a few only of the whole number indicated in the saying, "to whom (the Apostles) also he showed himself alive af-

ter his suffering, by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the Kingdom of God."—Acts 1. 13.

After his ascension, he *appeared* to Saul on the road to Damascus; and in that city he appeared to Ananias. Subsequently he *appeared* to Paul in Corinth; and on another occasion while he was praying in the Temple. He also *appeared* to Stephen; and finally, to the Apostle John in the year of the Christian Era 98, which was about 26 years after "the Coming of the Son of Man" to "destroy the murderers, and burn their city"—Matt. xxii. 7.

But, listen to this, O ye Universalists, who make the destruction of Jerusalem the Common Sewer of all your difficulties, Jesus revealed to his beloved disciple, then an exile in Patmos, on account "of the word of God, and for the testimony of Jesus Christ," about 30 years after that event, that he would "come in the clouds, and every eye shall see him, and they which pierced him; and all the kindreds of the earth shall wail because of Him: even so, Amen!" Has every eye beheld him since John placed this on record? Has the Jewish Nation, who pierced him by the hands of sinners, seen him, not since John's exile, but even since they crucified him? Has every eye beheld him coming in the clouds, since he was taken up into heaven; much less since John wrote this in Patmos? Have all the "kindreds of the earth," or Tribes of the Land wailed because of him since then? Nay, more; but, in the apocalyptic record of the things to happen, subsequently to the time they were written—we have announcements of his appearing to reign with his Saints on earth—c. v. 9—will ye tell us when this occurred? Of his appearing contemporary with the downfall of existing governments and the separation of the dead at the end of the sounding of the Seventh Trumpet, c. xi. 16–19—will ye tell us when this event astounded the faculties of men? Of his standing upon Mount Zion encompassed by the redeemed *from among* (not all) men, who are the Frst Fruits unto God and himself, and in whose mouth is found no guile—c. xiv. 1–5;—will ye tell us, ye reckless "theologists," when the inhabitants of Palestine beheld this glorious phenomenon, since the pen of inspiration noted it for the consolation of believers? Of his appearing under the pouring out of the sixth, which is the present vial, clothed in a vesture dipt, or baptized, in blood, and accompanied with squadrons of celestial horse —c. xix. :—will ye tell us, ye bold apologists for sin, when, since Patmos arose from the waters of the Great Sea, did this glorious phalanx, marshalled by The Word of God, ever joined in deadly combat with "the kings of the earth" and their embattled hosts? But what need I say more? "Shut the book;" for to you it is sealed: or become "*wise*," that it may be opened to you: for "the wise shall understand; but none of the wicked shall"—Dan. xii. 10, Cease then, to pervert the right way of the Lord; and "become fools, that ye may be wise."—1 Cor. iii, 18.

Amid all the multitude of appearings, then, there is one, which is *by eminence*, the Second Appearing of the Son of Man, "with power and great glory;" and none, but those, who in Scripture are styled "the wicked," would be so absurdly ignorant, as to affirm, either that it happened at the Destruction of Jerusalem, or will be a revival of spiritual influence merely among men. Daniel speaks of it in glowing language ch. vii, "I saw," says he, "in the night visions—and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Read the whole chapter. This kingdom the Son of Man, has not yet received; it is appointed for him, and he has gone into a far country to receive it. When he returns, He will come with power" to take possession of it; and in doing so, all contemporary "thrones will be cast down;' and he will ascend the "throne of David his father," whose sceptre will then rule over the universal world. When this obtains the Future will then have become the Present Age.

This Second Appearing of the Son of Man is the coming to which the attention of us, Gentiles, is directed by Paul in his epistles: "from heaven," says he to the Philippians, "we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Has he done this? "When Christ our life shall *appear*, then, shall ye also appear with him in glory.—Col. iii. 4."—and, "to them that look for him shall he *appear* the Second Time without sin unto salvation"—Heb. ix. 28;—and "when he shall *appear* we shall be like him; for we shall see him as He is"—1 Jno. iii. 2. These are the appearings upon which we place our hope.

THEN shall the Son of Man separate the nations one from another; and being then King, he shall say unto them on his right hand, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." THEN he shall drive from him the cursed "into everlasting fire, prepared for the Devil and his Angels;" or "the Beast and False Prophet that wrought miracles before the Beast, with which he deceived them that had received the mark of the Beast, and them that worshipped his image"—Rev. xix. 20—symbols, which in the aggregate are styled "the Dragon, that old serpent, which is the Accuser and Adversary," or the Devil and Satan—xx. 2.

"And these shall go away into everlasting punishment; but the righteous into Life Eternal." Matt. xxv. 46. From this, and the context, we learn, that the punishment in store for "the Devil and his Angels," will also overwhelm them who are not the Lord's. Whatever the everlasting punishment is, this is obvious, it is not life; for life is the eternal reward of the righteous. It is something then opposed to life. It is an "everlasting fire" interprets some one. That is true if the common version truly express the sense of the original; for it is so written. But the wicked are to be thrown into this everlasting fire. It is everlasting fire before they go in; something else, then, not the wicked, is the fuel of the fire This Lake of Fire "consumes the wicked into smoke," while it still continues to burn. The phrases "everlasting fire," "everlasting punishment" are expressive of the *agent* and the *result* of its action upon those who become the subjects acted upon; what the punishment is intrinsically is obvious from the known action of fire upon flesh, and the antithetic declaration, that the righteous shall "go into life eternal." As Jesus and his Apostles taught the same doctrine, a few passages from their writings will make the matter plain to the meanest capacity.

"He that believeth not the Son, *shall not see life*" says John 1 Ep. v. 12. There is no quibbling here. The declaraton is plain that such a man shall not have life; and a man without life, every one knows, or aught to know, is dead. "The wages of sin is death"—Rom vi. 23. It is simply affirmed to be "death," not "eternal life in misery" as theologists say! "To them that perish, we (the Apostles) are the savor of *death unto death*," or as Macknight has it, and Campbell endorses it, "death *ending in* death" 2 Cor. ii. 16. Is not death ending in death eternal? And to be subject to such a death, is not that an eternal punishment? In the same passage, Paul contrasts it with *life ending in life*, which is life as eternal, or final, as death which ends in death. And furthermore, we see that to "*perish*" is to die a death that ends in death. Let our wiseacres look at this!

"He that soweth to the flesh, shall of the flesh reap corruption'—Gal. vi. 8. If a man would know what "corruption of the flesh" means, let him watch the process on the "washed hog returned to its wallowing in the mire," or the "dog returned to his vomit" after death has seized upon them. Such is the destiny of those "who sow to the flesh."

"The Lord Jesus, shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with *everlasting destruction*, &c." 2 Thess. 1. 7. 8. Paul teaches the same doctrine here as in 2 Cor. ii. 16. "Death ending in death" is an "everlasting destruction" as complete as can be devised. There is no such thing as *incorruptibility in death* for the wicked, unless it can be proved, that they will be converted into fire-proof petrifactions more incombustible than asbestos itself!

"He that overcometh shall not be hurt by the Second Death"—Rev. ii. 11. "But the fearful, and unbelieving, &c., and all liars, shall have their part in the Lake which burneth with fire and brimstone; *which is the Second Death.*"—c. xxi. 8. This burning and sulphurous lake is obviously the same Jesus terms "Everlasting Fire." This death ending in death is second, because the subjects of it died before, the common death of all men, righteous and wicked. But Jesus hath said, that the latter shall arise to suffer punishment, which he styles "the Resurrection of Damnation." When the damned are raised from mortal sleep, they are hurled into the burning lake, and utterly consumed; and because they are never redeemed from this death;—never brought to life again, it is an eternal punishment—co-extensive with the life of the righteous, or the existence of God.

Thus ends the Prophecy of Mount Olivet, extending from Moses, who flourished 3200 years ago, to the opening of the Future Age, when Messiah shall be seated upon the throne of his glory; with a world at peace, and obedient to his victorious laws.

EDITOR.

Ecclesiastical Affairs.

A Certain Few at Geneva, Illinois, styling themselves the Church.

Dr. Thomas. Dear Sir: In introducing myself to you, I would say that I am acquainted with you as a reader of the Herald, and while I may differ from you some in the matter of expediency, in the main I respect you as the published of truths I hold dear to my heart, though I perhaps cannot address you as a brother in Christ. I feel convinced that you will listen to a matter of simple justice. I will speak to you therefore as one with you, for I cannot believe that any others have the words of Eternal Life—one Lord, one Faith, one Baptism. My sympathies are with this people, and my only desire is in this connection, that they glorify God and honor him before men. You will probably have seen the extract from the Banner (which I enclose,) in relation to Miss Mary Hayes, and from documents in her possession and other sources being well persuaded that she has been most unjustly treated by a congregation of persons at Geneva, calling themselves the Church, who appear to have been combined in this matter, if not for the purpose (primarily) of cheating her out of hard earned subsistence, at least I may say, that they have combined to shield the wrong doer or doers and apparently cherish him or them, while she the injured one whose only sin appears to have been that she was so anxious for her rights as to make herself an unpleasant companion for them; while she the injured one has now to submit to this last indignity. Thus adding insult to injury, in publishing her name abroad as a person not recognized by them as a Christian; and believing, sir, that it becomes me and all who know the truth, desire its diffusion and the advent of that glorious time when righteousness shall reign, oppressors ruled out, and we be thought worthy of a place beside him who is the Just One: I say that we should endeavor to repair the great injury that has been done to this lady by thus depriving her at her time of life of her living, and that too by false representation, and then sending her abroad penniless, with the reputation of being without a christian character, so far as they could accomplish it, seems to demand that you—for I am persuaded that you know most of the facts in this case—that you neutralize the effect that may have been produced by the publication of the article referred to in the Banner, as much as in you lies, either by a counter notice in the Herald, or in such manner as shall seem best to you. Hoping that this case may eventuate better than present prospects seem to indicate, and that either through your instrumentality, or a proper sense of honor in the parties offending, full justice may be done to this sister.

I subscribe myself your well wisher in the cause of the anointed one.

B. Stillman Mills.

Chicago, Ill. Oct. 2, 1860.

THE "ENCLOSED EXTRACT" FROM THE "GOSPEL BANNER."

Mr. Editor,—Dear Bro.:—Will you have the kindness to publish the following

NOTICE TO THE CHURCHES.

Whereas, Miss Mary Hays, who was heretofore a member of the Church of Christ assembling at Geneva, Ill. has, by her wilful neglect to hear the Church, in compliance with the law in Matthew xviii. 17, brought herself under the penalty of the law, which says "if he neglect to hear the Church, let him be unto thee as an heathen and a publican," we therefore give notice that we no longer fellowship her as a Christian sister.

In behalf of the Church, at Geneva Ill.,

H. B. Peirce.
Geo. D. Wilson,
Thos. Wilson.

In the same batch of letters awaiting our arrival from Virginia containing the above, we found others inviting our attention to this "*Notice to the Churches.*" One of our correspondents from the Fox River region says:—

"At the request of several brethren residing at St. Charles, Kane Co., Ill., I have sent you the enclosed "protest," with the request that you will publish it, or something to the same effect.

"It is the opinion of all outsiders of the Wilson family, which impudently designates itself *the Church*, that the publication of the Geneva Edict in the Gospel Banner, is an outrage upon common decency, and a perfect disgrace in the eyes of all thinking persons. To excommunicate a poor defenceless woman—a woman who is alone and without any means of redress, and who has been (in the eyes of lawyers in this location,) surreptiously swindled out of some fifteen hundred dollars, (the hard earnings of a lifetime,) simply because she refused to comply with the unjust decision of a *committee of three*—members of the *same family* which appointed them to act; and this, long after she had formerly withdrawn from this "novel specimen of a latter day church," is an anomaly in the annals of ecclesiastical discipline; but there seems to be some truth in the old adage that "the gods first make mad whom they would destroy," and truly the member s of this executive committee, at this critical juncture must have been mad, or very much allied to it."

This "executive committee of three," having presented itself before the public and "the churches," should not be offended if, in answer to a question from the same, their acquaintances should tell said public and the churches *who they are* that have thus zealously taken upon themselves to denounce our sister so ungallantly and cruelly aggrieved. Of our own knowledge we can certify nothing upon this point; therefore, must let our correspondent reply.

One of them says, "Henry B. Peirce is an elder, nephew to Mr. Benj. Wilson, editor of the Banner, a free mason, a notary public, a member of the 'Geneva Wide Awake Club," who marches to the military music of the fife and drum, dressed in uniform—a glazed cap, a glazed cape, and a torch, and a hurraher for Abe Lincoln, &c."

"Thomas Wilson, an elder, also a member of the same club; also secretary to the Geneva Club, Secretary to the Geneva Publication Company, Secretary of the North Western semi-annual Conferences, and Secretary of the Geneva Wide Awake Club, with uniform, &c. &c.

"George D. Wilson, an elder in the Geneva Church, who dogmatically asserts that the Jerusalem spoken of in Rev. will actually descend in the shape of a large edifice fifteen hundred miles high, fifteen hundred long, and fifteen hundred broad, built of stone, jasper, &c., and all who believe contrary are heretics or infidels. This same George is a regular butt for the Wilson's boys, and a perfect laughing-stock to all who best know him."

"These three astute gentlemen have been placed by the Wilsons at the head of the church to arbitrate and declare, and settle all questions of difficulty between knaves and christians. This learned committee are impressing their hearers with the importance of the Signs of the Times, and the proximity of the Second Advent. Truly, what are we coming to!

"It is indeed a bad job for poor Miss Hayes, although she occasionally gets a little agitated on the "subject of money," and who would not? But is she therefore to have her name branded as an infamous Jezebel by a clique of pious, long-faced knaves, whose past deeds in England and this country are a disgrace to the profession they make."

Our correspondent having answered the question, "Who are the signers of the edict?" we proceed to lay before "the churches" the

PROTEST.

THAT, whereas a part of the Brethren assembling as a Church at Geneva, Kane Co. Ill., in the last number of the Gospel Banner, a monthly publication, published at the above named place, have committed the outrage of publishing Miss Mary Hayes, that they "no longer fellowship her as a sister," and thereby convey the idea, that she is unworthy of christian fellowship.

We, the undersigned of said Church do hereby declare that we consider the expulsion of Miss Mary Hayes from the Church at Geneva as unjust as it is unscriptural.

F. T. McCURDY,	A. R. McCURDY,
M. H. FREEMAN,	ELIZA A. FREEMAN,
GEO. THOMPSON,	E. UNDERWOOD,
MARIA UNDERWOOD,	O. O. BAIRD,
EMILY BAIRD,	JOSEPH COCKROFT.

Saint Charles, Kane Co. Ill., Oct. 1, 1860.

QUESTIONS ANSWERED.

SUCH is the protest signed by ten, who are well informed concerning the things whereof they affirm as reported to us. From one of the signers we have received the following questions to be answered.

1. Was there any letter written by you, or of your knowledge, or by any other person to call forth the spirit which is exhibited in Benjamin Wilson's, Joseph Wilson's, and Peter Innes' letters against Miss Hayes, written to you or other brethren in New York? If so please say

Answer. We have never put pen to paper in relation to Miss Hayes' affair down to the present date (Nov. 6, 1860.) Brother McDonald of Newark, has sought to obtain redress for our sister in writing to some at Geneva, but without any favorable result. We received letters against Miss Hayes from Geneva; but knowing her to have been a lady of good repute in all the public situations she has held in England and America, as abundantly proved by the many testimonials in her possession which we have read; and knowing that at that time the opportunity of our serving her effectually had not arrived, we paid no attention to the documents received.

2. Was there anything in the character of Miss Mary Hayes, in word or otherwise, that would call forth such letters against her? If so, you can say,

Answer. This has been answered in effect in our former reply. Miss Hayes' character within the knowledge of all her acquaintances in these parts, as far as we have the means of knowing, has been strictly good, and highly respectable. She resided two

or three weeks in my house, after her return from the west, and conducted herself unexceptionably. I know of nothing that can justify the course pursued against her.

Having replied to these queries to the best of our knowledge and belief, we proceed to lay before the reader the following extract of a letter from a brother in Kane Co., Ill, to a sister in the faith, residing in these parts. It will speak for itself. He says,

"It is now sometime since I have had the pleasure of seeing you, but was pleased to receive your kind remembrance of me from sister Hayes.

"Truly the age is passing away, and we with it. 'The day is far spent, and the night is at hand'—a night waxing toward the dawn. Welcome, since we have put off the works of darkness, and have put on the Lord Jesus, being renewed by his knowledge. But a little longer (and measuring from the fleeting character of time past, O how little!) and we shall have filled our day like one hired to perform his ten hours' labor, and we shall receive as our work has been; for flesh-service, corruption; for spirit-service, life.

"But are these things really so? Or is it only a dreamy notion of the past? Can it really be, that we shall receive things in body, according to what we have done, good or evil? That we shall have to give an account of ourselves to God, as the laborer to his master before he receives the thing stipulated for? Do I believe it? Do you? Do brethren forming congregations of sainted ones believe the pure and unadulterated word, obedience to which is able to save their lives? And how, Oh, how, are we to know it? Hark! "By their works shall ye know them." How! "Do men gather grapes from thorns, or figs of thistles?" No! "Does a fountain at the same fissure send forth both sweet and bitter water?" We know that nature is more consistent with itself than this; and consequently argue that God's power to regenerate and sanctify the affections of the believer, being deposited in his word for faith, is to be drawn off from that great reservoir of life by abiding in his word; and having his word abiding in us, thus having the spirit dwelling in us by the word of the God of life as the apostles of the Son had the spirit dwelling in them, to eliminate the word.

"But we are told that 'we are saved by knowledge.' We gratefully acquiesce in this. 'By the knowledge of Him, my righteous servant shall justify many.' How? Remitting their sins. To know Him is therefore a great knowledge; and by the blessing of our Father in the heavens, upon the labors of our excellent brother Thomas, we have been helped with a great help. God be with the man, and make him still a blessing to a multitude. In this locality, however, we have much cause for sorrow and continual trouble; not because of a lack of knowledge, but rather of a lack of good behaviour as children, sons, daughters, heirs, &c., &c.

"I am truly sorry to burden your mind with this intelligence; which, however, I presume will be nothing more than a confirmation of what you already know; and it is only from a hope that the HERALD will, as it assuredly can, speak loudly upon the good behaviour of as many as have professed to have received the 'Heavenly calling.'

"Sister Hayes read to me poor Peter Innes' reply on her particular business. He first takes fifteen hundred dollars from her, and then blames her for complaining! So, also do they of Geneva. I have said little about the matter as yet, but if ever an effective opportunity occur, I will not be backward in giving them my mind on their conduct towards her. Judge you of the rectitude of conduct pursued by said Peter and his confederates in this particular business of filching this poor woman's means of living in her advanced age from her; compelling her to seek for charitable aid at the hands of strangers; and in the meantime will not even hear her complain; but told her last week (this was written June 27, '60,) that upon any other subject they would give her audience, but on the matter of the recovery of her money, or upon things pertaining to it, they would not allow her to speak in their presence."

"Sister Hayes leaves Fox River shortly to take up her residence in the 'Strangers Home" in Chicago. Oh my friend, the tender mercies of the wicked are cruel. But under the garb of a godly exterior, the public has been basely filched out of eleven thousand dollars by this said professed disciple, backed up as a paragon of purity by the Wilsonians of Antiporkiana.

"You may think I am sensorious. But I am not. Would that matters were otherwise! But 'the whole head is sick, and the whole heart faint!' May they speedily return doing first fruits."

This business as it stands is a very disreputable affair. We had studiously avoided saying any thing about it in the Herald, being desirous to keep all such matters from the public, which is ever ready to seize on any thing by which it can hinder the truth.

But the affair has got beyond our control. The young men called "elders" by our correspondent, have imprudently addressed "the churches," and so invited their attention to what ought never to have appeared in print. They have denounced a lady to these churches, whose only imprudence we have been able to discover is that she may have talked of her wrongs somewhat too freely. We have conversed with brethren and friends of the truth, as it is our privilege to do, seeing that we all suffer in the obloquy brought upon us by the misconduct of those who profess to believe with us. We have expressed our burning indignation at the utter spoliation to which our sister has been subjected. We have been blamed for this by some of the parties concerned. We can not help it. We have stated the case as we have received it from Miss Hayes, and the documents laid before us. There may have been some error in detail; but the broad question is patent to all, namely, that Miss Hayes left these parts in good repute, made a confidant of the editor of the Banner, who introduced one who was a stranger to her, to whom, on his recommendation, she too confidingly loaned fifteen hundred dollars which was at first well secured; but that afterwards she was advised by said editor, *in a note we have seen*, to transfer the mortgage from that which was good to that which was relatively worthless and insufficient (a hall built upon the top of another man's house in which we have spoken) on the plea of serving a brother in distress; that she reluctantly yielded, but did so in faith of Mr. Witson's recommendation, and at the earnest supplication of the borrower, who solemnly promised *prompt* payment of the interest, which, on losing her situation for her faith, was her only support. The borrower failing in this, and her confidence being shaken, she sought the aid and protection of the editor, who brusquely disclaimed all responsibility in the case. From this time her case became hopeless. The mortgage is contemptible, the debt is not paid, her character is traduced, she is deprived of her all, and compelled to seek refuge in the Strangers Home! We have greatly mistaken the *morals* of "the churches" in New York, Newark, Baltimore, Washington, Norfolk, Richmond, Jefferson, Mi., King William, Va., and elsewhere, if they will patronize those with an approving countenance who tolerate or perpetuate such iniquity as this. To empty a helpless sister of her all, and then defame her character, is a brutal outrage upon christian decency. The churches will respond as they may deem fit; but as far as we are individually concerned, we most cordially extend the right hand of fellowship to Miss Mary Hayes, knowing nothing to justify us in endorsing the bull of excommunication fulminated against her by the Abe Lincoln Wide Awakes of Kane!

We conclude for the present in the hope that God will right the injured, and deliver the oppressed from the rod which has smitten her to the dust. May her misfortunes have a salutary effect; and may she yet see brighter days when the storm cloud shall be lifted up, and God in his providence once more restore to her tranquility and peace.

Nov. 6, 1860. *Editor.*

Speak Out the Truth.

"When did Satan ever succeed but by plausible arguments? Doth he understand his trade so ill as to come forward in his own naked character? If that were the case, we had no need to be warned against "the deceitfulness of sin." Our Lord predicted false Christs; and if Satan is permitted to set up a mimic Christ, he will surely set up mimic christians, and a mimic church. As to men of great piety being members of it, that is only another proof that infidelity under the mask of liberality has pervaded "the church" in proportion as it has pervaded the outer world; and hence the great necessity of those who would be esteemed of God as his real servants, to come out and stand aloof both from the professing as well as from the non-professing world. This was the case with the church at the period immediately preceding the Deluge; she had mingled herself with the men of the earth, and that judgment came upon her as well as upon them, Noah and his family—a family of separatists—alone, being saved.

"If the study of the prophecies, and the belief which it inculcates of the speedy coming of Christ, had led merely to an intellectual speculation without its practical tendency being seen to draw the believer to a closer walk with God, and a greater separation from the maxims and practices of the world, it would not have been so much opposed as it has been; but professors call every attempt to rise, and still more to lead others above the ordinary standard, a breach of Christian unity and love.

"But our first duty is to protest clearly and boldly against the sins of "the church." She has settled upon her lees, and all she begs is, like the world, to be let alone. This sort of happiness consists in the conscience being asleep: the true believer tries to awaken it, and they detest him for his pains. Hence it comes to pass, that the Sons of God, who are children of peace, are, never,

theless, the occasion of much disturbance in the world, and of much suffering to themselves. "I am for peace," said David, "but when I speak, they are for war." Why speak then? Why not exercise love, and charity, and forbearance, and avoid giving offence by disagreeable truths? "I tried," he says. "to refrain even from good words, but it was pain and grief to me; as I mused the fire kindled, and at the last I spake with my lips." Jeremiah found the same thing; see ch. xv. 10; xx. 7–11. A greater than David said, even he who will be Prince of Peace. "Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law; and a man's foes shall be they of his own household"—Mat. x. 34–36. When holiness and zeal are combined in any man, that man becomes a sword in a wicked world. If a man be holy without zeal, he will be scoffed at indeed by many, but despised for his insignificance. If a man be zealous without holiness, he exposes himself to that withering rebuke, "Thou hypocrite, first cast out the beam in thine own eye." This would be all easy if we had no contention but with the unconverted world; but we have a multitude who belong not fully to either camp. It seems uncharitable to call them enemies; it seems unfaithful to admit that they are friends. Hence arises the difficulty. It is the Lord's special and distinctive commandment to his disciples that they love one another. But who is a disciple? And how far is our love to one whom we suppose a disciple to be carried? I lay before you a statement which I believe to be the truth of God. There is a man whom I suppose not to be a Christian. This statement does, I say, offend that man. What is my duty? Should I out of love to the man, suppress the statement; or should I out of love to the truth, make the statement, though I offend the man? Suppose we adopt the former mode of keeping the peace; then it is clear that this consequence would follow; the prejudices of our brother, and not the contents of the Bible, would become the measure and standard of our statements of truth; an evil than which I cannot imagine any thing more absolutely destructive. If this be admitted, the church, instead of growing to the measure of the stature of Christ, would dwindle into the dwarfish littleness of the most puny, timid believer in her communion. We must adopt the latter mode then, and speak out; and in so doing we must incur the consequence, namely, we shall be reproached for disturbing peace and harmony, and brotherly love; as renders of the body of Christ; as deststute of that meekness which characterized our Master, whose commandment we shall hear was love."

Praise.—Psalm 148.

Hallelujah! Yahweh's name
From the heav'ns aloud proclaim!
In the heights of glory raise
Shouts of triumph to His praise.
All His angels—praise your King;
All His hosts with gladness sing!
In your Maker's praise unite.

Heav'ns of heav'ns! ye clouds that move,
O'er th' heavens declare His love.
God commanded—forth ye came!
Evermore extol His name.
And ye shall forever be—
Sure and firm is His decree!
Who can change His sov'reign word?
Heav'ns and earth, extol your Lord!

Deeps profound—ye dragons give
Praise to Him, by whom ye live.
Hail and fire, vapor and snow,
On your Maker praise bestow.
Storms! fulfilling His command,
Tell His might to sea and land.
Mountains, and all hills give forth
Praise to Yahweh through the earth!

Tow'ring cedars, fruitful trees,
Bear His name on ev'ry breeze!
Cattle, birds, beasts, creeping things;
All ye nations, princes, kings!
Ev'ry ruler, ev'ry one—
Aged, youthful—sire and son:
Maids and children—voices raise
In your great Creator's praise!

Hallelujah! Yahweh's name,
Earth and heav'n in glad acclaim
Praise! Exalted is alone
God! Extoll'd by ev'ry one.
Glory earth and heav'n above,
Yahweh is the God of love!
He, His people's horn doth raise:
Join all voices in His praise!

Wallingford, Conn., Nov., 1860. H. H.

The End hath Come.

The end of the tenth volume of the Herald hath come with the issue of this number. According to our usual custom, then, which we have found work well and satisfactorily to all, we shall suspend the issue of any more numbers to friends beyond the limits of this "Model Republic," until they shall renew their prepayments through our well tried and reliable friends Messrs. Coombe, Robertson, and Lithgow. When

these shall have sent on their lists, we shall re-issue according to their instructions. Till then, we bid our friends beyond the bounds of Popular Sovereignty an affectionate adieu, in hope that ere long we may enjoy an increasingly instructive, and therefore profitable, reunion in the contemplation of "*The Deep Things of God.*'

EDITOR.

Eureka.

By the time this number of the Herald will be in the hands of 'our subscribers, *Eureka* will have progressed to some extent in its passage through the press. How long it will take to complete it, cannot be precisely stated: we shall urge it on, however, as expeditiously as possible.

Nov. 10, 1860. EDITOR.

Christianity a Jewish System.

Salvation is of the Jews. Amongst all the religious systems existing in the world, there are but two deserving of attentive consideration, and they are both of Jewish origin, and were once exclusively confined to the Jewish nation. They are now known by the names of Judaism and Christianity; but it must never be forgotten that the latter is as entirely Jewish as the former. The author of Christianity appeared in the nature of the seed of Abraham. The first preachers of Christianity were Jews. The first Christians were all Jews; so that in discussing the truth of these respective systems, we are not opposing a Gentile religion to a Jewish religion, but comparing one Jewish creed with another Jewish creed. Neither in defending Christianity, do we wish to diminish aught from the privileges of the Jewish people; on the contrary, we candidly acknowledge that we are disciples of the Jews, converts to the Jewish doctrines, partakers of the Hope of Israel, and advocates of that truth which the Jewish writers of the Old and New Testaments have taught us. We are fully persuaded that the Jews whom we follow were in the right—that they have pointed out to us "the old paths" "the good way," and "we have found rest to our souls." And we therefore conscientiously believe, that those Jews who follow the opposite system are as wrong as their forefathers, who, when Jehovah Elohim commanded them to walk in the good old way, replied, "We will not walk therein."

Some Modern Jews think it is impossible for a Jew to be in error, and that a Jew, because he is a Jew, must of necessity be in the right. Such persons seem to have forgotten how the majority of the people erred in making the Golden Calf; how the generation that came out of Egypt died in the wilderness because of their unbelief; how the nation at large actually opposed and persecuted the truth of God in the days of Elijah; how their love of error sent them into the Babylonish captivity; and how there has been some grievous error of some kind or other, which delivered them into the hands of the Romans, and has kept them in a state of dispersion for so many hundred years. But the following passage sets forth most strikingly the probability of a fatal mistake on the part of the Jewish nation, and also the possibility, in such a case, of God's turning to the Gentiles. "Thus saith Jehovah, Stand ye in the ways, and see, and *ask for the old paths*, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also, I appointed watchmen over you, saying, Hearken to the sound of the trumpet! But they said, We will not hearken. *Therefore hear, ye Gentiles*, and know, O congregation, what is among them. Hear, O earth; Behold I will bring evil upon this people, even the fruit of their thoughts, because *they have not hearkened to my words, nor to my law, but rejected it*"—Jer. vi. 16–19. Who will dare to deny after such a passage, the possibility of a Jew's being in error?

END OF VOL. X.

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